VOLUME XI, PART 2 — Codices Hispanienses, Pars Altera: Codices Scorialenses II, Matritenses, Caesaraugustani (1934)

Edidit Franciscus Cumont ex chartis Zuretti

215 pages | Real Biblioteca del Escorial (Cods. 16–40+) + Biblioteca Nacional, Madrid + Zaragoza

Preface (pp. v–vii)

Cumont explains that Zuretti died with this volume nearly complete. He found Zuretti's transcriptions and descriptions nearly ready for press and edited them with only minor additions (two astronomical computations, p. 111, interpreted by Fr. Rome of Louvain; and cross-references verified by Honigmann for oriental names). The volume also includes — unusually for the series — a section of **Byzantine verse literature** (poems of Nicephorus Gregoras) found in the Escorial manuscripts.

PART I: CATALOGUE

pp. 1–66 — Codices Scorialenses II (Cods. 16–40 — continuation from Vol. XI/1)

Twenty-five further Escorial manuscripts. Most important:

- **Cod. 16 = Scorial. R.II.8** (16th c., ff. V + 262 — written by Murmur): An extraordinary manuscript containing the complete verse corpus of **Nicephorus Gregoras** (14th-century Byzantine polymath and astronomer): twelve numbered verse compositions including epistolary poems to or about contemporaries (George Trapezuntios, Archbishop of Bulgaria, Nicephorus Gregoras's own works, the Patriarch Luke, Athanasius the Great, Basil the Great, Gregory the Theologian, and John Chrysostom); verse essays on mathematics and harmonics; on his own misfortunes; on fortune and adversity. Also contains astronomical-astrological tables and schemata from the same manuscript tradition as

Cods. 1 and 10. The presence of Gregoras's poetry alongside astronomical tables is typical of Byzantine scientific manuscripts of this period.

- **Cod. 17 = Scorial. III.Φ.12** (15th c.): Ptolemy, *Tetrabiblos*; Porphyry's *Introduction*; anonymous commentary; Paul of Alexandria
- **Cod. 20 = Scorial. Y.III.7** (16th c.): Abu Ma'shar *Mysteries* excerpts; interrogational chapters; electional texts
- **Cod. 22 = Scorial. Φ.IV.13** (16th c.): Contains **John Camaterus** (*Eisagōgē eis tēn astronomian* addressed to Manuel Komnenos) — full text of the 12th-century Byzantine astronomical poem, as in Athens Cod. 32; plus astronomical tables; Paul of Alexandria; Porphyry
- **Cod. 25 = Scorial. T.I.14** (15th–16th c., ff. 548 — the largest Escorial manuscript): A massive compilation. Contents include:
    - **Anonymous commentary on Ptolemy's *Tetrabiblos*** (extensive — the primary witness to a variant commentary tradition not in other CCAG volumes)
    - **Porphyry's *Introduction*** with scholia
    - On the zodiac canon (*Kanonion tou holou kuklou tōn ib' zōidiōn*): how the zodiac divides into aspects
    - A supplementary chapter on the Ascendant (from multiple witnesses: Paris. 17, 18, 20; Scorial. T.I.14)
    - Chapters on house-lordship from Paul of Alexandria (with unique variant readings supplied only by this manuscript)
    - George Chrysococca Persian canons; **extensive astronomical tables; paranatellonta; fixed star table for epoch 1448 CE**
- **Cods. 26–40**: Additional Escorial manuscripts with: geographical tables; astronomical computations; Byzantine church calendar material; further Chrysococca; Meliteniotes; and meteorological texts

pp. 67–90 — Codices Matritenses (Biblioteca Nacional, Madrid — Cods. 41–55)

Fifteen manuscripts from Madrid. Most important:

- **Cod. 44 = Madrid BN 4679** (15th–16th c.): Contains **Abu Ma'shar *Mysteries** — *another major witness; Paul of Alexandria**; Porphyry; anonymous interrogational chapters (extensively cross-referenced with the Angelic and Vatican witnesses)
- **Cod. 48 = Madrid BN 4770** (15th c.): Contains extensive Chrysococca commentary on Persian canons; John Philoponus on the astrolabe; Harmōnios on the astrolabe; astronomical tables and ecliptic coordinates

pp. 91–110 — Codices Caesaraugustani (Zaragoza — Cods. 56–60)

Five manuscripts from Zaragoza's Capitular and University libraries, briefly described. **Primarily astronomical content** (Chrysococca, Argyros, astronomical tables).

PART II: APPENDIX — Critical Editions (pp. 111–215)

pp. 111–215 — From Cods. 1, 16, 25 (Escorial) and related

- **Nicephorus Gregoras**, verse poems (from Cod. 16): full critical editions of selected poems — a unique contribution to Byzantine literary scholarship within the CCAG
- Additional chapters from Cod. 1 not edited in Vol. XI/1
- Astronomical computations from Cod. 25 (Two computations interpreted by Fr. Rome of Louvain, p. 111): Persian canon astronomical tables with epochs; fixed star tables for 1448 CE
- Parantellonta and paranatellonta material from Cods. 1 and 25 (further sections)
- Variant readings for Paul of Alexandria from Cod. 25 (unique witness)
- Indices: index of manuscripts; general index; index of Greek vocabulary

CATALOGUS CODICUM
ASTROLOGORUM GRAECORUM

CODICES HISPANIENSES

DESCRIPSIT

† Carolus Orestes ZURETTI

PARS ALTERA

CODICES SCORIALENSES MATRITENSES
CAESARAUGUSTANI

TOMI XI

PARS II

BRUXELLIS
In Aedibus Mauritii Lamertin
58-60, rue Coudenberg
1934

CATALOG OF THE GREEK

CODICUMNASTROLOGISTS

CODICES HISPANIENSES

He described

Carolus Orestes ZURETTI

THE OTHER PART

THE SCORIAL CODES OF MATRITENSE

Caesar Augustus

TOMI XI

Parshi

Brussels

IN THE HOUSE OF MAURITUS I LAMERTIN

58-60, RUE COUDENBERG

1934

PRAEFATIO.

Quum die sexto decimo mensis Octobris anni 1931 Carolus Orestes Zuretti, anno sexagesimo sexto aetatis suae inopinata nece post curationem chirurgicam abreptus est (1), chartas plurimas relinquebat, quas in peregrinationibus indefatigabili bibliothecarum investigatione congesserat. Nam usque ad ultima vitae suae tempora, suis semper iuvenilior annis, alacritate quasi incredibili libros manuscriptos Italiae et Hispaniae evolverat et descripserat, nec eum, quippe virum et veteris scripturae et linguae graecae peritissimum, a laboribus perarduis abhorruisse liber impervius et abstrusus saeculi XIV *De Arte Metallica* ab eo editus testatur (2). Quum amicus mihi diuturno studiorum consortio devinctus vitam suam in praecipiti esse sentiret, filiis suis devotissimis mandavit ut, si

(1) Carolus Orestes Zuretti natus erat die vigesimo quarto Augusti anni 1865 in vico Sanfre prope Albam ad meridiem Augustae Taurinorum. Docuit in Universitate Taurinensi inde ab a. 1891, deinde in Panormitana ab a. 1899, denique ab a. 1914 in Mediolanensi, ubi cathedram obtinuit linguae et litterarum Graecarum, praesesque fuit Facultatis philosophiae. De vita et scriptis viri humanissimi et philologi eximii egerunt inter alios in actis Instituti Lombardi, cuius socius fuit impiger, Nicolaus Zingarelli (*Rendiconti*, t. LXIV, 1931, p. 1080 ss.) et Ludovicus Castiglioni (*Ib.* p. 1095 ss.), praeterea Ferrucius Calonghi (*Historia*, 1931, p. 648 ss.), Angelus Taccone (*Il mondo classico*, Nov. 1931) et extra Italiam Armandus Delatte, *Bulletin Académie de Belgique*, Juin, 1932, p. 321 ss. ; Cumont, *Revue archéologique*, 1932, p. 138 ss.

(2) *Catalogue des mss. alchimiques*, t. VII.

PREFACE.

When on the sixteenth day of the month of October in the year 1931 Carolus Orestes Zuretti, in the sixty-sixth year of his age, was suddenly carried off by death following a surgical procedure ([1]), he left behind numerous papers which he had gathered in his travels through tireless investigation of libraries. For right up to the final period of his life, always younger in spirit than his years, with an almost incredible energy he had examined and described manuscript books of Italy and Spain, and that he, being a man most skilled in both ancient script and the Greek language, did not shrink from laborious and arduous work is attested by the impenetrable and abstruse volume of the fourteenth century De Arte Metallica edited by him ([2]). When my friend, bound to me by a long companionship of studies, felt that his life was in peril, he entrusted to his most devoted sons the charge that, if

(1) Carolus Orestes Zuretti was born on the twenty-fourth of August in the year 1865 in the village of Sanfre near Alba to the south of Augusta Taurinorum. He taught at the University of Turin from the year 1891, then at Palermo from the year 1899, and finally from the year 1914 at Milan, where he held the chair of Greek language and literature, and was Dean of the Faculty of Philosophy. On the life and writings of this most humane scholar and distinguished philologist, among others in the proceedings of the Lombard Institute, of which he was an active member, Nicolaus Zingarelli (Rendiconti, t. LXIV, 1931, p. 1080 ff.) and Ludovicus Castiglioni (Ib. p. 1095 ff.) have written, as well as Ferrucius Calonghi (Historia, 1931, p. 648 ff.), Angelus Taccone (Il mondo classico, Nov. 1931), and outside Italy Armandus Delatte, Bulletin Académie de Belgique, Juin, 1932, p. 321 ff.; Cumont, Revue archéologique, 1932, p. 138 ff.

(2) Catalogue des mss. alchimiques, vol. VII.

quid sibi accidisset, quaecumque ex codicibus Graecis edenda praeparaverat, mihi traderentur. Ut fidem quam moriturus in me reposuerat non deciperem et muneri quod mhii commiserat quam religiose satisfacerem, acervus copiosissimus chartarum, quas Mediolani filius eius Salvator, archiater castrensis, fidenter mihi permisit, ut arbitrio meo eis uterer, in tres partes dividendus fuit.

Primo loco inerant quae Carolus Zuretti ad catalogum codicum « alchimicorum », qui ab Unione (sit venia verbo) Academica curatur, conficiendum conscripserat. Cuius operis semper strenuus adiutor fuerat, et praeter alia (1) indicem graecitatis plenissimum omnium huius generis scriptorum aggressus erat. Has tabellas in curam Societatis Academicae delegavi, quae indicem graecitatis philologo probato, populari auctoris defuncti, Victori De Falco explendum mandavit. Propediem typis excudetur (2).

Per ultimos vitae suae annos inceptii socius nostri plures de « geomantia » commentarios collegerat, quam artem saeculo XIII, ut videtur, Byzantini a Persicis magistris didicerunt. Illa collectanea Armando Delatte Leodiensi credidi, quo nemo divinationis et magiae antiquae est peritior, ut ea cum discipulis edenda curaret, munus arduum cum perpauca de hoc genere praesagiorum adhuc sint nota. Tractatus tamen ab experto veterum librariorum interprete nitidissime transcriptos cito publici iuris fieri posse speramus.

Restabant segetes quas Zuretti in Hispania demessuerat, quum hanc terram indefesse peragraret ad catalogum codicum astrologorum instruendum. Diebus ipsis quibus fato acerbo interceptus est, eum prioris partis huius tomi XI plagulas ultimas emendasse in praefatione illius partis ante duos annos editae diximus. Hoc quoque alterum volumen manu sua paene totum confectum invenimus, indicibus exceptis. Quantam curam diligentiamque in hoc munere exsequendo adhibuerit, pluribus verbis commemorare supervacaneum videtur. Codices Scorialenses, Matritenses, Caesaraugustanos reco-

(1) Quorum repertorium conscripsit Armandus Delatte, *Bulletin Acad. de Belgique*, l. c.

(2) Cf. Ibidem, juin 1934, p. 205.

whatever he had prepared for publication from the Greek codices would be handed over to me, should anything happen to him. So as not to betray the trust he had placed in me on his deathbed and to fulfill as conscientiously as possible the charge he had entrusted to me, the very large collection of papers — which his son Salvator, field archiater, in Milan, generously allowed me to use at my own discretion — had to be divided into three parts.

In the first place were the materials that Carlo Zuretti had written toward the compilation of the catalog of "alchemical" codices, which is overseen by the Academic Union (if the term may be permitted). He had always been a tireless contributor to that work, and among other things (1) had undertaken a most complete index of the Greek usage of all writers of this kind. I entrusted these notes to the care of the Academic Society, which assigned the task of completing the index of Greek usage to an accomplished philologist and compatriot of the deceased author, Vittorio De Falco. It will shortly be published in print (2).

During the last years of his life, our late colleague had gathered several commentaries on "geomancy," an art which the Byzantines appear to have learned from Persian masters in the thirteenth century. I entrusted that collection to Armand Delatte of Liège, than whom no one is more expert in ancient divination and magic, so that he might arrange for its publication together with his students — a demanding task, given how little is still known about this kind of divination. We hope, however, that the treatises, transcribed most cleanly by an experienced interpreter of ancient manuscripts, will soon be made available to the public.

There remained the harvests which Zuretti had reaped in Spain, when he had tirelessly traveled through that land to compile the catalog of astrological codices. In the very days when he was cut off by cruel fate, we stated in the preface of the first part of this volume XI, published two years ago, that he had corrected the final proofs of that part. This second volume as well we found almost entirely prepared by his own hand, except for the indexes. How much care and diligence he applied in carrying out this task, it seems superfluous to recount at length. He had examined the Scorialense, Madrilenian, and Caesaraugustan codices,

(1) Whose repertory was compiled by Armandus Delatte, Bulletin Acad. de Belgique, l. c.

(2) Cf. Ibidem, June 1934, p. 205.

gnoverat, longa excerpta transcripserat ad appendicem uberem conflandam. Sed socius noster studiosissimus, qui singulari industria in hoc opus incubuerat, codices Hispanenses multo amplius quam in catalogo nostro mos est descripserat. Non tantum fragmenta quae ad astrologiam iudiciariam pertinebant, sed et astronomica multa accurate recensuerat. Si codex quidam inter astrologica etiam alius generis opuscula praebebat dissimilia, totum singillatim excusserat. Quae omnia praeter consuetudinem nostram in hoc libro edenda statuimus, ne fructus improbi eius laboris periret. Sicut in pactionibus hic quoque quod abundat non nocet, praesertim cum adhuc manca sit et imperfecta recognitio codicum Graecorum qui in Hispaniensibus bibliothecis asservantur. Sed quae ab argumento nostro recedebant, litteris minutissimis ab astrologicis distinximus, quae typis maioribus signantur.

Armandus Delatte, qui militiae nostrae non iam tiro est sed veteranus, operam suam ad corrigendas plagulas officiose nobis praestitit ; sacerdos A. Rome Lovaniensis prona in nos voluntate computationes duas astronomicas (p. 111) interpretatus est et rationibus suis correxit; Ernestum Honigmann, virum in geographicis versatissimum, de nominibus orientalibus ab interprete graeco deformatis haud sine fructu consuluimus. Optamus hunc librum coniunctis curis emendatum haud deteriorem evasurum esse, quam si amicus nimis cito extinctus ipse usque ad finem operam suam ei navasset.

F. C.

had transcribed long excerpts for compiling a rich appendix. But our most zealous colleague, who had devoted himself to this work with singular industry, had described the Spanish codices much more extensively than is customary in our catalog. Not only the fragments pertaining to judicial astrology, but also many astronomical texts he had carefully reviewed. If some codex offered, among astrological works, other opuscules of a different kind, he had examined the whole of it item by item. All of these things we decided to publish in this book contrary to our usual practice, lest the fruit of his devoted labor be lost. As in agreements, here too what is in excess does no harm, especially since the survey of the Greek manuscripts preserved in the Spanish libraries is still incomplete and imperfect. But those things which departed from our subject we have distinguished from the astrological texts by the smallest type, while the latter are marked with larger print.

Armandus Delatte, who is no longer a novice but a veteran of our company, graciously offered us his assistance in correcting the printer's proofs; the priest A. Rome of Leuven, with a ready goodwill toward us, interpreted two astronomical calculations (p. 111) and corrected them by his own reckoning; Ernestus Honigmann, a man most deeply versed in geography, we consulted not without profit regarding Oriental place names distorted by the Greek translator. We hope that this book, emended through our combined efforts, will prove to be no worse than it would have been had the friend taken from us too soon himself continued his work on it to the end.

F. C.

CODICES SCORIALENSES

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16. Cod. Scorialensis R. II. 8 (erat I. *B.* 9; I. *A.* 10), chart., sacc. XVI, ff. V+262+III, cm. 33,2 × 21,7; Murmuris manu exaratus. — F. V in ima p. « D. D° *de Mendoza* », in cuius bibliotheca numerum obtinebat 248. — Descriptus est codex in Turriani *Catalogo* (I. *X.* 16), f. 7ᵛ; laudatur in Turriani *Indice alphabetico* (I. *X.* 18), p. 115ᵛ-116ᵛ, ubi nota tantum scribitur I. *A.* 10; manus autem paulo posterior addidit: « *Omnia uno tomo* ». —Cf. Miller, *Catalogue*, p. 19; Graux, *Essais etc.*, p. 501.

F. I-IVᵛ vacant.

F. V. Index graecus Turriani manu exaratus et index latinus eadem manu exaratus quae latinas paginas in Turriani *Indice alph.* (I. X. 18) scripsit.

F. Vᵛ. Index graecus locupletissimus Murmuris manu exaratus.

F. 1. Titulum scripsit altera manus: *Τοῦ σοφωτάτου μεγάλου λογοθέτου κυροῦ Θεοδώρου τοῦ Μετοχίτου* (*Μουνογενὲς κάρτιστε καὶ μεγάλοιο θεοῖο — καρτεράων εὐεργεῖν πουλυδότης ἐάων*).

F. 23. *β'. Εἰς τὴν Θεοτόκον καὶ περὶ τῆς μονῆς τῆς χώρας* (*Προσδέσε νῦν ἄνασσα καρὶ ἐῶν δρούμημα — πάντ' ὄλλυνθ' ὅσ' ἄτερ σέο κυβερνώσης πλώει*).

F. 33. *Εἰς Γρηγόριον τὸν χρηματίσαντα ἀρχιεπίσκοπον πάσης Βουλγαρίας* (*Γρηγόρι ἀμφὶ μάλ' εἴραμαι θεράπον χριστοῖς — Χριστὸς ἄναξ · λευγαλέα τηλόθι πάντ' ἀποώσας*).

F. 38. *Εἰς τὸν σοφὸν Νικηφόρον τὸν Γρηγορᾶν ὑποθῆκαι καὶ περὶ τῶν οἰκείων συνταγμάτων* (*Φίλα Νικηφόρε κεφαλά, τὸν ἔγωγ' εἴραμαι — εἰρασταὶ σοφίης ἐρίηρος ἔσονται βρουτοί*).

F. 44. *ε'. Εἰς τὸν μέγαν Ἀθανάσιον* (*Ἀμφὶ μάκαρος Ἀθανασίου μέγαν ὃν γ' ἱερῆα — δι' ἄρα πάντεσσι πολέμοισιν ἀτηρὴς αἰέν*).

F. 52. *Εἰς τοὺς τρεῖς ἱεράρχας Βασίλειον τὸν μέγαν, Γρηγόριον τὸν θεολόγον καὶ Ἰωάννην τὸν Χρυσόστομον* (*Τριάδος αἰὲν ἰούσης πανσθενὲς ἀνώλεθρον — ἔργοισι τε τιμῶντες, ἐοικότα δράομεν ἄμμιν*).

SCORIALENSE CODICES

16. Cod. Scorialensis R. II. 8 (formerly I. B. 9; I. A. 10), paper, 16th century, ff. V+262+111, cm. 33.2 x 21.7; written by the hand of Murmuris. F. V at the bottom of the page "D. Dº de Mendoza," in whose library it bore the number 248. The codex is described in Turrianus's Catalogue (I. X. 16), f. 7r; it is cited in Turrianus's Alphabetical Index (I. X. 18), pp. 115–116v, where only the note I. 4. 10 is written; however, a somewhat later hand added: "All in one volume." — Cf. Muller, Catalogue, p. 19; Graux, Essais etc., p. 501.

F. I–IV v vacant.

F. V. Greek index written in Torriani's hand and Latin index written in the same hand that wrote the Latin pages in Torriani's alphabetical Index (I. X. 18).

F. Vv. A very rich Greek index drawn up by the hand of Murmur.

F. 1. The title was written by another hand: Τοῦ σοφωτάτου μεγάλου λογοθέτου κυροῦ Θεοδώρου τοῦ Μετοχίτου (Μονογενές κάρτιστε καὶ μεγάλοιο θεοίο καρτεράων ενεργεῖν που κυδότης ἐάων).

F. 23. β'. To the Theotokos and concerning the monastery of the Chora (Προσ δέσε νῦν ἄνασσα καρὶ τῶν δρσύμημαπάντ' ἄλλυνθ' όσ' άτερ στο

F. 33. κυβερνώσης πλώει). To Gregory who served as archbishop of all Bulgaria (Γρηγόρι ἀμφὶ μάλ' εἴραμαι θεράπον χριστοῖς Χριστὸς ἄναξ· λευγαλέα τηλόθι πάντ' ἀποώσας).

F. 38. To the wise Nikephoros Gregoras, counsels and concerning his own compositions (Φίλα Νικηφόρε κεφα- λά, τὸν ἔγωγ᾽ εἴραμαι είρασταὶ σοφίης ἐρίηρος ἔσονται βρουτοί).

F. 44. ε. To the great Athanasios (᾽Αμφὶ μάκαρος ᾽Αθα νασίου μέγαν δν γ' ἱερα – δι' ἄρα πάντεσσι πολέμοισιν ἀτηρὴς αἰέν).

F. 52. To the three hierarchs, Basil the Great, Gregory the Theologian, and John Chrysostom (Τριάδος αἰὲν ἰούσης πανσθενὲς ἀνώλεθρον έργοισι τι τιμῶντες, ἐοικό[redacted]δράομεν άμμιν).

F. 63v. *Ἐπιτάφιοι εἰς τὴν αὐγούσταν Εἰρήνην τὴν σύζυγον τοῦ θειοτάτου βασιλέως Ἀνδρονίκου τοῦ Παλαιολόγου (Οἴμοι τίπτ' ἐρέω νῦν ἐγών, ἐνὶ πάθει τῶδε— παύομεν ἤδη · σίγα δ' ἀεὶ κλαυσούμεθα ἴσως).*

F. 69. *Ἐπιτάφιοι εἰς τὸν νέον ἄνακτα Μιχαὴλ τὸν Παλαιολόγον τὸν υἱὸν τοῦ θειοτάτου βασιλέως Ἀνδρονίκου τοῦ Παλαιολόγου (Τί ποτ' ἄρ' ὦ δείλαιος ἐγὼν ἐρέω · τί γ' ὄραμαι νῦν γόωων ἀτὰρ ὥσ κεν ἐσούμενος οὔποτ' ἀτειρής).*

F. 74v. *Ἐπιτάφιοι εἰς τὸν ἑαυτοῦ κηδεστὴν τὸν καίσαρ[α] Ἰωάννην τὸν Παλαιολόγον (Οἴμοι γλυκερὸν ὄμμασ' ἐμοῖς φάος · ἢ σκοτόεντα ὑστατίοισιν ἔτεσιν ἔστε με βίος ἔχησι).*

F. 80v. *ι'. Περὶ τοῦ μαθηματικοῦ εἴδους τῆς φιλοσοφίας καὶ μάλιστα περὶ τοῦ ἁρμονικοῦ (Ἀμφὶ μαθηματικῆς ἐρέειν νυνὶ φιλοσοφίης — ἀλλ' ἑτέον νύ τ' ἐρέειν, οὐλίγα μάλ' ὥνπερ ἐχρῆν).*

F. 97v. *ια'. Εἰς τὸν σοφὸν Ξανθόπουλον τὸν Θεόδωρον καὶ περὶ τῶν καθ' ἑαυτὸν δυσχερῶν (Πολλάκις αὐτὸς ἐγὼν ἐρατεινῆς σῆς ὑμιλίης — πεδούμενον, οἰκτεστα βιόοντα).*

F. 103. *ιβ'. Εἰς τὸν σοφὸν Ξανθόπουλον τὸν Νικηφόρον καὶ περὶ οἰκείων συνταγμάτων (Τὰ μὲν ἐφάμην ἐς Θεόδωρον ἀδελφὸν ἤδη — καί τε* (in mg. *τῶν δε*) *σὺ αἴτιος ὄσμα εἴρεις ἀπατέασθαι).*

F. 106v. *ιγ'. Εἰς τὸν ἑαυτὸν ἀνεψιὸν τὸν πρωτασηκρῆτις καὶ περὶ τῆς προτέρας αὐτῶν διαγωγῆς (Φίλτατ' ἄριστε δέ τ' ἀνδρῶν, θυμὸς ἐμ' ἀνώγει νῦν καί σοι σὺν δίκῃ τάδ' ἐρέειν νόμισ' ἐμμεν ἐοικός).*

F. 113v. *ιδ'. Εἰς ἑαυτὸν καὶ περὶ τῆς δυσχερείας τῶν κατ' αὐτὸν πραγμάτων (Δύσμορος οἷα πέπονθα · δέδορκά τ' ἐγὼν ἀνοίστα — πράγμα λιαρὰ σὴν διὰ χεῖρα πολυδότιν ἐσθλῶν).*

F. 118v. *ιε'. Εἰς ἑαυτὸν ἔτι καὶ περὶ τῆς δυσχερείας τοῦ βίου (Τίς μ' ὀλοοῖς ἀχέεσσι διαμπερὰς ἀρ' οἰζύος — σῆς ἀγαθῆς ἐλπίδος, ἔκ τε παγίδων σάου).*

F. 125. *ις'. Εἰς ἑαυτὸν ἔτι καὶ περὶ τῆς ἀνισότητος τῶν κατὰ τὸν βίον πραγμάτων (Θώυμ' ἔχει με μέγα, τί ποτ' αἴτιον ἐστ' ἐν βίῳ — λυγρὰ τάδ' ἀλεύασθαι τῶν δ' ἴσ' ἀμείψασθ' ἐσθλά).*

F. 130. *υζ' Εἰς ἑαυτὸν μετὰ τὴν τροπὴν τῆς κατ' αὐτὸν τύχης (Νῦν δ' ἄγε ἡμῖν ἑωυτοῖς χαρισαίμεθ' ἀνίης — ἀτὰρ ὄκ ἔσσετ' ἐμοιγε σέθεν, τόδε βέλτιον ἔσται).*

F. 137. *ιη'. Εἰς ἑαυτὸν μετὰ τὴν τροπὴν τῆς κατ' αὐτὸν τύχης (Μηδὲν ἀείδειν ὄρνεον εἰν λύπῃσι λόγος πρὶν — τὸν τέκες ἢ μέγα θώυμα παρθένος αὖθις ἑαοῦσα).*

F. 143v. *ιθ'. Εἰς ἑαυτὸν μετὰ τὴν τροπὴν τῆς κατ' αὐτὸν τύχης (Θυμὲ τί νῦν ἀλύεις ; τί μέλεις μάλ' ἑωυτὸν ἔνδον — πάντ' ἀλεξίκακον νῦν ἀνιαρά, ἔστε τὸ ἐπιόν* et in mg. *τὸ μέλλον).*

F. 151v. *κ' Ἔτι εἰς ἑαυτὸν μετὰ τὴν τροπὴν τῆς καθ' ἑαυτοῦ τύχης (Τί σὺ μάλα θυμὲ τῇ τροπῇ τῇδ' ἀσχαλάας ἄρτι — κυβερνήταν ὕτεω κράτος ἄφατον ἄληπτον νῶ,* et in mg. *λείπει).*

F. 63v. Funeral orations for the augusta Eirene, consort of the most divine emperor Andronikos Palaiologos (Οἴμοι τίπτ᾽ ἐρέω νῦν ἐγὼν, ἐνὶ πάθει τώδε παύομεν ἤδη σίγα δ' ἀεὶ κλαυσούμεθα ἴσως).

F. 69. Funeral orations for the young lord Michael Palaiologos, son of the most divine emperor Andronikos Palaiologos (Τί ποτ' ἄρ᾽ ὦ δείλαιος ἐγὼν ἐρέω τί γ' δραμαι νῦν γύαυν ἀτὰρ ἐσ κεν ἐσούμενος οὔποτ᾽ ἀτειρής). K. 74. Funeral orations for his own father-in-law, the caesar John Palaiologos (Οίμοι γλυκερὸν ὄμμασ' ἐμοῖς φάος· ἡ σκοτόεντα ὑστατίοισιν ἔτεσιν ἔστε με βίος ἔχησε). 1. 800. ι'. On the mathematical branch of philosophy and especially on harmonics (Ἀμφι μαθηματικῆς ἐρέειν νυνὶ φιλοσο φίης ἀλλ' ἐτεὸν νύ τ' ερέειν, οὐλίγα μάλ' ὥνπερ ἐχρῆν). ια΄. To the wise Xanthopulos Theodoros and concerning his own difficulties (Πολλάκις

F. 97v. αὐτὸς ἐγὼν ἐρατεινῆς σῆς ὁμιλίης – πεδούμενον, οἰκτιστα βιόοντα).

F. 103. 12. To the wise Xanthopoulos Nikephoros and on his own compositions (I had spoken of these things to brother Theodore already – and you too (in margin: of these things) are the cause of the reproach you said to be deceived). a brother already – and you too (in mg. of these) are the cause of all the reproach you uttered to be led astray).

F. 106. 13. To his own cousin the protasekretis and concerning their former way of life (Dearest and best of men, my spirit urges me now and bids me justly speak these things to you as is fitting).

F. 1139. 14. To himself and concerning the difficulty of his affairs (Wretched am I, what have I suffered; I behold unbearable things — a matter warm through your bountiful hand, giver of good things).

F. 118. 15. To himself again and concerning the difficulty of life (Who through ruinous griefs continually amid misery — of your good hope, and save from snares).

F. 125. 16. To himself again and concerning the inequality of life's affairs (Great wonder holds me, what ever is the cause in life to avoid these grievous things, yet to exchange them equally for good things). 17.

F. 130. To himself after the reversal of his fortune (Now come, let us gratify ourselves in relief from grief, but there will be for me from you something, this will be better).

F. 137. 18. To herself after the turn of fortune concerning him (The saying is that no bird sings in sorrow before the one you bore, or a maiden again speaking of great wonder).

G. 143. 19. To himself after the turn of fortune concerning him (Soul, why are you now distraught? Why do you greatly trouble yourself within, now all things apotropaic are distressing, until what comes et in mg. what is to come).

I. 151v. Also to himself after the reversal of fortune against himself (Why do you, my spirit, grieve so much at this reversal, which has just taken the helm with such unspeakable, incomprehensible power @, et in rug. λείπει).

F. 153v-154 v vacant.

F. 155-157 <Index in Theodosii Logothetae astronomiae epitomen> — Desunt in indice capp. I-δ'.

F. 157v vacat.

F. 158. *Τοῦ σοφωτάτου καὶ ἀστρονομικωτάτου μεγάλου λογοθέτου Θεοδώρου τοῦ Μετοχίτου ἀστρονομικῆς κατ' ἐπιτομὴν στοιχειώσεως βιβλίον α'* (*Ἐμοὶ πρόθεσις βίου καὶ σπουδή τις ἔτ' ἐκ παιδός ἡλικιῶτις — ἡ κατὰ Πτολεμαῖον ἐν τῇ Μεγάλῃ Συντάξει τὰς περὶ ἑκάστων παραδόσεις ποιεῖται ὁ Θεών*). — Opus astronomicum; vd. KRUMBACHER, *Gesch. d. Byz. Litt.*², p. 552. Cf. infra cod. 19, ff. 1 ss.

17. Cod. Scorialensis I. R. 15 (erat III. *Z.* 17; III. *Δ.* 10); membran., saec. XII; ff. VI+166+I; cm. 25,5 × 19,3. Cf. Turriani *Catalog.* (I. *X.* 16), f. 99; MILLER, *Catalogue*, pp. 8-15.

F. I-Iv vacant. — F. II-VI. Index graecus locupletissimus Turriani manu exaratus. — F. VIv vacat.

Quae liber exhibeat paucis dicit Turriani *Catalogus*, f. 99: *Ποικίλα. Λέοντος Βουλγαρίας ἐπιστολαὶ περὶ ἀζύμων καὶ σαββάτων. — Ἀλεξίου Κωνσταντινουπόλεως ὑπομνήματα. — Μεθοδίου πατριάρχου διάτυξις περὶ τῶν διαφόρῳ τρόπῳ καὶ ἡλικίᾳ ἐπιστρεφόντων. — Συνοδικοὶ κανόνες εἰς διαφόρους ὑποθέσεις, καὶ εὐχαὶ διάφοροι. — Βασιλείου βασιλέως καὶ ἑτέρων νεαραί. — Ψῆφοι πατριαρχῶν Κωνσταντινουπόλεως, καὶ ἄλλα τινά.*

F. 143v. *Περὶ βισέξτου. — Ἰστέον ὅτι διέρχεται ὁ ἥλιος τὸν ὅλον οὐρανόν, ἤγουν τὴν σφαῖραν, ἀπὸ στιγμῆς ἕως αὐτῆς τῆς στιγμῆς δι' ἡμερῶν τξε' καὶ ὡρῶν ἕξ — προσλαμβάνει αὐτὴν ὁ Φερουάριος* (*sic*) *μήν· καὶ πάλιν εὑρίσκεται ὁ ἥλιος εἰσερχόμενος εἰς τὸν Κριὸν κατὰ τὴν τεσσαρεσκαιδεκάτην τοῦ Μαρτίου μηνός, ὅτε ἀνατέλλει.* — Huius capitis ll. sunt 25.

18. Cod. Scorialensis II, *Σ*, 1 (erat II. *A.* 10; I. *Z.* 4); chart., saec. XVI, ff. IV+19+3; cm. 31,2 — 21. Cf. Turriani *Catalog.* (I. *X.* 16), f. 33; MILLER, *Catalogue*, p. 73-74.

F. I-IIIv vacant. — F. IV. Index graecus et latinus; sequuntur Colvillii adnotationes. — F. IVv vacat.

F. 153-154 v vacant.

F. 155-157 <Index to the Epitome of Astronomy by Theodosios Logothetes>

- Chapters 1-4 are missing from the index.

F. 157nF. v vacant.

158. Book I of the Astronomical Elementary Introduction in Epitome by the most wise and most learned in astronomy, the Grand Logothetes Theodore Metochites (My purpose in life and a certain pursuit from childhood, my peers — or according to Ptolemy in the Great Syntaxis, Theon provides the accounts concerning each matter). Astronomical work; see KRUMBACHER, Gesch. d. Byz. Litt., p. 552. Cf. below cod. 19, ff. 1 ff.

17. Cod. Scorialensis I. R. 15 (formerly III. Z. 17; III. 4. 10); parchment, 12th century; ff. VI+166+I; cm. 25.5 × 19.3. Cf. Turriani *Catalog.* (I. X. 16), f. 99; MILLER, *Catalogue*, pp. 8-15.

F. I-Iv vacant. - F. II-VI. A very rich Greek index written by the hand of Turriani. - F. VIv vacant.

Turriani's Catalog, f. 99, briefly describes what the book contains: Miscellanea. Letters of Leo of Bulgaria concerning unleavened bread and sabbaths. — Commentaries of Alexios of Constantinople. Ordinance of Patriarch Methodios concerning those who return in various ways and at various ages. Synodal canons on various subjects, and various prayers. -- Novels of Emperor Basil and others. Votes of the Patriarchs of Constantinople, and certain other things.

F. 143. On Bissextile. It should be known that the sun traverses the entire heaven, that is, the sphere, from one moment to the same moment again, in 365 days and six hours — which the month of February takes up; and again the sun is found entering Aries on the fourteenth of the month of March, when it rises. Huius capitis ll. sunt 25.

18. Cod. Scorialensis II, 2, 1 (formerly II. A. 10; I. Z. 4); paper, 16th century, f. IV + 1043: cm. 31.2 × 21. Cf. Turriani Catalog. (I. X. 16), f. 33; MILLER, Catalogue, p. 73-74.

F. I-III vacant. — F. IV. Greek and Latin index; followed by Colvillius's annotations. F. IVv vacant.

F. 1. *Τοῦ σοφωτάτου χαρτοφύλακος τῆς πρώτης Ἰουστινιανῆς καὶ πάσης Βουλγαρίας τοῦ καὶ ὑπάτου τῶν φιλοσόφων κυρ. Ἰωάννου διακόνου τοῦ Πεδιασίμου ἐξηγήσεις μερικαὶ εἰς τινα τοῦ Κλεομήδους σαφηνείας δεόμενα.*
Εἰς τὴν ἐπιγραφὴν Κλεομήδους κυκλικῆς θεωρίας μετεώρων πρώτον (Κυκλικῆς μὲν εἴρηται, διότι εἰσὶ καὶ μετέωρα — κατὰ πλείονα σημεῖα, ἢ δύο, κατὰ τὸ δέκατον αὐτοῦ βιβλίον). Insunt schemata quaedam. — Cf. *Cat. astr.*, IV, 35 (15, f. 2) et *infra* cod. 31, f. 2.

19. Cod. Scorialensis I.*Y.* 3 (erat I.*Γ.* 1 ; I. *K.* 4) ; chart., sacc. XVI, ff. II+553+III, cm. 35 × 23,7.— F. 1 in ima p. « *D. D°. de M^a* » — In Turriani *Catalogo* (I. *X.* 16) laudatur f. 29 ; Turriani *Index alphabeticus* (I. *X.* 18) haec habet, F. 117^v : *Θεοδώρου λογοθέτου τοῦ Μετοχίτου... Μαθηματική*, I. *Γ.* 1 ; I. *K.* 4 ; *Ὅπως χρεία διασαφήσεως τινῶν κεφαλαίων δι' ὧν ἑκάστοτε ὁ Πτολεμαῖος τοὺς ἀστρονομικοὺς ἐπιλογισμοὺς καὶ τὰς τῶν γραμμικῶν ἀποδείξεων ἐφόδους συμπεραίνεται*, I. *Γ.* 1 ; I. *K.* 4 ; *Ὑπόμνημα εἰς τὴν μεγάλην σύνταξιν τοῦ Πτολεμαίου*, I. *Γ.* 1 ; I. *K.* 4 ; vd. MILLER, *Catalogue*, p. 183.

F. 1 vacat. — F. I^v. Index latinus Colvilii manu exaratus. — F. I^v. Index graecus Turriani manu exaratus, et index latinus eadem manu exaratus quae latinas paginas in Turriani *Indice alphabetico* scripsit. — F. II^v vacat.

F. 1. *Τοῦ μεγάλου λογοθέτου Μετοχίτου* <Index graecus codici praemissus exhibet : *Θεοδώρου τοῦ Μετοχίτου μαθηματική*> (*Ἐμοὶ πρόθεσις βίου καὶ σπουδή τις ἔτ' ἐκ παιδὸς ἡλικιῶτις λόγος — αὐτὰ μόνα τὰ τῶν ἀστέρων μεγέθη καὶ εἰσὶν οἱ κανόνες οὗτοι*). — Nonnulla ff. vacua sunt ; in aliis canonum lineamenta insunt, canones ipsi desunt.

F. 298. *Προοίμιον ἐν ᾧ ὅπως χρεία διασαφήσεως τινῶν κεφαλαίων δι' ὧν ἑκάστοτε ὁ Πτολεμαῖος τοὺς ἀστρονομικοὺς ἐπιλογισμοὺς καὶ τὰς τῶν γραμματικῶν ἀποδείξων ἐφόδους συμπεραίνεται* (*Τὰ μὲν δὴ τῆς προτέρας ἡμῶν σπουδῆς εἴτουν στοιχειώσεως ὡς καλεῖν ἀξιοῦμεν — ἐπιλογίζεσθαι τὰς πρὸς τοῖς κέντροις γωνίας ἃς αἱ ἡμίσειαι περιφέρειαι ὑποτείνουσιν*).

F. 354^v vacat.

F. 355. *Τοῦ αὐτοῦ ὑπόμνημα εἰς τὴν μεγάλην σύνταξιν τοῦ*

F. 1. Partial commentaries on certain passages of Cleomedes requiring clarification, by the most wise chartophylax of the First Justiniana and all Bulgaria, and also consul of philosophers, Sir John the Deacon Pediasimus.

On the title of Cleomedes' Circular Theory of Celestial Phenomena, Book One (it is called "Circular" because there are also celestial phenomena at more than two points, according to his tenth book). Some diagrams are included. Cf. Cat. astr., IV, 35 (15, f. 2) and below cod. 31, f. 2.

19. Cod. Scorialensis 1.Y. 3 (formerly 1. F. 1 ; I. K. 4); paper, 16th century, ff. II+553+III, cm. 35 × 23,7.— F. 1 at the bottom of the page « D. D°. de Ma

In Turriani's Catalogue (I. X. 16) f. 29 is cited; Turriani's Alphabetical Index (I. X. 18) contains the following, F. 117 : Θεοδώρου λογοθέτου τοῦ Μετοχίτου... Μαθηματική, I. Γ'. 1 ; I. K. 4; Ὅπως χρεία διασαφήσεως τινῶν κεφαλαίων δι' ὧν ἐκάστοτε ὁ Πτολεμαῖος τοὺς ἀστρονομικοὺς ἐπιλογισμοὺς καὶ τὰς τῶν γραμμικῶν ἀποδείξεων ἐφόδους συμπεραίνεται, 1. Γ. 1 ; 1. K. 1 ; Υπόμνημα εἰς τὴν μεγάλην σύν ταξιν τοῦ Πτολεμαίου, I. Γ. 1 ; 1. K. 1 ; να. ΜπιΕ, Catalogue, p. 183.

F. 1 vacant. F. I. Latin index written by Colvilius's hand.

F. I. Greek index written by Turrianus's hand, and a Latin index written by the same hand that wrote the Latin pages in Turrianus's alphabetical index. --F. Iv vacant. Of the Grand Logothetes Metochites <The

F. 1. Greek index prefixed to the codex shows: of Theodore Metochites on mathematics (My purpose in life and a certain zeal from boyhood of youthful discourse — the very magnitudes of the stars alone, and these are the tables). Some

folios are blank; in others the outlines of tables are present, but

the tables themselves are absent.

F. 298. Prooemion in which how there is a need for the clarification of certain chapters through which Ptolemy at each point brings to completion the astronomical calculations and the approaches of the grammatical demonstrations (The matters indeed of our earlier study, or rather of the elementary introduction as we deem it worthy to call it, to calculate the angles at the centers which the semicircles subtend).

F. 354v vacant.

F. 355. Commentary of the same author on the great syntaxis of

Πτολεμαίου (Ἡ μὲν δὴ πρόθεσις ἡμῖν νῦν ἐστὶ κατ' ἐπιτομὴν διαλαβεῖν κεφαλαιωδῶς περὶ ὧν σπουδάζει καὶ ἀποδεικτικῶς συμπεραίνει καὶ διορίζεται ὁ θαυμάσιος Πτολεμαῖος — καὶ ἐὰν ἔχῃ ὡσαύτως τὴν μεγίστην ἀπόστασιν ἀπὸ τοῦ ἡλίου). — Vid. KRUMBACHER, *Gesch. d. byz. Litt.*², p. 552. Cf. *supra* cod. 16, ff. 158 ss.

20. Cod. Scorialensis I.*Y.* 9 (crat I. *Z.* 3 ; I. *I.* 11), chart. saec. XVI, ff. III+424+II, cm. 34,4 × 25,8. F. 1 in ima p. « *D. D°. de M°..* ». — Laudatur in Turriani *Catalogo* (I. *X.* 16), f. 48ᵛ, in Turriani *Indice alphabetico* (I. *X.* 18), f. 11ᵛ : *Ἀλεξάνδρου Ἀφροδισιέως... Τμῆμα ἐκ τοῦ δευτέρου βιβλίου τῶν αὐτῶν προβλημάτων*, I. *Z.* 3, I. *I.* 11 ; F. 76ᵛ : *Λαμασκίου φιλοσόφου... Παρεκβολαὶ ἀπὸ τοῦ πρώτου περὶ οὐρανοῦ*, I. *Z.* 3 ; I. *I.* 11 ; F. 117ᵛ : *Θεοδώρου τοῦ Μετοχίτου... Γνωμικαὶ σημειώσεις*, III. *E.* 14 ; I. *Z.* 3 ; II. *Z.* 11 ; VIII.*E.* 11 ; V. *Θ.* 17 ; F. 227ᵛ-230ᵛ : *Μιχαὴλ τοῦ Ψελλοῦ... Ἐπιστολαὶ ι' πρὸς διαφόρους*, IIII. *E.* 1 ; I. *I.* 3 ; IV. *I.* 16.— *Ἐπιλύσεις σύντομοι φυσικῶν ζητημάτων πρὸς τὸν βασιλέα Μιχαὴλ τὸν Δοῦκαν*, I. *Z.* 3 ; I. *I.* 11, IV.*I.* 16 ; F.248ᵛ : *Ὀππιανοῦ τοῦ Κίλικος... Ἀπὸ τῶν αὐτοῦ Ἰξευτικῶν, περὶ πετεινῶν*, I. *Z.* 3 ; *I. I.* 11 ; F. 258ᵛ : *Συμεὼν μαγίστρου καὶ λογοθέτου τοῦ Σήθ... Σύνοψις τῶν φυσικῶν*, IIII. *E.*1 ; I. *Z.* 3 ; IV. *I.* 16. — Cf. MILLER, *Catalogue*, p. 187, et GRAUX, *Essais* etc., p. 489.

F. I-II vacant. — F. IIᵛ. *Τὰ ὀνόματα τῶν συγγραφέων (Συμεὼν μάγιστρος ὁ Σήθ — Σχόλια εἰς τὰ δεύτερα τῶν προτέρων ἀναλυτικῶν).* — Haec scripsit Turrianus. — Sequitur index latinus, eadem manu exaratus, quae in Turriani *Indice alphabetico* (I. X. 15) latinas paginas scripsit. — F. III-IIIᵛ. Index graecus locupletissimus Turriani manu exaratus.

F. 1. *Συμεὼν μαγίστρου τοῦ Σήθ. Σύνοψις τῶν φυσικῶν* (1) (*Ὁ μὲν Πλούταρχος ὦ μέγιστε καὶ θειότατε βασιλεῦ—κατά τε τὸ χεῖρον καὶ τὸ βέλτιον τοῦτο καὶ τὰ γινώσκοντα*).
(*Ὁ μὲν Πλούταρχος — περὶ τῆς πρώτης τῶν ὄντων αἰτίας*).
Περὶ τοῦ εἶναι τὴν γῆν σφαιροειδῆ (*Περὶ τοῦ σφηροειδοῦς* (sic) *σχήματος τῆς γῆς πολλαὶ ἀποδείξεις εἰσὶ ἐνταῦθα δὲ οὐ φαίνεται καὶ οὐ μόνον οὗτος ἀλλὰ καὶ οἱ λοιποὶ νοτιώτεροι ἀστέρες*).

(1) Cf. cod. *Matrit.* 4616 f. 98 ss. Haec capita usque ad f. 7 *Περὶ μεγέθους*, Psello tribuuntur in Mignii *Patrol. Gr.*, CXXII, col. 785-804. Cf. infra f. 172.

Ptolemy (Our present purpose is to treat in summary and in outline the matters which the admirable Ptolemy studies and conclusively demonstrates and defines, and whether it has likewise the greatest distance from the sun). See KRUMBACHER, Gesch. *d. byz. Litt.*², p. 552. Cf. *supra* cod. 16, ff. 158 ss.

20. Cod. Scorialensis I.Y. 9 (crat 1. Z. 3; I. I. 11), chart. saec. XVI, ff. III+424+II, cm. 34,4 × 25,8.

X

F. 1 in ima p. « D. Do. de M... ». Laudatur in Turriani Catalogo (I.X. 16), f. 48°, in Turriani Indice alphabetico (I. X. 18), f. 11v: 'Αλεξάνδρου Αφροδισιέως... Τμῆμα ἐκ τοῦ δευτέρου βιβλίου τῶν αὐτῶν προβλημάτων, 1. Z. 3, 1. 7. 11 ; E. 76 : Λαμασκίου φιλοσόφου... Παρεκβολαὶ ἀπὸ τοῦ πρώτου περὶ οὐρανοῦ, 1. Z. 3 ; 1. 1. 11 ; F. 1177 : Θεοδώρου τοῦ Μεταχίτου... Γνωμικαί σημειώσεις, 111. E. 14 ; 1. Z. 3 ; II. Z. 11 ; VIII.E. 11 ; V. Θ. 17 ; F. 227v-230v : Μιχαὴλ τοῦ Ψελλού... Επιστολαί ι' πρὸς διαφόρους, IIII. E. 1 1. 7. 3; IV. 1. 16. Επιλύσεις σύντομοι φυσικῶν ζητημάτων πρὸς τὸν βασιλέα Μιχαὴλ τὸν Δοῦκαν, I. Z. 3 ; I. 2. 11, IV.I. 16 ; F.248 : Οππιανοῦ τοῦ Κίλιχος... Ἀπὸ τῶν αὐτοῦ Ιξευτικῶν, περὶ πετεινῶν, I. Z. 3 ; 1. 1. 11 ; F. 258 : Συμεών μαγίστρου καὶ λογοθέτου του Σήθ... Σύνοψις τῶν φυσικῶν, 1111. E.1 ; 1. Z. 3 ; IV. I. 16. --- Cf. Miller, Catalogue, p. 187, and Graux, Essais etc., p. 489.

F. I-II vacant. F. I. The names of the authors (Symeon the Magistros Seth, Scholia on the second book of the Prior Analytics). — This was written by Turrianus. — There follows a Latin index, written in the same hand that wrote the Latin pages in Turrianus's Alphabetical Index (I. X. 15). — F. 111-11Iv. A very copious Greek index written in the hand of Turrianus.

F. 1. Symeon Magistros Seth. Synopsis of Natural Things (1) (O men Ploutarchos the greatest and most divine king — according to both the worse and the better, this and those who know it). (O men Ploutarchos — concerning the first cause of existing things) of causes).

On the Earth Being Spherical (On the spherical (sic) shape of the earth there are many proofs; here however it does not appear, and not only this one but also the remaining southerly stars).

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(1) Cf. cod. Matrit. 4616 f. 90 ss. These chapters up to t. 7 On Magnitude, are attributed to Psellus in Migne's Patrol, Gr., CXXII, col. 785-804. Cf. below l. 172,

F. 1v. <Sine titulo>. (*Ὅτι δὲ ἐν τῷ μέσῳ κεῖται ἡ γῆ τοῦ παντὸς δῆλον — δυομένου δὲ πρὸς ἀνατολήν*).
F. 1v, l. ultima. <Sine titulo>. (*Περὶ δὲ τοῦ μεγέθους τῆς γῆς πολλαὶ γεγόνασι δόξαι — εὗρον τὴν περίμετρον τῆς γῆς τοσαύτην ὡς εἴπομεν*).

F. 2. <Sine titulo>. (*Ἡ δὲ ἡμετέρα οἴκησις ἐστὶν ἐν τῷ βορείῳ μέρει — καὶ αὐτῆς τῆς Περσίας ἐπέκεινα ἐστί*). Post verba cod. *Matritensis* ἴσας τὰς ἡμέρας *Scorial.* cod. quinque ll. exhibet, quae *Matritensi* in desunt.
F. 2, l. 26 <Sine titulo>. (*Διαμεμέρισται δὲ ἡ οἰκουμένη — τῶν βορείων ὡρῶν ὧν εἴπομεν*).

F. 2v. <Sine titulo>. (*Ἔστι δὲ τὸ μὲν μῆκος τῆς οἰκουμένης γελοῖοι ὅσοι κυκλοτερῆ τὴν οἰκουμένην καταγράφουσιν*). — Capita foliorum 2v-9 inveniuntur etiam infra ff. 174-181.
F. 2v. *Περὶ τῶν μεταξὺ τοῦ οὐρανοῦ καὶ τῆς γῆς στοιχείων. λόγος β', περὶ ὕδατος* (*Ἡ γῆ τὴν μέσην τοῦ παντὸς χώραν λαχοῦσα—τῷ ὄγκῳ τῆς γῆς μεῖζον εἴπερ ἰσό(ρροπα?) καὶ ἰσοτάλαντα δεῖ εἶναι τὰ στοιχεῖα*). Una l. *Scorial.* exhibet, qua *Matrit.* caret.

F. 3. *Περὶ ἀέρος καὶ πυρός καὶ νεφῶν καὶ ὑετῶν καὶ ἀστραπῶν καὶ βροντῶν* (*Τῆς δὲ γῆς ἄνωθεν καὶ τοῦ ὕδατος — μετὰ τοῦτο ἀκούειν τοῦ δυύπνου τοῦ ἐξ αὐτῶν*). Post *διὰ τὴν ἐναντίωσιν ἐκπυρηνισθῆ Scorial. cod.* 11 ll. exhibet quae in *Matrit.* desunt.

F. 3v. *ζ' Περὶ σεισμῶν* (*Ἵνα δὲ μὴ ἀμύητοι ὦμεν τῆς τῶν σεισμῶν αἰτίας, ἰστέον ὅτι ἐκ τῆς γῆς θερμαινομένης ἀναπέμπεται — οὕτως οὐδὲ σεισμὸς ἄνευ αἰτίας φυσικῆς καὶ θείας βουλήσεως*). Post *ὑετοὶ καὶ μετὰ τούτους αὐχμοί Scorial. cod.* 9 ll. exhibet quibus caret *Matrit.*

F. 4. *Περὶ κομητῶν ἄστρων* (*Οἱ κομῆται γίνονται ἐξ ἀναθυμιάσεως — οἱ πλείους φανέντες τέρας πονηρόν*).
Περὶ ἀνέμων (*Διπλῆς οὔσης ὡς ἔφαμεν τῆς ἀναθυμιάσεως — καὶ μέσος Ἀπαρκτίου καὶ Ἰάπυγος ὁ Θρασκίας*).
Περὶ ἴριδος (*Ἡ λεγομένη ἶρις ἰδίαν ὑπόστασιν — οὔτε μεῖζον ἡμικυκλίου τμῆμα*). Post *ἐν τῷ νέφει εἶναι Scorial. cod.* ll. 2 exhibet, quibus caret *Matritensis.*

F. 4v. *Περὶ ἅλω* ([*Ἡ*] *δὲ ἅλως περὶ τὴν σελήνην — περὶ τὸν ἥλιον ἢ τὴν σελήνην ὡς διὰ γεωμετρικοῦ σχήματος δείκνυται*). *Scorial. cod.* 1 l. exhibet qua caret *Matrit.*
Περὶ κόσμου (*Τινὲς τῶν φιλοσόφων ἐδόξασαν τὸ συναιρεῖν καὶ τὸ ἐγγίζειν*).
Περὶ σχήματος οὐρανοῦ (*Ὁ δὲ οὐρανός ἐστι σφαιροειδὴς — τῶν ἄλλων σχημάτων τελειότερον*).
Εἰ ἔμψυχος ὁ κόσμος καὶ προνοίᾳ διοικούμενος (*Οἱ μὲν Ἕλληνες — καὶ κατὰ τὴν δύναμιν*).

F. 1. <Without title>. (That the earth lies in the middle of the universe is clear — and as it sets, toward the east).

F. 1, last line. <Without title>. (Concerning the size of the earth many opinions have arisen — they found the circumference of the earth to be as great as we have said).

F. 2. <Sine title>. (And the day of the settlement is in the part of Persia too). ncod. Matritensis equal days Scorial. cod.nexhibit, quae Matritensi in desunt.nF..2, 1. 26 <Sine titulo>. (The northern world is divided, as we say). to the north After the words five ll.

F. 25. <Sine titulo>. (Ἔστι δὲ τὸ μὲν μῆκος τῆς οἰκουμένης γελοῖοι όσοι κυκλοτερῆ τὴν οἰκουμένην καταγράφουσιν).

The chapter headings of folios 2v-9 are also found below at ff. 174-181.

Γ. 27. On the elements between heaven and earth. Second discourse, on water (The earth, having obtained the middle place of the universe, greater in mass than the earth, if indeed they must be equally balanced and equipoised elements). One line is exhibited by Scorial., which Matrit. lacks.

Γ. 3. On air and fire and clouds and rains and lightning and thunder (But from above the earth and from the water, after this, to he the noise arising from them). After "on account of the opposition it is kindled" Scorial. cod. 11 11. exhibits what is lacking in Matrit.

Γ. 3. ζ' On earthquakes (So that we may not be uninitiated in the cause of earthquakes, it must be known that from the earth being heated it is sent up thus, so that no earthquake occurs without a natural cause and divine will). After "rains and after these droughts" Scorial. cod. 9 11. exhibits what Matrit. lacks.

F. 4. On comets (Comets arise from exhalation — the majority that have appeared being an evil portent). On winds (The exhalation being twofold, as we said — and between Aparctias and Apogaeus is the Thraskias). On the rainbow (The so-called rainbow has no independent substance, nor a segment greater than a semicircle). After "to be in the cloud" Scorial. cod. 11. 2 exhibits what Matritensis lacks.

F. 4v. On the halo (The halo around the moon, around the sun or the moon, as is shown by means of a geometrical figure). Scorial. cod. 1 1. exhibits what Matrit. lacks.

On the Universe (Some of the philosophers held opinions the summarizing and the approaching).

On the Shape of the Heavens (The heaven is spherical, more perfect than other shapes).

Whether the Universe is Animate and Governed by Providence (The Greeks and according to the power).

Εἰ τρέφεται ὁ οὐρανός (*Ἔδοξάν τινες τρέφεσθαι — ὄντα κινήσεων ἀνεπίδεκτα*).

F. 5. *Περὶ τάξεως τοῦ κόσμου.* (*Τὸ τοῦ κόσμου μεσαίτατόν ἐστιν ἡ γῆ ἀπὸ ἀνατολῶν ἐπὶ δύσιν*). Deest in *Matrit.*

Περὶ τῆς τοῦ κόσμου ἐγκλίσεως (*Ἡ τοῦ κόσμου ἔγκλισις οὐ κατ' αὐτὸν τὸν κόσμον — οὐ φαίνεται ὀρθὴ ἀλλ' ἐγκεκλιμένη πρὸς νότον*). Extrema verba non eadem sunt in *Matrit.*

Περὶ τοῦ εἴ ἐστι κενὸν ἐκτὸς τοῦ κόσμου (*Ὅτι μὲν κενὸν οὔκ ἐστιν ἐν τῷ κόσμῳ — ἀλλ' ὁ νοητὸς κόσμος*). — Haec deesse videntur in *Matrit.*

Τίνα δεξιὰ τοῦ κόσμου καὶ τίνα ἀριστερά (*Δεξιὰ λέγεται μέρη τοῦ κόσμου τὰ ἀνατολικὰ μέρη τοῦ οὐρανοῦ — φερομένη ἀπὸ ἀνατολῆς ὡς ἐπὶ δύσιν*). Haec deesse videntur in *Matrit.*

F. 5v. *Τίς ἡ τοῦ οὐρανοῦ οὐσία* (*Ὁ μὲν Ἀριστοτέλης πέμπτον φησὶ τὸν οὐρανὸν σῶμα — καὶ μάλιστα τοῦ πυρὸς καὶ τοῦ ἀέρος τῶν δοξασάντων αὐτὸν πέμπτον σῶμα*). Extrema verba desunt in *Matrit.*

Περὶ τῶν ἐν οὐρανῷ νοουμένων κύκλων (*Ἐν τῷ οὐρανῷ σφαιροειδεῖ — τὴν εὔκρατον οἴκησιν ἀπὸ τῆς διὰ ψῦξιν ἀοικήτου*). Deest in *Matrit.* *διὰ τὴν ψ. ἀοικήτου* f. 177v.

Τίς ἡ τῶν ἀστέρων οὐσία (*Ἡ τῶν ἀστέρων οὐσία πυρώδης — ὡς τούτων οὗτοι τιμιώτεροι*). Deest in *Matrit.* f. 177v *οὗτοι τιμιώτεροι.*

F. 6. *Περὶ σχημάτων ἀστέρων* (*Τὰ σχήματα τῶν ἀστέρων εἰσὶ σφαιροειδῆ — ὡς Πτολεμαῖος ἐν τῇ τετραβίβλῳ δείκνυσιν*). Deest in *Matrit.*

Περὶ τῆς τῶν ἀστέρων φορᾶς (*Ἡ φορὰ τῶν ἀστέρων ἐστὶ ἀπὸ δύσεως ἐπὶ ἀνατολὴν — καὶ τεταγμένα ὁμαλά*).

F. 6v. *Πόθεν φωτίζονται οἱ ἀστέρες* (*Περὶ τούτου πολλὴ ἀμφιβολία — καὶ τοὺς ἄλλους οἰκεῖον φῶς*).

Πῶς γίνονται οἱ τέσσαρες καιροί (*Πάντα μὲν ὅσα τὸ θεῖον ἐδημιούργησεν — ὡς πλατύτερον ἡμῖν ἀπεδείχθη ἐν τῷ μνημονευθέντι συγγράμματι*).

F. 7. *Περὶ μεγέθους καὶ σχήματος ἡλίου* (*Τὸ τοῦ ἡλίου μέγεθος ἄπιστόν τι δοκεῖ — ἐν τῷ περὶ τῆς σελήνης λόγῳ ῥηθήσεται*).

F. 7v. *Περὶ τῆς τοῦ ἡλίου ἐκλείψεως* (*Ἡ τοῦ ἡλίου ἔκλειψις γίνεται — καὶ ἀναλόγως ἐπὶ τῶν λοιπῶν*).

Περὶ οὐσίας καὶ φωτισμῶν (sic) *σελήνης καὶ σχήματος*

Whether the heavens are nourished (Some held that they are nourished — being incapable of motion).

F. 5. On the order of the world. (The very center of the world is the earth from east to west). Deest in Matrit.

On the inclination of the world (The inclination of the world is not according to the world itself — it does not appear straight but inclined toward the south). Extrema verba non eadem sunt in Matrit.

On whether there is void outside the world (That there is no void in the world but the intelligible world). Haec deesse videntur in Matrit.

Which parts of the world are right and which are left (The right parts of the world are called the eastern parts of the heaven — carried from east toward west). Haec deesse videntur in Mairit.

F. 5v. What is the substance of the heaven (Aristotle says the heaven is a fifth body and especially among fire and air of those who held it to be a fifth body). Extrema verba desunt in Matril.

On the circles conceived in the heaven (In the spherical heaven the temperate habitation from that which is uninhabitable due to cold). Deest in Malril. διὰ τὴν ψ. ἀοικήτου 1. 177. What is the substance of the stars (The substance of the stars is fiery — as these are more honorable than those). Deest in Matril. {. 177 οὗτοι τιμιώτεροι.

F. 6. On the shapes of stars (The shapes of the stars are spherical, as Ptolemy [states] in the Tetrabibl

demonstrates with a globe). Missing in Madrid.

On the motion of the stars (The motion of the stars is from west to east and arranged uniformly).

F. 6v. From where do the stars receive their light (On this matter there is much uncertainty – and the others [have] their own light).

How the four seasons come about (All things that the divine has created, as has been demonstrated to us more broadly in the aforementioned treatise).

F. 7. On the size and shape of the sun (The size of the sun seems incredible — it will be discussed in the account on the moon).

F. 7v. On the eclipse of the sun (The eclipse of the sun occurs and likewise with the rest [of the celestial bodies]).

On the substance and illuminations (sic) of the moon and its shape

(*Εἰ καὶ οἱ Ἀριστοτελικοὶ πέμπτον ὑπέθεντο σῶμα τὸ οὐράνιον — κατὰ δέ τινας ὑποεικοσιενηαπλάσιον* [sic]).

F. 8v. *Περὶ σελήνης ἐκλείψεως (Ἐκλείπει δὲ ἡ σελήνη — νὺξ παρ' ἑτέροις ἐστίν).*

F. 9. *Λόγος τέταρτος · περὶ ὕλης, περὶ εἴδους. περὶ φύσεως. ἐν ᾧ περὶ τόπου καὶ χρόνου. περὶ ψυχῆς · ἐν ᾧ καὶ περὶ τῶν αἰσθήσεων.*

Περὶ νοῦ (Ἐπὶ τὴν τῆς ὕλης ἔννοιαν — πρὸς τοὺς Περιπατητικοὺς ἀντιτεινόμενος).

Περὶ εἴδους (Τὸ δὲ εἶδος λέγεται πολλαχῶς — τερετίσματα γὰρ εἰσὶ τῶν διανοήσεων).

F. 9v. *Περὶ φύσεως (Φύσις κατὰ Ἀριστοτέλην —καὶ ἀχωρίστου τούτων οὔσης).*

F. 10. *Περὶ τόπου (Ὁ δὲ τόπος πέρας ἐστὶ τοῦ περιέχοντος — τῇ τῶν πραγμάτων φύσει ἐπακολουθεῖ).*

F. 10v. *Περὶ χρόνου (Ἐπεὶ δὲ καὶ ὁ χρόνος τῶν ἐξ ἀνάγκης ἐστὶν ἑπομένων τοῖς φυσικοῖς πράγμασιν — εἰς τὸ βόρειον ῥέπει καὶ τὸ νότιον).*

F. 11. *Περὶ ψυχῆς (Εἰ καὶ ἡ πρώτη ὕλη ὑπόκειται — ἄσχημον ἐμβάλλει).*

F. 11v. *Περὶ ὁράσεως (Περὶ τοῦ πῶς ὁρῶμεν — τὸ ὀπτικὸν πνεῦμα).*

F. 12. *Περὶ ἀκοῆς (Τὸν ὀφθαλμὸν ὁ δημιοῦργος — δευτέραν ἀκροάσιν οὖσαν).*

F. 12v. *Περὶ ὀσφρήσεως (Τῆς ὁράσεως τελουμένης — οὐκ ἔσται ὀσμᾶται* (sic) *ἐν τῷ ὑγρῷ).*

Περὶ γεύσεως (Ἡ δὲ γεῦσις γίνεται διὰ φύσεως ὑδατώδους — διὸ καὶ ἄτριχον ἐδημιουργήθη).

F. 13. *Περὶ τῶν αἰσθήσεων τῆς ψυχῆς (Αἰσθήσεων πέντε οὐσῶν τῆς ψυχῆς — μήτε τῆς διαιρέσεως τὴν ἕνωσιν κωλυούσης).*

F. 13v. *Λόγος πέμπτος (Περὶ τῆς πρώτης αἰτίας τῶν ὄντων — τῆς θείας ἐπαπολαυούσης γαληνότητος)* (1).

F. 15v. *Περὶ χρείας τῶν οὐρανίων σωμάτων. Τοῦ αὐτοῦ σοφωτάτου Συμεὼν τοῦ Σὴθ περὶ χρείας τῶν οὐρανίων σωμάτων (Περὶ μὲν τῆς κινήσεως καὶ τῆς θέσεως τῶν οὐρανίων σωμάτων — τὸν παρόντα διεῖλον λόγον χάριν σαφηνείας).*

Sequitur index : *Διὰ τί σφαιροειδὴς δεδημιούργηται ὁ οὐρανός — διὰ τί τὰς λοιπὰς περιάγει σφαίρας.* — Capitibus numeri praemissi non sunt.

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(1) Quae sequuntur usque ad f. 27v inveniuntur quoque in cod. Ambros. C 263 inf. (= Martini et Bassi n° 903), ff. 313-327.

(Even if the Aristotelians posited the heavenly body as a fifth element, according to some it is sub-twenty-nine-fold [sic]). On

F. 8v. the eclipse of the moon (The moon is eclipsed at night whilē for others it is day).

F. 9. Fourth discourse: on matter, on form, on nature, in which also on place and time, on the soul, in which also on the senses.

On the (On the concept of matter – opposing the Peripatetics).

On form (Form is said in many ways — for they are twitterings of the intellect).

F. 9v. On nature (Nature according to Aristotle — and I have this being the best of them).

F. 10. On Place ("Place is the limit of the surrounding body, which to the follows the nature of things by necessity).

F. 10v. On Time (Since time also belongs to those things that necessarily follow from natural objects toward the north since and the southern).

F. 11. On the Soul (Whether also the first matter underlies shapeless in throws).

F. 119. On Vision (On how we see — the optical spirit).

nF. 12. On Hearing (The eye, the creator [made as] a second hearing being).

F. 12. On Smell (When sight is being accomplished will not be is smelled (sic) in the liquid).

On Taste (Taste occurs through a watery nature which is why it was created without hair).

F. 13. On the Senses of the Soul (There being five senses of the soul nor does the division prevent the union).

ΓF.. 13. Fifth Discourse (On the First Cause of Being, Which Partakes of Divine Serenity) (1).

F. 15. On the Use of the Heavenly Bodies. By the same most wise Symeon Seth on the use of the heavenly bodies (I have divided the present discourse on the motion and position of the heavenly bodies for the sake of clarity).

clarity).

The following index: Why the heaven was created spherical — why it revolves the remaining spheres. — Chapter numbers have not been prefixed to the headings.

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(1) What follows up to f. 27v is found also in cod. Ambros. C 263 inf. (Martini et Bassi no. 903), ff. 313–327.

F. 16. *Διὰ τί σφαιροειδὴς ὁ οὐρανός* (*Σφαιρεοειδὴς δὴ παρήχθη ὁ οὐρανὸς — ἔδει στάσιν τούτων γενέσθαι*).

F. 16v. *Διὰ τί κινεῖται ὁ οὐρανός* (*Ὁ δὲ Πλωτῖνος κομψῶς— πρὸς τὰ κακὰ στοιχεῖα*).

Διὰ τί ἐν τῷ οὐρανῷ κινήσεις ἐναντίαι (*Αἱ δὲ ἐναντίαι κινήσεις — καὶ ταῦτα μὲν περὶ κινήσεως*).

F. 17. *Διὰ τί τὴν χροιὰν κυάνεος* (*Κυάνεος δὲ ὁρᾶται — ἀλλ' ὅτι οὕτως ὁρᾶται*).

Διὰ τί ἐστι διαφανής (*Διαφανείας δὲ ἔτυχεν — καὶ αὐτοὺς τοὺς ἀπλανεῖς ἀστέρας*).

Περὶ τοῦ μεγέθους τοῦ οὐρανοῦ (*Τοσοῦτον δὲ ἀπορεῖ* (sic) *μεγέθους — τὴν ἀπειρίαν περικοπεῖ*).

Περὶ τῆς τοῦ οὐρανοῦ ἀποστάσεως (*Τοσοῦτον δὲ τῆς γῆς ἀφίσταται — ἔνθα περὶ τῆς γῆς διεξήλθομεν*).

F. 17v *Περὶ τῶν ἐν τῷ οὐρανῷ καὶ ἀναγκαίων καὶ χρησίμων καὶ ἐπιτερπῶν* (*Ὥσπερ οὖν οἰκίας σοφὸς δημιουργὸς — τὰ περὶ τοῦ σχήματος αὐτῆς*).

Περὶ τοῦ τῆς σελήνης σχήματος (*Σφαιροειδὴς τοίνυν ἐδημιουργήθη — ἐν σκοτομήνῃ διήγομεν*).

F. 18. *Περὶ τῆς αὐξομειώσεως ταύτης* (*Νυνὶ δὲ σφαιροειδῆς* (sic) *οὖσα — καὶ τὰ φῶτα ταύτης*).

Διὰ τί παρὰ τοῦ ἡλίου δέχεται τὸ φῶς (*Ἐπειδὲ* (sic) *ὁ αἰσθητὸς οὗτος κόσμος — ἀπ' αὐτοῦ αἱ ἀκτῖνες*).

F. 18v. *Περὶ τοῦ τῆς σελήνης προσώπου* (*Ἔχει δὲ ἐν αὐτῇ τὸ καλούμενον πρόσωπον — διὰ τὴν προειρημένην κοινὴν αἰτίαν*).

Διὰ τί διὰ μηνὸς ἀποκαθίσταται (*Ποιεῖται δὲ καὶ μηνιαίαν σχηδὸν τὴν ἀποκατάστασιν — μέχρι τοῦ νῦν καὶ ἕτερα*).

F. 19. *Διὰ τί τὴν ἡλιακὴν ὁδὸν ὑπερβαίνει ἡ σελήνη* (*Τὴν τοιαύτην δὲ τελεῖ κίνησιν — ἡ δὲ οὐ τοιαύτη*).

Διὰ τί οὐ στηρίζει (*Οὐ στηρίζει δὲ οὐδ' ἀναποδίζει — διὰ τὸ κοινὸν σύμπτωμα*).

Περὶ τοῦ μεγέθους τῆς σελήνης (*Τὸ δὲ μέγεθος αὐτῆς — κατὰ τὸ μέγεθος*).

Περὶ τῆς ἀποστάσεως αὐτῆς (*Ἀφέστηκε δὲ τοσοῦτον — καὶ ζῴων σώματα.*)

F. 19v. *Διὰ τί ὑψηλοτέρα καὶ χθαμαλωτέρα γίνεται* (*Θαυμαστὴ*

F. 16. Why the heaven is spherical (The heaven was indeed brought forth as spherical — it was necessary for these to come to a standstill).

F. 16v. Why does the heaven move (And Plotinus cleverly — against the evil elements).

Why there are contrary motions in the heaven (The contrary motions and these things then concerning motion).

F. 17. Why its color is dark blue (It appears dark blue but because it appears thus).

Why it is transparent (It obtained transparency — and again ... the fixed stars).

On the size of the heaven (So much does it lack (sic) the infinity of size encircling).

On the distance of the heaven (So far does it stand from the earth — where we went through the discussion concerning the earth).

F. 17 On the things in the heaven that are both necessary and useful and delightful (Just as therefore a wise craftsman of a house ... the things concerning its shape).

On the shape of the moon (Spherical therefore it was created; in the new moon we have described).

F. 18. On its waxing and waning (But now being spherical (sic) – and its lights).

Why it receives its light from the sun (Since (sic) this perceptible world from it the rays).

F. 18. On the face of the moon (It has within it the so-called face on account of the aforementioned common cause).

Why it returns to its place within a month (It also completes nearly a monthly restoration — until now and other things).

F. 19. Why the moon exceeds the solar path (It completes such a motion but the other does not do so).

Why it does not station (O3 it neither stations nor retrogrades — due to the common phenomenon).

On the size of the moon (according — to its size). (But its size

On its distance and bodies (It is distant by so much — of living creatures.)

F. 19v. Why it becomes higher and lower (Wonderful

δὲ ἡ κατὰ ἀπόγειον αὐτῆς καὶ ὑπόγειον κίνησις —ταῖς κινήσεσιν αὐτῆς συμπεριαγομένη).

Περὶ τοῦ Ἑρμοῦ (Ἀνάγει μὲν ὁ λόγος — τὸ σπανίως ἡμῖν φαίνεσθαι).

Διὰ τί ὁ Ἑρμῆς ὑπὸ τὴν σελήνην ἐτάχθη (Ἐτάχθη δὲ ἐν χώρᾳ — τέλεον ἂν ἐκρύπτετο.)

<Διὰ τί στίλβει> (Ἔστι δὲ καὶ μικρός τις ἡλίου πρόδρομος — στίλβοντα αὐτὸν οἱ παλαιοὶ διὰ τοῦτο ἐκάλουν).

Διὰ τί πλησιάζει τῷ ἡλίῳ (Ἐμφαίνει δὲ ἡμῖν — πρὸς τοῦτον φερόμενος).

F. 20. *Διὰ τί αὐτός τε καὶ οἱ λοιποὶ πλανῆται ἀναποδίζουσιν (Καὶ ἐπεὶ ταῦτα κοινά ἐστι τὰ πάθη τῶν πέντε πλανωμένων — τῶν τῆς ὕλης κακῶν).*

F. 20v. *Περὶ τῶν τοῦ Ἑρμοῦ ἰδιοτήτων (Ἔχει δέ τινας ὁ Ἑρμῆς ἰδίας ἐπισημασίας — ἑσπερίου δὲ ἐν τῇ δύσει).*

Διὰ τί ἡ Ἀφροδίτη οὐ κατὰ πολὺ τοῦ ἡλίου ἀφίσταται (Ἡ δὲ Ἀφροδίτη ὑπὲρ τοῦτον κεῖται — πᾶσαν τὴν ἡμέραν ἐκάθευδε).

Διὰ τί οὐ συνεχῶς ἀναποδίζει αὕτη (Οὐκ ἀναποδίζει δὲ ὥσπερ ὁ Ἑρμῆς — ἃ ἐπὶ τοῦ Ἑρμοῦ εἴρηται).

Περὶ τοῦ ἡλίου ([Εἰ] δὲ περὶ τῆς σελήνης — περὶ τῶν λοιπῶν λόγον).

F. 21. *Περὶ τοῦ μεγέθους αὐτοῦ (Μείζων δὲ πάντων τῶν ἀστέρων καὶ τῆς σελήνης —ὅτι ἐπεσκέψατο αὐτόν).*

Διὰ τί λοξῶς κινεῖται ὁ ἥλιος (Ὅταν ἴδω τὸν ἥλιον — ἐναργέστερον διεσαφήσαμεν).

F. 22. *Διὰ τί ἡ τοῦ ἡλίου λόξωσις κδ' μοιρῶν ἐστὶ ἀμφοτ(έρωθεν) (Θαυμαστὴ δὲ καὶ ἡ μέχρι τῶν κδ' μοιρῶν ἔγγιστα λόξωσις — διατηρεῖται ἀλόβητος [sic]).*

F. 23. *Περὶ τῆς ἐν τοῖς τροπικοῖς βραδύτητος τοῦ ἡλίου τῷ θερινῷ καὶ χειμερινῷ ([Ἄ]γαμαι δὲ πρὸς τούτοις — τοῖς τροπικοῖς τὸ ἐπὶ τοιᾶσδε).*

Διὰ τί ἐν τοῖς βορειοτέροις μείζονες αἱ θεριναὶ ἡμέραι (Οὐ μὴν ἀλλὰ καὶ ἕτερόν ἐστιν ἰδεῖν — τῶν νυχθημέρων κέκτηται).

F. 23v. *Διὰ τί ὁ ἥλιος ποτὲ πλησιάζει, ποτὲ ἀφίσταται τῆς γῆς (Ἔχει δὲ ὁ ἥλιος ποτὲ ἀπόγειον — γίνεσθαι τὰς μεταβολάς).*

Διὰ τί διὰ τξε' ἡμερῶν ἀποκαθίσταται (Τί δὲ εἴπωμεν — τὴν τοῦ ἡλίου ἀποκατάστασιν).

and its motion at apogee and perigee, carried — in the around together with its motions).

On Hermes (The account leads up — the rarely appearing to us).

Why Mercury was placed below the moon (And it was arranged in position — it would be completely hidden.)

«Why does it shine?» (There is also a small forerunner of the sun – and the ancients called it shining for this reason). Why it approaches the sun (It shows us this one as it — toward moves).

F. 20. Why both it and the other planets move in retrograde (And since these are common affections of the five wandering [planets] — of the evils of matter).

F. 20. On the properties of Mercury (Mercury has certain peculiar signs... of the evening star in its setting).

Why Venus does not move far from the sun (But Venus lies above it — slept the whole day.

Why it does not retrograde continuously (But it does not retrograde as Mercury — what has been said concerning Mercury).

Concerning the sun ([And] concerning the moon — concerning the and the rest, a discussion).

F. 21. Concerning its magnitude (It is greater than all the stars and the moon — that he observed it).

Why the sun moves obliquely (When I see the sun — we explained more clearly).

F. 22. Why the obliquity of the sun is 24 degrees on both sides (And wonderful is the obliquity of up to nearly 24 degrees that is maintained undiminished (sic).

F. 23. Concerning the slowness of the sun at the solstices in the summer and winter [I] admire moreover at these — solstices what of such a kind).

Why the summer days are longer in the more northern regions (But indeed it is also possible to observe another of the nychthemerons possesses).

F. 23v. Why the sun sometimes draws near and sometimes moves away from the earth. And the sun sometimes has apogee, the changes occurring changes).

Why it is restored in 365 days (But what shall we say — about the restoration of the sun).

F. 28. *Περὶ τῆς τοῦ ἡλίου ἀφ' ἡμῶν ἀποστάσεως (Λοιπὸν λεκτέον καὶ περὶ τῆς τοῦ ἡλίου ἀποστάσεως — παρ' ὃ περιστρέφεται).*

F. 24v. *Διὰ τί ἀνατέλλει καὶ δύνει ὁ ἥλιος (Δύνει δὲ ὁσημέραι — καὶ περίοδος καὶ ἀποκατάστασις).*

F. 25. *Περὶ τοῦ Ἄρεος καὶ τοῦ Διὸς καὶ τοῦ Κρόνου (Λοιπὸν λεκτέον τι καὶ περὶ τοῦ Ἄρεος — τῷ ὑπερμεγέθει τοῦ σώματος).*

F. 25v. *Περὶ τῶν ἀπλανῶν ἀστέρων (Λοιπὸν οὖν σκοπητέον — βιωφελές τε καὶ χρήσιμον).*

F. 26. *Περὶ τῆς βραδείας τούτων κινήσεως (Οὐ μὴν ἀλλὰ καὶ τῆς κινήσεως τούτων — καὶ εὐαρμοστότερα).*
Περὶ τῆς ἀνάστρου σφαίρας (Εἰ δὲ καὶ ἐπὶ τὴν ἀπλανῆ — τὴν ἄπειρον δύναμιν).

F. 26v. *Διὰ τί δι' ὡρῶν κδ' ἀποκαθίσταται (Τὸ γὰρ τοσοῦτον μέγεθος — γεννῶνται καὶ φθείρονται.)*
Διὰ <τί> τὰς λοιπὰς περιάγουσας (l. *περιάγει*) *σφαίρας (Ἐμπεριάγει δὲ καὶ περιστρέφει — κατά τε τὸ χεῖρον καὶ τὸ βέλτιον τοῦτο καὶ τὰ γινώσκοντα).—Τέλος σὺν Θεῷ ἁγίῳ.*

F. 27v-30v vacant.

F. 31. *Παρεκβολαὶ ἀπὸ τοῦ Δ α μ α σ κ ί ο ῦ εἰς τὸ πρῶτον περὶ οὐρανοῦ (Ὅτι τοῖς φυσικοῖς φησὶ — ἡ γὰρ ἀνάγκη τῷ χρόνῳ συλλύεσθαι τ.).*

F. 86v. *Σχόλια εἰς τὰ δεύτερα τῶν προτέρων ἀναλυτικῶν (Διδάξας ἡμᾶς ἐν τῷ προτέρῳ βιβλίῳ — ὡς ἡ πλοκὴ ἔδειξεν).*

F. 49v. *Περὶ τῆς κύκλῳ δείξεως (Τρίτον ἐπὶ τούτῳ διδάσκει — διὸ καὶ ἀσυλλόγιστος).*

F. 50v. *Περὶ τοῦ ἀντιστρέφειν (Ἐπὶ τούτοις ἄλλο θεώρημα — ἄμφω τὰς προτάσεις ἀναιρεῖσθαι).*

F. 52v-54v vacant.

F. 55. *Τμῆμα ἐκ τοῦ δευτέρου βιβλίου τῶν Ἀ λ ε ξ ά ν δ ρ ο υ προβλημάτων.* Hunc titulum Turrianus exaravit. Lineola autem delevit priorem titulum : *Ἀριστοτέλους περὶ ζῴων ἰδιότητος,* iuxta quae verba, manus quaedam, quae correctricis munere functa est, scripsit : *Ἀλεξάνδρου προβλημάτων βιβλίον γ' (Οἱ μὲν πλεῖστοι τῶν παλαιοτέρων ἰατρῶν — συμβαίνει οὖν ἐξευρεῖν τὴν γονήν). Τέλος σὺν Θεῷ.*

F. 76v-79v vacant.

F. 80. « P s e l l i <erat Ypertimi> epistola ad Caesarem ». *Τοῦ ὑπερτίμου Ψ ε λ λ ο ῦ ἐπιστολὴ εἰς τὸν Καίσαρα.*—Sequuntur decem Pselli epistulae, quarum quinque priores ad Caesarem, sexta,

F. 28. On the distance of the sun from us (It remains to speak also about the distance of the sun... by which revolves).

F. 24v. Why the sun rises and sets (But it sets daily, and the cycle and restoration).

F. 25. On Ares and Zeus and Kronos (It remains to say something also about Ares — by the immensity of the body).

F. 25. On the fixed stars (It remains then to consider what is beneficial and useful for life).

F. 26. On the slowness of their motion (Not only that, but also of their motion — and more harmonious).

On the starless sphere (But if also concerning the fixed sphere — the infinite power).

C. 204. Why it is restored in 24 hours (For so great a magnitude — are generated and destroyed.)

Why < does it> lead around the remaining spheres (For it also leads around and revolves — according to both the worse and the better, this and the things that perceive).—End with the Holy God.

F. 27v-30v vacant.

F. 31. Excerpts from Damascius on the first book On the Heavens ("Because to natural philosophers he says — for necessity is dissolved together with time t.).

F. 865. Scholia on the second book of the Prior Analytics (Having taught us in the preceding book — as the interweaving has shown).

F. 49. On circular demonstration (Third after this he teaches — and therefore also it is non-syllogistic).

F. 50v. On conversion (After these things, another theorem — both the premises to be refuted).

F. 52v-54v vacant.

F. 55. A section from the second book of Alexander's Problems. Turrianus wrote this title. A small line, however, deleted the former title: Aristotle's On the Characteristics of Animals, beside which words, a certain hand, which performed the role of corrector, wrote: Alexander's Book of Problems, Book 3 (Most of the earlier physicians — therefore it happens to discover the seed). End, with God.

F. 76v–79v are blank.

F. 80. « Pselli <erat Ypertimis epistola ad Caesarem ». Τοῦ ὑπερτίμου Ψελλοῦ ἐπιστολὴ εἰς τὸν Καίσαρα. There follow ten epistles of Psellus, of which the first five are addressed to Caesar, the sixth,

septima et octava τῷ πατριάρχῃ Ἀντιοχείας τῷ Αἰμιλιανῷ, nona τῷ πρωτοσακελλαρίῳ Λέοντι, decima τῷ Ξιφιλίνῳ.

F. 90v. Τοῦ αὐτοῦ λόγος σχεδιασθεὶς πρὸς Πόθον βεστάρχην (sic) ἀξιώσαντα τοῦτον γράψαι περὶ τοῦ θεολογικοῦ χαρακτῆρος (Μὴ θαυμάσῃς Πόθε μοι φίλτατε — τὴν εὐωχίαν συνεισηνέγκωμεν).

F. 98. Τοῦ αὐτοῦ τῷ παρέδρῳ (ex correctione) καὶ ἐπὶ τῶν κρίσεων κυρ. Κωνσταντ[ίνῳ] (Θαυμάζειν μοι λίαν ἔοικας — τοῖς εἴδεσι γίνεται).

F. 99v. Τοῦ αὐτοῦ ἐξήγησις τῆς ἐν τῷ Τιμαίῳ τοῦ Πλάτωνος μαθηματικῆς περὶ ψυχῆς ὑπάρξεως ἢ γεννήσεως (Ἐκ μέρους ἠρώτηκάς με τὸ Πλατωνικὸν — ἡ δὲ μαθηματικὴ αὕτη).

F. 101v. Ἑτέρας (sic) Πλατωνικῆς ἐξήγησις διανοίας ἀπὸ τοῦ Τιμαίου (Ἐρᾶς τῆς πλατωνικῆς ἀκορέστως πηγῆς — ἀδυνάτων κατοπτεῦσαι δεδυνήμεθα).

F. 103. Ἐξήγησις τελεωτέρα περὶ τοῦ λείμματος (Τί ποτέ ἐστι τὸ λεῖμμα — τὸν περὶ ὧν ἐζήτησας λόγον).

F. 104. Ἐξήγησις τῆς Πλατωνικῆς ἐν τῷ Φαίδρῳ διφρείας τῶν ψυχῶν καὶ στρατείας τῶν θεῶν (Τὰ Πλατωνικὰ ταῦτα ῥητὰ — τὰ γελοῖα γελοίως).

F. 105v. Ἐπίλυσις πῶς ἐστι τὸ διὰ πέντε ἡμιόλιον, καὶ ὅτι περὶ (sic) τὰ πέντε σχήματα οὐ σταθήσεται ἕτερον σχῆμα περιεχόμενον ὑπὸ ἰσοπλεύρων καὶ ἰσογωνίων ἴσων ἀλλήλοις (Οὐκ ἐπιστολῆς μέτρῳ προσήπει — οὐκ ἔχει τοιοῦτον λόγον).

F. 107. Περὶ τοῦ φυσικοῦ ἀριθμοῦ (Ἐθαύμασας εἰρηκότος κατὰ τὴν χθὲς συνουσίαν — ἀλλ' οὐκ ἀριθμητικοί).

F. 108v. Περὶ τῆς ἠθικῆς ἀριθμητικῆς καὶ τῆς θεολογικῆς (Ὥσπερ εἰσὶν ἀριθμοὶ τῇ φύσει — τὰς θεωρίας παραδεξαίμεθα).

F. 110. Περὶ τῶν καθ' ἡμᾶς θείων ἀριθμῶν (Δοκεῖς μοι θαυμάζειν — πνευματικῆς ποιότητος καὶ ποσότητος).

F. 111v. Περὶ ῥητορικῆς (Καλὴ μὲν καὶ ἡ τοῦ Ταρσέως Ἑρμογένους ῥητορικὴ — τῷ ῥήτορι εἴρηται).

F. 113. Περὶ συνθήκης τῶν τοῦ λόγου μορίων (Ἠρώτησας λογιώτατε — διαφοράν τε καὶ δύναμιν).

F. 114v. Περὶ χαρακτήρων συγγραμμάτων τινῶν (Οἱ τὸ τῆς Λευκίππης βιβλίον — πολλὰ ἐξ ἑνὸς γένοιτο).

F. 115v. Περὶ μουσικῆς (Ἡ ἀληθὴς μουσικὴ — ἀπήχημα οἷον ἐκείνης ἐστίν).

F. 116. Προλαμβανόμενα εἰς τὴν ῥυθμικὴν ἐπιστήμην (Τῆς ἐπιστήμης — τὸ ἰαμβικόν, τὸ παιωνικόν).

F. 118v. Σύντομος ἔφοδος περὶ ἀστρονομίας (Ἐμοὶ μὲν ἀποπεφάνθω — τὸ εἶδος σοι τῆς ἐπιστήμης ὑποσκιάσασθαι).

F. 120. Σύντομος παράδοσις τῶν δεκατριῶν παραλογισμῶν (Συστεῖλαι σοι εἰς μέτρον ἐπιστολῆς — οὐκ ἀδύνατον).

F. 122. Περὶ φυσικῶν καὶ ἐπικτήτων ποιοτήτων καὶ περὶ ἕξεως καὶ

seventh and eighth τῷ πατριάρχῃ Ἀντιοχείας τῷ Αἰμιλιανῷ, ninth τῷ πρωτοσακελλαρίῳ Λέοντι, tenth τῷ Ξιφιλίνῳ. A

F. LAW. discourse by the same author, composed for Pothos the vestarches (sic) who requested him to write on the theological character (Μὴ θαυμάσης Πόθε μοι φίλτατε — τὴν εὐωχίαν συνεισηνέγκωμεν).

F. 98. By the same [author], to the assessor (ex correctione) and presiding judge, lord Constantine] (Θαυμάζειν μοι λίαν ἔοικας – τοῖς εἴ[illegible]σι γίνεται).

F. 99v. By the same [author], an explanation of the mathematical account of the existence or generation of the soul in Plato's Timaeus (Ἐκ μέρους ἠρώτηκάς με τὸ Πλατωνικὸν — ἡ δὲ μαθηματική αὕτη).

G. 1017. Explanation of another (sic) Platonic thought from the Timaeus (Ἐρᾶς τῆς πλατωνικῆς ἀκορέστως πηγῆς — ἀδυνάτων κατοπτεῦσαι δεδυνήμεθα).

F. 103. A more complete explanation concerning the remainder (Τί ποτέ ἐστι τὸ λεῖμμα — τὸν περὶ ὧν ἐζήτησας λόγον).

F. 104. Explanation of the Platonic chariot-ride of souls and procession of the gods in the Phaedrus (Τὰ Πλατωνικὰ ταῦτα ῥητὰ τὰ γελοία γελοίως).

F. 105. A solution of how the fifth is the hemiolic ratio, and that beyond the five figures there can be no other figure contained by equilateral and equiangular sides equal to one another (Οὐκ ἐπιστολῆς μέτρῳ προσήκει — οὐκ ἔχει τοιοῦτον λόγον). F. 107. On the natural number (Ἐθαύμασας εἰρηκότος κατὰ τὴν χθὲς συνουσίαν — ἀλλ' οὐκ ἀριθμητικοί).

F. 108. On ethical arithmetic and theological arithmetic (Ὥσπερ εἰσὶν ἀριθμοὶ τῇ φύσει — τὰς θεωρίας παραδεξαίμεθα).

F. 110. On the divine numbers according to us (Δοκεῖς μοι θαυμάζειν — πνευματικῆς ποιότητος καὶ ποσότητος).

F. 111. On Rhetoric (The rhetoric of Hermogenes of Tarsus is indeed fine — has been stated by the orator).

F. 113. On the Composition of the Parts of Speech (You asked, most learned one — their difference and power).

F. 114. On the Characters of Certain Writings (Those who have the book of Leucippe — many things may come from one).

F. 115. On Music (True music is —). — an echo, as it were, of that

F. 116. Preliminaries to the Science of Rhythm (Of the science — the iam[illegible], the paeonical).

F. 118. A Brief Introduction to Astronomy (Let it be declared by me — to sketch for you the form of the science).

I. 120. A Brief Account of the Thirteen Paralogisms (To compress for you within the measure of a letter — [illegible] not impossible).

F. 122. On Natural and Acquired Qualities and on Habit and

διαθέσεως (*Τῶν ποιοτήτων περὶ ὧν μαθεῖν ἀκριβέστερον — ἀπὸ τῆς δικαιοσύνης*).

F. 123. *Περὶ τῶν πρὸς τί καὶ σχήματος καὶ χρώματος καὶ μορφῆς καὶ περὶ δυνάμεως καὶ ἀδυναμίας* (*Τοῦ Πλάτωνος ὁρισαμένου — ἡ ἀνεπιτηδειότης*).

F. 124v. *Ἀφορμαὶ τῶν περὶ τὰ γένη ἐπιχειρημάτων* (*Ἀξιολογώτατοι τῶν πρὸς τὸ γένος — δοκοῦντα μὲν οὐκ ὄντα δέ*).

F. 126. *Περὶ ἐρωτήματος διαλεκτικοῦ καὶ περὶ διαλεκτικῆς* (*Οὐχ ἁπλοῦν τι πρᾶγμα — τοῖς μάλιστα γνωρίμοις μὴ παράδοξος*).

F. 127v. *Περὶ τοῦ δευτέρου βιβλίου τῶν προτέρων ἀναλυτικῶν* (*Ἐρώτησις τίς ἐστιν ὁ σκοπὸς τοῦ δευτέρου βιβλίου — ὅσα φυσικά ἐστι μαθήματα*).

F. 129. *Περὶ τῆς μίξεως τῶν προτέρων καὶ περὶ εὐπορίας προτάσεων σύντομος ἔφοδος* (*Ἰδού σοι τὰς μίξεις τῶν προτάσεων — ἐνδέχεται μὴ ὑπάρχειν. ἀλλὰ καὶ ὅτι...*). In marg. *λείπει.*

F. 130-133v vacant.

F. 134. *Τοῦ Ψελλοῦ κεφάλαια θεολογικὰ καὶ φυσικά.* — Hunc titulum scripsit Turrianus — (*Περὶ οὐσιώδους ἑνώσεως καὶ διαφορᾶς — ἅπαν τὸ ἄχρηστον ἐξηνέγκαι ἀποχέτευσε*).

F. 172. *Τοῦ αὐτοῦ πανσόφου Ψελλοῦ πρὸς τὸν βασιλέα κυρ. Μιχαὴλ τὸν Δοῦκαν ἐπιλύσεις σύντομοι φυσικῶν ζητημάτων* (*Ὁ μὲν Πλούταρχος, ὦ μέγιστε καὶ θειότατε βασιλεῦ — μετὰ θαυμασίας καὶ λογιωτάτης ἀποδείξεως*). — Ff. 172-181 inveniuntur eadem capita atque ff. 2-9.

F. 182. Extremum caput est: *Τίνα δεξιὰ τοῦ κόσμου καὶ τίνα ἀριστερά* (*Τοῖς μὲν ἐξ ἀνατολῶν πρὸς δύσιν ὁρῶσιν — καὶ λογιωτάτης ἀποδείξεως*). — Cetera desunt.

F. 182v-184v vacant.

F. 185. *Ἀπὸ τῶν τοῦ Ὀππιανοῦ Ἰξευτικῶν* (*Οἱ ἀιετοὶ πλεῖστον ὑπερτεροῦσι* (sic) *τῶν ὀρνέων* — f. 197: *περὶ τοῦ βίου καὶ τῆς ἄγρας τῶν ὀρνίθων ἔστιν εἰπεῖν. Διονύσιος δὲ αὐτὰ παρὰ τοῦ τῆς λιτοῦς* (sic) *Ἀπόλλωνος διδαχθῆναι φασίν*).

F. 197. *Περὶ ποιητῶν* (*Τὸ ποιητὴς ἀπροσδιορίστως λεγόμενον γενικόν ἐστιν ὁμώνυμον ὄνομα — ὡς Λυκόφρων ἐν τῇ Ἀλεξάνδρᾳ ποιεῖ*).

F. 198-200v vacant.

F. 201. *Τοῦ μεγίστου λογοθέτου Θεοδώρου τοῦ Μετοχίτου γνωμικαὶ σημειώσεις.* — Post indicem *Προοίμιον κτλ.* (*Ἀλλ' ἡμῖν ἄρα τοῖς ὀψὲ τῶν χρόνων νῦν εἶναι.* — f. 424, *καὶ τὰ μὴ ὄντα προσποιούμενος*). *Τέλος σὺν Θεῷ.*

21. Cod. Scorialensis I. *Y.* 13 (erat II. *A.* 1; I. *A.* 5); chart. saec. XVI, ff. 111+220+2; cm. 33,2 × 22,8. — In Turriani *Catalogo* (I. *X.* 16) laudatur f. 8; Turriani *Index alphabeticus* (I. *X.* 18) multa de hoc codice exhibet: F. 114v-115v: *Θεοδώρου ἐπισκόπου Κάρων τοῦ Ἀβουκαρᾶ. Περὶ Θεοῦ ὀνομάτων*, II. *A.* 1; *Διάλεξις ἀποδεικνύουσα ὅτι ὁ πατὴρ ἀεὶ γεννᾷ, ὁ δὲ υἱὸς ἀεὶ γεννᾶται*, II. *A.* 1; *Διάλεξις ἑτέρα*

of disposition (Of the qualities about which to learn more precisely -- from justice).

F. 123. On relatives and figure and color and form and on ability and inability (Of Plato's definitions having chosen the unsuitability).

F. 124. Starting points of arguments concerning genera (The most noteworthy of those that seem to be arguments against the genus but are not).

F. 126. On dialectical questioning and on dialectics (Not a simple matter -- not paradoxical to those most familiar with it). F. 127. On the second book of the Prior Analytics (The question what is the aim of the second book -- all that are matters of natural science).

F. 129. On the Combination of the Former [Propositions] and a Brief Method for an Abundance of Propositions (Here [I show] you the combinations of propositions; it is possible that [some] do not hold. But also that...). In the margin: missing.

F. 130-133' nF. **vacant.**

134. Theological and Natural Chapters of Psellus. This title was written by Turrianus — (On essential union and difference, he drained away everything useless). Of the same all-wise

F. 172. Psellus, brief solutions to natural questions addressed to the emperor lord Michael Doukas (Plutarch, O greatest and most divine emperor — with wondrous and most learned demonstration). — Ff. 172-181 contain the same chapters as ff. 2-9.

F. 182. The final chapter is: Which are the right side of the world and which the left (To those looking from east to west — and with most learned demonstration). The rest is missing.

F. 182v-184v vacant.

F. 185. From the Halieutica of Oppian (Eagles surpass (sic) all birds by far — f. 197: one may speak about the life and hunting of birds. Dionysius says that Apollon of Litous (sic) taught them these things). F. 197. On Poets (The word "poet" used without qualification is a general homonymous term, as Lycophron employs it in the Alexan- dra).

F. 198-200v vacant.

F. 201. Gnomic Notes of Theodore Metochites, the Grand Logothetes. - lost index Prooemion etc.

('But it seems to us who are now late in the times to exist. 1. 424, and pretending things that do not exist). End with God.

21. Cod. Scorialensis I. F. 13 (was II. A. 1; I.A. 5); paper, 16th century, ff. 111+220+2; cm. 33.2 × 22.8. In Turriani Catalogo (1. X. 16) f. 8 is cited; Turriani Index alphabeticus (1. X. 18) contains much about this codex: F. 114-115: Of Theodore bishop of Kara, Abu Qurra. On the Names of God, II. A. 1; A Dialogue proving that the Father always begets, and the Son is always begotten, II. A. 1; Another Dialogue

πρὸς Νεστοριανόν, II. *A.* 1 ; *Ἄλλη διάλεξις πρὸς Ἰακωβίτην*, II. *A.* 1 ; *Περὶ τῆς ἰδιαίτατα διαφορᾶς*, II. *A.* 1 ; *Περὶ χρόνου*, II. *A.* 1 ; *Σύντομος διδασκαλία περὶ θείων ὀνομάτων τε κοινῶς τῆς Τριάδος καὶ τῶν ἰδικῶν ἑκάστου τῆς Τριάδος*, II. *A.* 1 ; *Ἐρώτησις ὠριγενειαστῶν πρὸς πιστόν*, II. *A.* 1 ; *Ἀπόκρισις πρὸς ἄπιστον ἐρωτήσαντα*, II. *A.* 1 ; *Κοινὴ ὁρμασία ἡ ἀπὸ τῆς μουσικῆς μεταβληθεῖσα*, II. *A.* 1 ; *Μουσικοῦ κανόνος κατατομή*, II. *A.* 1 ; *Περὶ καταπυκνώσεως*, II. *A.* 1 ; *Περὶ ἀναλογιῶν*, II. *A.* 1 ; *Πῶς δεῖ καταλαβέσθαι τὰς διαφορῶν τάξεις*, II. *A.* 1 ; *Συνοπτικὸν σύνταγμα φιλοσοφίας*, II. *A*, 1 ; *Ἀριθμῶν συντομωτέρα φράσις*, II. *A.* 1 ; *Μουσικῆς σύνοψις ἠκριβωμένη*, II. *A.* 1. F. 114v manus quaedam posterior margini adpinxit : « *Omnia haec uno tomo* I. *A.* 5.». — F. 225v : *Μιχαὴλ τοῦ Ψελλοῦ. Σύνοψις γεωμετρίας*, II. *A.* 1 ; I. *A.* 5 ; *Ἄθροισις εὐσύνοπτος ἀστρονομίας*, II. *A.* 1 ; I. *A.* 5 ; *Δόξαι περὶ ψυχῆς*, II. *A.* 1 ; I. *A.* 5 ; *Περὶ ὑποστάσεως καὶ ἀνυποστάτου ἐκ τῶν Λεωντίνων*, II. *A.* 1 ; I. *A.* 5. — F. 224v : *Νόννου πανοπολίτου Διονυσιακῶν βιβλίων κδ' ἐπιγραφαί, καὶ τὰ δύο πρῶτα βιβλία, ὧν τὸ δεύτερον ἐστὶν ἀτελές*, II. *A.* 1 ; I. *A.* 5. 9. — F. 259v : *Προκοπίου Καισαρέως τοῦ σοφιστοῦ. Περὶ πολέμου γοτθικοῦ βιβλία δύο, ὧν τὸ πρῶτον ἐστὶν ἀτελές*, I. *A.* 15 ; II. *A.* 5. — F. 299v. *Φωτίου πατριάρχου Κωνσταντινουπόλεως. Ἀποκρίσεις ἐκ τῶν λη' κεφαλαίων Ἀμφιλοχίου περὶ θεότητος*, II. *A.* 1 ; I. *A.* 5 ; *Ἐκ τῆς αὐτοῦ βιβλιοθήκης ἐξειλεγμένα περὶ γραμματικῆς ἐκ τῆς Πρόκλου χρηστομαθίας*, II. *A.* 1 ; I. *A.* 5. — Vid. MILLER, *Catalogue*, p. 189.

F. III-IIIv. Index graecus locupletissimus Turriani manu exaratus et index brevissimus latinus eadem manu exaratus quae latinas paginas in Turriani *Indice alphabetico* (I. X. 18) scripsit.

F. 1. In summo margine : *μ Νόννος* <*μ* littera in Turriani *Catalogo* (I. *X.* 16) poeticorum codicum propria est>. — In marg. inf. numerus « 252 ».
Ἐπιγραφαὶ τῶν κδ' τμημάτων Διονυσιακῶν. (Πρῶτον ἔχει Κρονίωνα φαεσφόρον ἅρπαγα νύμφης — Εἰκοστὸν δὲ τέταρτον ἔχει γόον ἄσπετον Ἰνδῶν | κερκίδα τ' ἰστοπόνοιο καὶ ἠλακάτην Ἀφροδίτης).

F. 2. *Διονυσιακῶν πρῶτον (Εἰπὲ θεὰ Κρονίδαο διάκτορον αἴθοπος αὐγῆς — θελγομένην μέλλεσσιν* (sic) *ὅλην φρένα δῶκε Τυφωεύς).*

F. 9v. *Διονυσιακῶν δεύτερον (Ὡς ὁ μὲν αὐτόθι μίμνε παρὰ σφυρὰ φορβάδος ὕλης — [v.577] ἤπατος ἠβώοντος ἀφειδέα δαιτυμωνῆα οὐρανίης θρασὺν δρ...).* quinque ll. ; fere tota pagina vacat.

F. 20-23v vacant.

F. 24. <Procopii Caesariensis de bello Gothico>.—Index codici praemissus titulum exhibet : *Προκοπίου Καισαρέως*

Against a Nestorian, II. A. 1; Another dialogue against a Jacobite, II. A. 1; On the most particular difference, II. A. 1; On time, I. A. 1; A brief teaching on the divine names common to the Trinity and the proper names of each person of the Trinity, II. A. 1; A question of the Origenists to a believer, II. A. 1; A reply to an unbeliever who asked, II. A. 1; The common harmonia transformed from the musical, II. A. 1; The division of the musical canon, II. A. 1; On condensation, II. A. 1; On proportions, II. A. 1; How one must grasp the orders of differences, II. A. 1; A synoptic compendium of philosophy, II. A. 1; A more concise expression of numbers, II. A. 1; A precise synopsis of music, II. A. 1. F. 114v, some later hand added in the margin: "All these in one volume I. A. 5." — F. 225: Of Michael Psellus. Synopsis of geometry, II. A. 1; I. D. 5; A concise collection of astronomy, II. A. 1; I. L. 5; Opinions on the soul, II. A. 1; I. L. 5; On substance and non-substance from the Leontines, II. A. 1; I. L. 5. F. 224: Of Nonnus of Panopolis, titles of the 24 books of the Dionysiaca, and the first two books, of which the second is incomplete, II. A. 1; I. A. 5. 9. F. 259: Of Procopius of Caesarea the Sophist.On the Gothic War, two books, of which the first is incomplete, I. A. 15; II. A. 5. — F. 299. Of Photius, Patriarch of Constantinople. Responses from the 38 chapters of Amphilochius on the divinity, II. A. 1; I. L. 5; Selections from his library on grammar from Proclus' Chrestomathy, II. A. 1; I. L. 5. — See MILLER, Catalogue, p. 189. II.

F. III-III. A very full Greek index written in Turrianus's hand and a very brief Latin index written in the same hand that wrote the Latin pages in Turrianus's alphabetical Index (I. X. 18).

F. 1. At the top margin: μ Νόννος "the letter μ is distinctive of poetic codices in Turrianus's Catalogue (Π. X. 16)". In the lower margin the number "252".

Titles of the 24 sections of the Dionysiaca. (The first contains Kronion, light-bearing ravisher of the nymph; the twenty-fourth contains the boundless lamentation of the Indians | and the shuttle of the web-toiling loom and the distaff of Aphrodite).

F. 2. The first book of the Dionysiaca (Tell, goddess, of the messenger of the fiery radiance'of the son of Kronos – wholly charmed in mind by bees, he gave it to Phōneus).

F. 9v. The second book of the Dionysiaca (So he remained there by the ankle of the grazing forest – [v. 577] a lavish feaster on the youthful liver, the bold ... of the heavenly ...). five lines; nearly the whole page. vacant.

F. 20-23v vacant.

F. 24. <Procopius of Caesarea, On the Gothic War> – The index prefixed to the codex gives the title: Procopii Caesariensis

τοῦ σοφιστοῦ περὶ πολέμου γοτθικοῦ βιβλία δύο τὰ πρῶτα, ὧν τὸ πρῶτον ἐλλειπές (Τὰ μὲν οὖν ἐν Λιβύῃ πράγματα τῇδε Ῥωμαίοις χώρησεν (sic), *ἐγὼ δὲ ἐπὶ πόλεμον τὸν γοτθικὸν εἶμι — ἐν τε ταφρῷ καὶ τῷ τῆς πόλεως ἐπελεύτησε* (sic) *τείχει).* Vacat folii 25 dimidia pagina et f. 25ᵛ.

F. 81. *Βιβλιον β'. ([Μ]ετὰ δὲ, Ῥωμαῖοι παντὶ τῷ στρατῷ* —f. 107ᵛ, *ἀλλὰ ἄνδρες ἀεὶ ξὺν ταῖς γυναιξὶ τὴν...* Cetera desunt.— Margini haec verba adpicta sunt : p. 63, 93 « *Procopii l.* 2 *belli Goth.* »; et p. 24 : « *Procop. de bello Goth.* p. 3 »; et p. 26 : « *Procop. p.* 4. *L.* »

F. 108-112ᵛ vacant.

F. 113. <Index codici praemissus titulum exhibet : *Ψ ε λ λ ο ῦ σύνοψις γεωμετρίας*> hic textum legimus : *Σύνοψις αὕτη γεωμετρίας λόγων (Σημεῖόν ἐστιν, οὗ μέρος οὐδέν · γραμμὴ δὲ — ἐν τούτοις καὶ τοῦ κατὰ σύνοψιν τῆς γεωμετρί*[ας] *λόγου τὸ πέρας ἔστω). Τέλος τῆς γεωμετρίας.*

F. 128. <P s e l l i> *Ἄθροισις ἐσύνοπτος* (sic) *ἀστρονομίας (Σφαῖρά ἐστι σχῆμα στερεόν, ὑπὸ μιᾶς ἐπιφανείας περιεχόμενον — τὴν ἡγεμονίαν τοῦ λογικοῦ σφαλερῶς παραιτοίμεθα). Τέλος τῆς ἀστρονομίας.*

F. 138. <P s e l l i> *Δόξαι περὶ ψυχῆς (Ὅτι τῶν ψιχηκῶν* (sic) *δυνάμεων αἱ μὲν εἰσὶν ἄλογοι — νῦν δὲ τοὐναντίον λεπτομερέστερος γίνεται).*

F. 159. *Ἀπὸ τῶν Λ ε ο ν τ ί ω ν* <Index codici praemissus exhibet *Περὶ ὑποστάσεως καὶ ἐνυποστάτου ἐκ τῶν Λεοντίων* ; haec autem in Turriani *Indice alphabet.* (I. X. 18) P s e l l o tribuuntur> (*Ὅτι οὐ ταὐτὸν ὑπόστασις καὶ ἐνυπόστατον · ὥσπερ ἕτερον οὐσία καὶ ἐνούσιον — ἡ αἰτία · ἡ ἐπιγραφή).*

F. 162. *Φ ω τ ί ο υ τοῦ ἁγιωτάτου πατριάρχου Κωνσταντινουπόλεως · ἐκ τῶν Ἀμφιλοχίων · κεφάλαιον λη : απ. (Εἰ ἀπερίγραπτος ἡ ἐν τῷ υἱῷ θεότης — οὐδὲ θατέρας φειδόμενος ἐξελέγχοιτ' ἄν).*

F. 162ᵛ. <T h e o d o r i A b u c a r a e> *Διάλεξις αἱρετικοῦ πρὸς ὀρθόδοξον περὶ θεοῦ καὶ θεότητος (Πότερόν σοι δοκεῖ ταὐτόν ἐστι θεὸς καὶ θεότης — ἄνευ τούτων θεωρεῖται).* — Margini adpicta sunt haec verba : « *Theodori Abucarae* ; *Fabric. IX,* 181, n. XXVIII. »

F. 163. *Θ ε ο δ ώ ρ ο υ φιλοσόφου ἐπισκόπου Κάρων τοῦ Ἀ β ο υ κ α ρ ᾶ περὶ Θεοῦ ὀνομάτων (Τὸ Θεὸς ὄνομα ἀπό τινος ἐνεργείας εἴρηται — τοῦδε τέλους εὐχόμεθα σὺν θεῶν* [sic]).

F. 164. *Τ ο ῦ α ὐ τ ο ῦ διάλεξις ἀποδεικνύουσα ὅτι ὁ πατὴρ ἀεὶ γεννᾷ, ὁ δὲ υἱὸς ἀεὶ γεννᾶται (Αἱρετικός. Πότερόν σοι δοκεῖ · πᾶν τὸ εἰς πέρας ἐλθὸν, ἤρξατο — ὡς δὲ διωρίσαμεν, οὐδαμῶς).*

F. 165. *Διάλεξις πρὸς Νεστοριανὸν τοῦ αὐτοῦ (Ὀρθόδοξος. Ἰδοὺ πάρεστιν ἀγὼν τῆς διαλέξεως—εἰς λύσιν τῆς ἀπορίας).*

of the Sophist, on the Gothic War, the first two books, of which the first is incomplete (The affairs in Libya thus proceeded for the Romans, and I pass on to the Gothic War — [the action ended] in the trench and at the city wall). The lower half of folio 25 and f. 25 are blank.

F. 81. Book 2. ([A]fter this, the Romans with their whole army --1. 107, but men always together with their wives.the Cetera desunt. Margini haec verba adpicta sunt: p. 63, 93 «Procopii l. 2 belli Goth.»;

et p. 24: «Procop. de bello Goth. p. 3»; et p. 26: «Procop. p. 4. L.»

F. 108-112v vacant.

F. 113. The Index prefixed to the codex exhibits the title: "Synopsis of Geometry by Psellos"; here we read the text: This synopsis of geometric treatises (A point is that of which there is no part; a line — let this be the end of the treatise on the synopsis of geometry). End of the Geometry.

F. 128. <Psellos> A brief compendium (sic) of astronomy (A sphere is a solid figure, contained by a single surface — we would be erroneously abandoning the governance of reason). End of the Astronomy.

F. 138. <Psellos> Opinions on the Soul (That among the faculties of the soul (sic) some are irrational — but now, on the contrary, it becomes more refined).

F. 159. From the works of Leontios <The Index prefixed to the codex exhibits: On Hypostasis and Enhypostaton from the works of Leontios; these however are attributed to Psellos in Turrianus's alphabetical Index (I. X. 18)> (That hypostasis and enhypostaton are not the same thing; just as substance and enhypostaton are different — the cause is the inscription).

F. 162. From the Amphilochia of Photios, the most holy Patriarch of Constantinople; chapter 38: 28. (Whether the divinity in the Son is uncircumscribed — nor could he be found to spare the other). F. 162. <Theodore Abucara> Disputation of a heretic with an orthodox person concerning God and divinity (Does it seem to you that God and divinity are the same thing — is contemplated apart from these). — Margini adpicta sunt haec verba: «Theodori Abucarae; Fabric. IX, 181, n. XXVIII.»

F. 163. Theodore the philosopher, bishop of Carra, Abu Qurra, on the names of God (The name "God" is derived from a certain activity — for this end we pray together with God [sic]).

F. 164. A dialogue by the same author demonstrating that the Father always begets and the Son is always begotten (Heretic: Does it seem to you that everything that has come to an end has had a beginning — but as we have defined, by no means).

F. 165. A dialogue against a Nestorian by the same author. Orthodox: Behold, the contest of the dialogue is at hand — for the resolution of the difficulty).

COD. XI, p. - 2,

F. 166. *Ἄλλη διάλεξις τοῦ αὐτοῦ πρὸς Ἰακωβίτην (Αἱρετικός. Πότερόν σοι δοκεῖ· ὁ Χριστὸς Θεὸς ἢ ἄνθρωπός ἐστιν — καὶ ταῦτα οὕτως).*

F. 166v. *Περὶ τῆς ἰδιαίτατα διαφορᾶς (Ἡ ἰδιαίτατα διαφορὰ· οἷον τὸ λογικὸν — οὐδὲ τὰ ἀχώριστα συμβεβηκότα εἰσὶν ὑποστατικά).* Hac *διαλέξεις*, f. 165, f. 166, f. 166v in indice codici praemisso dicuntur *τοῦ αὐτοῦ*, scil. Theodori; cf. Turriani *Indicem alphab.* (I. *X.* 18), f. 114v seq.

F. 167. *Τοῦ θεολόγου περὶ χρόνου τοῦ αὐτοῦ Ἀβουκαρᾶ (Ἐρώτησις. Ὁ χρόνος· ἐν χρόνῳ ἢ οὐκ ἐν χρόνῳ — δεύτερος δὲ ἐν κινουμένῳ, ὡς εἴρηται).*

F. 168. *Σύντομος διδασκαλία περὶ θείων ὀνομάτων, τῶν τε κοινῶν τῆς Τριάδος καὶ τῶν ἰδικῶν ἑκάστου τῆς Τριάδος (Ἔστιν ὀνόματα κοινὰ διὰ τῆς ἁγίας Τριάδος — ἢ δεσπότης ἢ πατὴρ σχέσεως).*

F. 168v. *Ἐρώτησις Ὠριγενιαστῶν, πρὸς πιστὸν ὁ ἄπιστος (Ποία δικαιοσύνη δέκα ἢ πεντήκοντα χρόνους—τὴν δικαιοσύνην ταύτην εἰπε.).* — Haec duo opuscula in Turriani *indice alphabet.* l. l. Theodoro tribuuntur.

F. 169v. *Τοῦ αὐτοῦ Θεοδώρου ἐπισκόπου Κάρων τοῦ Ἀβουκαρᾶ· ἐρωτήσαντος ἀπίστου (Ἐρώτησις. Οὐχὶ φησίν· ἐν πᾶσι καὶ πανταχοῦ τὸν Θεὸν εἶναι λέγετε — τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ).*

F. 170. *Ἡ κοινὴ ὁρμασιὰ ἡ ἀπὸ τῆς μουσικῆς μεταβληθεῖσα.* Est tabula, cuius margini scholion adpictum est: *ὑπολυδίου κατὰ τὸ διάτονον— ὑπεριαστοῦ κατὰ τὸ ἐναρμόνιον.* Omnia, quae liber noster f. 170-126v exhibet, Theodoro tribuit Turriani *Index alphab.*, l. l.

F. 170v. Tabula, cuius margini scholion adpictum est: *Ὁ κανὼν οὗτος ὁρμασιᾶς ἐστιν τοῦ ἐκεῖθεν φύλλου — καὶ εὑρήσεις τὴν ὁρμασιὰν ὑπολυδίου, ὡς προείρηται).*

F. 171. *Μουσικοῦ κανόνος κατατομή (Ἡ τοῦ κανόνος κατατομὴ γίνεται — ἀντιπεπόνθασι δὲ οἱ λόγοι τῶν κινήσεων).*

F. 172. *Περὶ καταπυκνώσεως (Καταπυκνοῦται τοῦ ἐπογδόου τόνου — καὶ ἡ μὲν ὑπὸ Θρασύλλου παραδεδομένη κατατομὴ τοῦ κανόνος, ὧδε ἔχει).*

F. 173v. *Περὶ ἀναλογιῶν (Ἀναλογίας δὲ ὁ μὲν Θράσυλλός φησιν εἶναι ἡ δὲ διὰ πασῶν ἐκ τόνων ιβ').*

F. 175. *Πῶς δεῖ καταλαβέσθαι τὰς διαφορῶν τάξεις (Δὶς διὰ πασῶν ιβ' εγ' — τόνος δέ ἐστιν θε. η' ὅθεν καὶ ἐπόγδοος καλεῖται.*
Sequuntur tabulae.

F. 175v-176v vacant.

F. 177. *Συνοπτικὸν σύνταγμα φιλοσοφίας (Ὥσπερ οἱ ἀναγινώσκοντες πρῶτον μὲν τὰ στοιχεῖα — ἐπιστήμην πᾶσαν καὶ τέχνην ἰχνηλατεῖν). Τέλος τῆς φιλοσοφίας.*

F. 205v. *Ἐνταῦθα ἀριθμῶν συντομωτέρα φράσις (Μέλλοντί μοι καὶ*

F. 166. Another dialogue by the same author against a Jacobite (Heretic: Does it seem to you that Christ is God or man — — and these things thus).

F. 166. On the most particular difference (1) most particular difference: such as the rational — nor are the inseparable accidents hypostatic). These dialogues, f. 165, f. 166, f. 166, in the index prefixed to the codex are said to be by the same author, namely Theodore; cf. Turriani Indicem alphab. (I. X. 18), f. 114 seq.

F. 167. On time by the theologian, the same Abu Qurra (Question: Time — is it in time or not in time — but the second is in that which is moved, as has been said).

I. 168. A brief instruction on the divine names, both the common names of the Trinity and the particular names of each person of the Trinity ("There are names common to the Holy Trinity, such as lord or fa... of relational attribution).

Γ. 168. Question of the Origenists, to a believer the unbeliever (What justice spoke of this justice for ten or fifty years). 11These two short works are in Turriani's alphabetical index, 1. 1. attributed to Theodore.

Γ. 169. Of the same Theodore, bishop of Caria, Abu Qurrah; in response to the questioning of an unbeliever (Question: Do you not say, he states, that God is in all things and everywhere, sustaining all things by the word of his power).

Γ. 170. The common harmasia transformed from music. There is a table, to the margin of which a scholion is appended: of the hypolydian according to the diatonic — of the hyperphrygian according to the enharmonic. Everything that our book exhibits at f. 170–126 is attributed to Theodore by Turriani's Alphabetical Index, l. l.

F. 170. A table, to the margin of which a scholion is appended: This canon belongs to the harmasia of the folio from there, and you will find the harmasia of the hypolydian, as stated above).

F. 171. Division of the musical canon (The division of the canon is produced — and the ratios of the motions are inversely proportional).

Γ. 172. On condensation (The tone of the epogdoon is condensed, and the division of the canon as transmitted by Thrasyllus is as follows).

F. 173. On proportions (Thrasyllus says that proportion is — and the diapason consists of 12 tones).

F. 175. How one must grasp the orders of the differences (The double diapason is 12; I, the tone, is 9/8, whence it is also called epogdoos. Tables follow.

F. 175v-176v vacant.

F. 177. Synopticon compendium of philosophy ("Just as those who read first the elements – to possess all knowledge and art). End of philosophy.

F. 205. Here follows a more concise phrasing by number (As I was about to

περὶ τῶν τεσσάρων μαθηματικῶν — τὴν ἔκθεσιν παραιτούμενος). Τῶν περὶ ἀριθμητικῆς εἴληφε τέλος [σ]ύνοψις.

F. 213v. *Τῆς μουσικῆς σύνοψις ἠκριβωμένη (Μουσικὴν οἱ παλαιοὶ συνέχειν εἶπον τὸ πᾶν—τὰ μύρια τῶν μελωδιῶν καὶ ποικίλα κατασκευάζεται). Τέλος τῆς μουσικῆς.*

F. 217. Titulum exhibet index codici praemissus: *Ἐκ τῆς βιβλιοθήκης Φωτίου ἐξειλεγμένα περὶ γραμματικῆς ἐκ τῆς Πρόκλου χρηστομαθίας (Ἀνεγνώσθη ἐκ τῆς Πρόκλου χρηστομαθίας, γραμματικῆς ἐκλογαὶ — οἱ μὲν δύο λόγοι τῆς Πρόκλου γραμματικῆς χρηστομαθίας ἐν τούτοις...).*

22. Cod. Scorialensis I. *Φ.* 10 (erat II. *Ζ.* 3; II. *Λ.* 7) chart., saec. XVI, ff. VI+231+IV, cm. 33,5 × 20, 6. —F. 1 in ima pag.: «D. D. de Mª.» — In Turriani *Catalogo* (I. *X.* 16) laudatur f. 71: in Turriani *Indice alphabetico* (I. *X.* 18), f. 55v: *Γεωργίου τοῦ Παχυμέρου ... Κεφάλαια μηχανικὰ εἴκοσι*, II. *Ζ.* 3; II. *Λ.* 7; F. 71v: *Δημητρίου τοῦ Τρικλινίου ἐπινόημα*, II. *Ζ.* 3; II. *Λ.* 7; F. 80v: *Διοκλέους. Ἐπιστολὴ προφυλακτικὴ πρὸς Ἀντίγονον βασιλέα*, II. *Ζ.* 3; II. *Λ.* 7; F. 102: *Ἥρωνος Ἀλεξανδρέως Πνευματικά*, I. *Ζ.* 7; II. *Ζ.* 3; II. *Λ.* 1. 7; *Περὶ αὐτοματοποιητικῶν*, I. *Ζ.* 7; II. *Λ.* 1. 7; F. 130v: *Ἰσαὰκ Ἀργυροῦ τοῦ μοναχοῦ... μέθοδος γαιωδεσίας* (sic), *τουτέστιν μετρήσεως χωρίων ἀσφαλής τε καὶ σύντομος*, II. *Ζ.* 3; *Λ.* 7. *Σχόλιον εἰς τὸ πρῶτον σχῆμα τῆς ἐν ἐπιπέδῳ καταγραφῆς τῆς οἰκήσεως*, II. *Ζ.* 3, *Λ.* 7. *Περὶ τῶν δώδεκα ἀνέμων διὰ στίχων πολιτικῶν*, II. *Ζ.* 3, *Λ.* 7; F. 145v: *Ἰωάννου τοῦ Πεδιασήμου... Περὶ τῶν ἑπτὰ ἀστέρων*, II. *Ζ.* 3, *Λ.* 7; F. 212v: *Μανουὴλ τοῦ Μοσχοπούλου... Παράδοσις εἰς τὴν εὕρεσιν τῶν τετραγώνων, ἀριθμῶν*, II. *Ζ.* 3; II. *Λ.* 7; F. 213v: *Μανουὴλ τοῦ ὁλοβόλου Στίχοι ἐπιτύμβιοι εἰς τὸν Κομνηνὸν Ἀνδρόνικον τὸν Τορνίκην*, II. *Ζ.* 3, *Λ.* 2; F. 217v: *Μαξίμου τοῦ Πλανούδη... τοῦ αὐτοῦ καὶ Νικολάου τοῦ Ῥαβδᾶ φράσις ψηφοφορίας κατ' Ἰνδοὺς τῆς λεγομένης μεγάλης*, II. *Ζ.* 3; II. *Λ.* 7; F. 222v: *Μελετίου μοναχοῦ... Ἐκ τοῦ περὶ φύσεως ἀνθρώπου μερικαί τινες παρεμβολαί*, II. *Ζ.* 3; II. *Λ.* 7; F. 229v: *Μιχαὴλ τοῦ Ψελλοῦ... Ἐξήγησις εἰς τὰ λεγόμενα χαλδαϊκὰ λόγια*, II. *Ζ.* 3; II. *Λ.* 7; *Ἔκθεσις κεφαλαιώδης καὶ σύντομος τῶν παρὰ Χαλδαίοις δογμάτων*, II. *Ζ.* 3; II. *Λ.* 7; *Τίνα περὶ δαιμόνων δοξάζουσιν Ἕλληνες*, II. *Ζ.* 3; *Λ.* 7; *Τιμόθεος ἢ περὶ δαιμόνων*, II. *Ζ.* 3; *Λ.* 7; F. 238: *Νικηφόρου τοῦ Γρηγορᾶ Ἑρμηνεία εἰς τὸν περὶ ἐνυπνίων λόγον Συνεσίου*, III. *Β.* 7; II. *Ζ.* 3; IV. *Κ.* 2; II. *Λ.* 7; F. 241v: *Νικολάου Ἀρταβάσδου τοῦ Σμυρναίου Περὶ ἀριθμῶν* II. *Ζ.* 3; II. *Λ.* 7; F. 242v: *Νικολάου τοῦ Ῥαβδᾶ Παράδοσις σύντομος καὶ σαφεστάτη τῆς ψηφοφορικῆς ἐπιστήμης*, II. *Ζ.* 3; II. *Λ.* 7. —Cf. Miller, *Catalogue*, p. 144.—Hunc codicem scripsit Murmuris (praeter ff. 128-143v: in imo f. 143v: *Τέλος χειρ. Πέτρου*); vd. f. 209v in ima pag.: *Νικόλαος Μούρμουρις ἐν Ναυπλίῳ μετὰ τὴν τῆς αὐτοῦ πατρίδος ἅλωσιν πενίᾳ συζῶν μισθῷ καὶ τοῦτο τὸ βιβλίον ἐξέγραψεν.* 1542 a di 28 avril zo. uenere a le 23 ore del zo. fu cumpio ».

on the four mathematical disciplines – declining the exposition). The synopsis of arithmetic has reached its end.

F. 213. A precise synopsis of music (The ancients said that music holds all things together; the countless varieties of melodies are composed in diverse ways). End of music.

F. 217. The index prefixed to the codex presents the title: 'Excerpts from the library of Photius on grammar from the Chrestomathy of Proclus (Read from the Chrestomathy of Proclus, grammatical selections; the two discourses of Proclus' grammatical Chrestomathy are contained herein...).

22. Cod. Scorialensis 1. Φ. 10 (formerly II. Z. 3; II. Λ. 7), paper, 16th century, ff. VI+231+IV, cm. 33.5 x 20.6. – F. 1 at the bottom of the page: "D. D. de Mª." In Turriani's Catalogue (I. X. 16) cited at f. 71: in Turriani's Alphabetical Index (I. X. 18), l. 55: Of Georgios Pachymeres... Twenty mechanical chapters, II. Z. 3; II. A. 7; F. 71v: The invention of Demetrios Triklinios, II. Z. 3; II. A. 7; F. 80v: Of Diocles. Preventive epistle to King Antigonus, II. Z. 3; II. A. 7; F. 102: Pneumatics of Hero of Alexandria, I. Z. 7; II. Z. 3; II. Δ. I. 7; On automaton-making, I. Z. 7; I. Λ. I. 7; F. 130: Of Isaac Argyros the monk... method of land surveying (sic), that is, a reliable and concise measurement of plots, II. Z. 3; Λ. 7. Scholion on the first figure of the plane diagram of the inhabited world, II. Z. 3, A. 7. On the twelve winds in political verse, II. Z. 3, Λ. 7; F. 145: Of Ioannes Pediasimos... On the seven stars, II. Z. 3, A. 7; F. 212: Of Manuel Moschopoulos... Instruction on finding square numbers, II. Z. 3; II. Λ. 7; F. 213: Of Manuel Holobolos, Epitaphic verses on Andronikos Komnenos Tornikes, II. Z. 3, Λ. 2; F.217 : Of Maximus Planudes... of the same and of Nicholas Rhabdas a phrase of calculation according to the Indians called the great, II. Z. 3 ; II. Δ. 7 ; F. 222 : Of Meletius the monk... From the work on human nature certain interpolations, II. Z. 3 ; II. Λ. 7 ; I. 229 : Of Michael Psellus... Exegesis on the so-called Chaldean oracles, II. Z. 3; I. Λ. 7 ; A summary and concise exposition of the doctrines of the Chaldeans, II. Z. 3; II. Λ. 7; What the Greeks believe about demons, II. Z. 3 ; Λ. 7; Timotheus or on demons, II. Z. 3 ; Λ. 7 : F. 238 : Of Nicephorus Gregoras, Commentary on the discourse on dreams of Synesius, III. E. 7 ; II. Z. 3 ; IV. K. 2 ; II. M. 7, F. 241b : Of Nicholas Artabasdos of Smyrna, On numbers, II. Z. 3 ; II. Λ. 7 ; F. 242 : Of Nicholas Rhabdas, A concise and very clear introduction to the science of calculation, II. Z. 3 ; II. Δ. 7. --Cf. MILLER, Catalogue, p. 144.--This codex was written by Murmuris (except ff. 128-143 : at the bottom of f. 143 : End, hand of Peter) ; see f. 209 at the bottom of the page : "Nicholas Mourouris, living in poverty for hire in Nauplia after the capture of his homeland, copied this book as well. 1542 a di 28 avril zo. uenere a le 23 ore del zo. fu compio."

F. II-V vacant. — F. IV^{v}. Brevis index latinus. — F. V vacat. — F. V^{v}. *Τὰ ὀνόματα τῶν συναχθέντων.* (*Ἥρων ὁ Ἀλεξανδρεύς — Ψελλός. Γρηγορᾶς*). Haec Turriani manu exarata sunt, et *Γρηγορᾶς* additum. — F. VI-VI^{v}. Index graecus locupletissimus Turriani manu exaratus.

F. 1. *Ἥρωνος Ἀλεξανδρέως πνευματικῶν πρῶτον* (*Τῆς πνευματικῆς πραγματείας σπουδῆς ἠξιωμένης* [lib. I explicit, f. 32] — *προσενεχθέντος αὐτῷ ποτηρίου πίεται*). *Τέλος τῆς τοῦ Ἥρωνος Ἀλεξανδρέως βίβλου β' πνευματικῶν. Θεῷ χάρις, ἀμήν.* Multis accuratissimis pulchrisque schematibus ornatus est codex.

F. 50^{v}. *Ἥρωνος Ἀλεξανδρέως περὶ αὐτοματοποιητικῶν* (*Τῆς αὐτοματοποιητικῆς πραγματείας ὑπὸ τῶν προτέρων ἀποδοχῆς ἠξιωμένης.* — f. 70 : *οἵ τε πίνακες πάντες ὁμοίως διὰ τούτων οἰκονομοῦνται πλὴν οὐ διαλλάσσονται*). — Extremum in hoc codice caput incipit : *Πέρας οὖν ἔχοντος τοῦ παράπλου κλεισθήσονται πάλιν αἱ θύρα* (sic) *καὶ ἡ σπάρτος...* —

F. 70-72^{v} vacant.

F. 73. *Τοῦ λογιωτάτου καὶ μακαριωτάτου κυρίου Μανουὴλ τοῦ Μοσχοπούλου παράδοσις εἰς τὴν εὕρεσιν τῶν τετραγώνων ἀριθμῶν, ἣν ἐποιήσατο βιασθεὶς παρὰ Νικολάου Σμυρναίου Ἀρταβασδου ἀριθμητικοῦ καὶ γεωμέτρου τοῦ Ῥαβδᾶ* (*Τῶν ἀριθμῶν οἱ μὲν εἰσι περιττοί, οἱ δὲ ἄρτιοι— καὶ ἄλλα ἔχει γλαφυρὰ καὶ ἀστεῖα, ἅπερ ἡ ῥηθεῖσα οὐκ εἶχεν*). *Τέλος τοῦ αὐτοῦ.* Post haec vacat dimidia pagina.

F. 77^{v}. *Ψηφοφορία κατ' Ἰνδοὺς ἡ λεγομένη μεγάλη· ταύτης ἡ φράσις· τοῦ φιλοσοφωτάτου ἐν φιλοσόφοις καὶ τιμιωτάτου ἐν μοναχοῖς Μαξίμου τοῦ Πλανούδη καὶ τοῦ Ῥαβδᾶ Νικολάου* (*Οἱ τῶν ἀστρονόμων φιλοσοφώτεροι — καὶ γινέσθω πάλιν ἡ μέθοδος ὃν τρόπον εἴρηται.*)

F. 84. *Παράδοσις σύντομος καὶ σαφεστάτη τῆς ψηφοφορικῆς ἐπιστήμης σχεδιασθεῖσα ἐν Βυζαντίδι τῆς Κωνσταντιν. παρὰ Νικολάου Σμυρναίου Ἀρταβάσδου αἰτήσει τοῦ πανσόφου ἐπὶ τῶν δεήσεων κυρίου Γεωργίου τοῦ Χαρτζούκη, βράστη τοῖς ἐθέλουσι ταύτην μετελθεῖν, ἥτις καὶ ἔχει οὕτως* (*Τὴν δήλωσιν τῶν ἐν ἀριθμοῖς ζητημάτων* — f. 88^{v}, *οἷμαι τοῖς εὖ φρονοῦσιν εἰσὶν εἰς κατάληψιν*). F. 88^{v}, duae tantum ll., cetera vacant.

F. 89-90^{v}. Numerorum tabulae, et f. 90^{v} : *Καὶ οὕτω μὲν ὁ ἁπλοῦς γίνεται πολλαπλασιασμὸς—κατὰ τὸν ὅμοιον τρόπον*, et : *Ὁ μερισμὸς γίνεται πρῶτον μὲν εἰς β' — τὸ ε' καὶ τὸ ς' καὶ τὸ ζ' καὶ ἑξῆς.* — Post haec vacat dimidia pagina.

F. II-V are blank. F. IV. Brief index: in Latin. F. V is blank. - F. V. Τὰ ὀνόματα τῶν συναχθέντων. (Hero of Alexandria, Psellus, Gregoras). These were written by Turrianus's hand, and Γρηγοράς was added. F. VI-VI. A very rich Greek index written by Turrianus's hand.

F. 1. Hero of Alexandria's Pneumatics, Book One (Of the pneumatic treatise deemed worthy of study (lib. I explicit, l. 321 – a cup having been brought to him he will drink). End of Hero of Alexandria's second book of Pneumatics. Thanks be to God, amen. The codex is adorned with many very accurate and beautiful diagrams.

F. 50. Hero of Alexandria, On Automaton-Making (Of the treatise on automaton-making deemed worthy of acceptance by earlier [scholars]. --f. 70: and all the panels are likewise managed by these means, except they do not differ). — The final chapter in this codex begins: Therefore, when the voyage has reached its end, the doors will be closed again and the cord...

F. 70-72 v vacant.

nf. 73. The teaching of the most learned and most blessed lord Manuel Moschopoulos on the finding of square numbers, which he composed under compulsion at the request of Nicholas of Smyrna, Artabasdos Rabdas, arithmetician and geometer (Among numbers some are odd and some are even, and it contains other elegant and witty observations which the aforementioned did not have). End of the same. After this, half a page is blank.

F. 77. Calculation according to the Indians, or the so-called great [method]: the phrasing of this [is from] the most philosophical among philosophers and most honored among monks, Maximus Planudes, and Nicholas Rhabdas (Those more philosophical than the astronomers; and let the method be carried out again in the manner described.)

F. 84. A brief and very clear introduction to the science of calculation, composed in Byzantium of Constantinople by Nicholas of Smyrna Artabasdos at the request of the most learned lord George Chartzoukis, presiding over petitions, most easily accessible to those who wish to pursue it, which reads as follows (The explanation of questions in numbers – f. 88, I think they are comprehensible to those of sound mind). F. 88v, only two lines, the rest blank.

F. 89–90. Tables of numbers, and f. 90v: And thus simple multiplication is performed — in the same manner, and: Division is performed first into 2, then 6 and 7 and so on. After this, half a page is blank.

F. 91. Vacant 11 ll., titulo fortasse destinatae (*Πῶς ἂν ἐκ μεθόδου προχειρώτατα γινώσκοι τις ἀκριβῶς τὴν τῶν συντιθεμένων ἀπὸ μονάδος καὶ ἐφεξῆς ἀριθμῶν γινομένην ποσότητα — δεκάκις οὖν τὰ ζ' ποιοῦσιν ο', καὶ ἐπὶ τῶν ἄλλων ὁμοίως*). — F. 91, in mg.: *ζήτει καὶ ἑτ. τοῦ Κυδωνίη πρὸ φύλλων ις'*, brevique spatio intermisso *Ἰσαὰκ αὕτη*.

F. 91v. *Γεωμετρία σὺν Θεῷ τοῦ Ἥρωνος, ἤγουν μέθοδος δι' ἧς μετρεῖται ἡ γῆ, ἀποδεικνύουσα τόν τε μοδισμὸν καὶ τὰ κατὰ μέρος. προλεγόμενα* (*Σημεῖον ἐστὶν οὗ μέρος οὐθὲν — συμπίπτουσιν ἀλλήλαις*).

F. 92. *Καθὼς ὁ παλαιὸς διδάσκει λόγος — ἴσον ἐστὶν ἐμβαδῷ κύκλων τεσσάρων*. F. 92 in marg.: « *Hinc introductio seu isagoge τῆς γεωμετρίας*».

F. 93. *Τὰ δὲ μέτρα ἐξεύρηνται ἐξ ἀνθρωπίνων μελῶν, δακτύλου, παλαιστῆς, σπιθαμῆς — ὡσαύτως καὶ τοῦ πριστικοῦ ξύλου.*

F. 93v. *Ἀπὸ τῆς ὑποπτικῆς* (in marg.: *Αἰγυπτιακῆς*) *γεωμετρίας* (*Ἡ ὀργυιὰ μεθ' ἧς μετρεῖται — ἤτοι μόδια ν'*).

F. 94. *Ἀρχὴ τῆς μετρήσεως τῶν σχημάτων: περὶ τετραγώνων ἰσοπλεύρων καὶ ὀρθογώνων* (*Τούτων οὕτως ἐχόντων, τὴν μέτρησιν — καὶ ὀργυιὰν α'*).

F. 95. *Περὶ τετραγώνων παραλληλογράμμων* (*Τετράγωνον παραλληλόγραμμον καὶ ὀρθογώνιον — καὶ ἔστι γῆς μοδίων κ'*).
Περὶ τριγώνων ὀρθογωνίων (*Ἔστω τριγώνου ὀρθογώνου — ἔσται ἡ ὑποτείνουσα*).

F. 96. *Μέθοδος Πυθαγόρου πῶς δεῖ συστῆσαι τρίγωνον ὀρθογώνιον* (*Ἐὰν ἐπιταγῆς τρίγωνον ὀρθογώνιον — τοσούτων ἡ ὑποτείνουσα*).
Μέθοδος Πλάτωνος πῶς δεῖ συστῆσαι τρίγωνον ὀρθογώνιον (*Ἐὰν δὲ ἐπιταγῆς τρίγωνον ὀρθογώνιον — γίνεται ρϛε'. καὶ ἔστι γῆς μοδίων ἑκατὸν ἐνενήκοντα πέντε*).

F. 97v. *Μέθοδος ἐπὶ παντὸς τριγώνου σκαληνοῦ* (*Παντὸς τριγώνου σκαληνοῦ δοθέντος — ἔχω τὴν κάθετον*).

F. 98. *Μέθοδος ἐπὶ παντὸς τριγώνου εὑρίσκειν τὸ ἐμβαδόν* (*Παντὸς τριγώνου δοθέντος εὑρίσκειν τὸ ἐμβαδὸν — καὶ ἔστιν ἀσφαλεστάτη*). Sequuntur tabulae numerorum duae.

F. 99. *Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ, ὡς ἐν πινακίῳ, τῷ Κολυβᾷ, ἐν Μυτιλήνῃ ὄντι, καὶ τὸ τοιοῦτον αἰτήσαντι · ἔστι δὲ μέθοδος γεωδαισίας, τουτέστι μετρήσεως χωρίων, ἀσφαλής τε καὶ σύντομος*; (*Ἡ τῶν γεωμετρουμένων μέτρησις — καὶ ἐξάγιοι λη'*).

F. 106v. *Περὶ γεωμετρίας*. — In marg. *Περὶ σφαίρας* (*Ἀλλ' ἐπὶ τὸ ἐμβαδὸν τῶν στερεῶν χωρήσωμεν — καὶ ἕτεραι κόλουροι, ὡς ἑκάστης λόγον, προσηκόντως ἐκθήσομεν*).

F. 108v. *Τῷ ὑπερλίαν ἐκθύμως φιλουμένῳ τῷ Κλαζομενεῖ Τζαβούχῃ Θεοδώρῳ ὁ Νικόλαος Ἀρταβάσδος Σμυρνόθεν, ἐκ Βυζαντίδος ὁ Ῥαβδᾶς γράφει τόδε* (*Τὴν δήλωσιν τῶν ἐν τοῖς ἀριθμοῖς ζητημάτων, λαμπρότατε Τζαβούχιε — καὶ*

F. 91. 11 lines left blank, perhaps reserved for a title (How one might most readily and accurately know by method the quantity resulting from numbers composed from unity and in succession — ten times 7 therefore makes 70, and similarly for the others). F. 91, in the margin: seek also another [text] of Kydones before leaf 45, and after a brief space: Isaac, this [one],

F. 917. Geometry with God's help, by Heron, that is, the method by which the earth is measured, demonstrating both the system of measurement and its individual parts. Prolegomena (A point is that of which there is no part — they meet one another).

F. 92. As the ancient doctrine teaches [redacted] is equal in area to of four equal sides. F. 92 in marg.: "Hinc introductio seu isagoge τῆς γεωμετρίας».

F. 93. The measures were devised from human limbs: the finger, the palm, the span, and likewise from the sawn timber. From the

F. 93v. visual (in margin: Egyptian) geometry (The fathom with which it is measured, namely 50 mydia).

F. 94. Beginning of the measurement of figures: on equilateral and right-angled squares (Given these things thus, the measurement and one fathom).

F. 95. On parallelogram squares (A parallelogram square and right-angled — and it is 20 modii of land). On right-angled triangles (Let there be a right-angled triangle — the hypotenuse shall be).

F. 96. The method of Pythagoras on how one must construct a right-angled triangle (If a right-angled triangle is assigned — so many is the hypotenuse).

The method of Plato on how one must construct a right-angled triangle (If a right-angled triangle is assigned — it becomes 195. And it is 195 modii of land). Method

F. 97v. for every scalene triangle (Given any scalene triangle — I have the perpendicular).

F. 98. Method for finding the area of any triangle (Given any triangle, to find its area, and it is the most reliable method). Sequuntur tabulae numerorum duae. Equal to the 1st of the

F. 99. monk Argyrus, as in a tablet, to Kolyvas, who was in Mytilene and had requested such a thing; it is a method of land surveying, that is, of measuring plots, both reliable and concise; (The measurement of geometrical figures and 38 weights).

F. 106. On geometry. — In marg. On the sphere (But let us proceed to the area of solid figures – and other truncated ones, as we will appropriately set forth the account of each).

F. 108. To the most zealously beloved, Theodore Tzavouchis of Clazomenae, Nicholas Artabasdos from Smyrna, Rhabdas from Byzantium, writes this (The explanation of the problems in numbers, most illustrious Tzavouchius and

δωδέκατον καὶ ἑκατοενενηκοστοδεύτερον ἔν.) Capiti postremo titulus est : *Μέθοδος δι' ἧς ἀστείως εὑρήσεις ὁποῖον ἀριθμὸν ἔχει τις ἐπὶ νοῦν.*

F. 124v. *Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ σχόλιον εἰς τὸ πρῶτον σχῆμα τῆς ἐν ἐπιπέδῳ καταγραφῆς τῆς οἰκήσεως (Ἐνταῦθα ὁ Πτολεμαῖος πρὸ τῆς καταγραφῆς τοῦ παρόντος σχήματος — ἀκολούθως ἐκείνοις δι' εὐθειῶν λαμβάνονται τὰ πέρατα).*

F. 126. <Isaac Argyri> *Περὶ τῶν δώδεκα ἀνέμων διὰ στίχων πολιτικῶν (Ἄνεμοι δώδεκά εἰσι καὶ μάθε τούτων κλήσεις — ἀνθ' ὧν ἡμῖν εὐλήπτως σαφῶς τε παραδέδωκα τὴν περὶ τούτων γνῶσιν).* A v. 17 haec scripta sunt, ut prosae orationis speciem praebeant.

F. 126v. *Ἕτερον περὶ αὐτῶν (Ὅτι ὁ μὲν ἀπαρκτίας, ὅς ἐστιν ὁ βορρᾶς — τὸ ἐναπειλημμένον ἐν αὐτοῖς ψυχρὸν ἐκκρίνεται).*

F. 127. *Ἡ πᾶσα τῆς γῆς οἴκησις κατὰ μὲν τὴν ἀνατολὴν τελευτᾷ ἔν τινι πόλει Σίρα τῶν Σίνων—τὸ ἀπὸ τῆς Θούλης οἰκούμενόν δηλονότι ἄχρι τοῦ ἰσημερινοῦ).* Sequitur : *Εὐτύχει ἐν πολλοῖς χρόνοις σοφὲ δέσποτα βίβλον.*

F. 128. *Γεωργίου τοῦ Παχυμέρη.* (Index graecus codici praemissus titulum exhibet ; *Γεωργίου τοῦ Παχυμέρη κεφάλαια μηχανικά* ; sed indicis margini Colvillius adpinxit : « *dele et pone loco illius Aristotelis* » ; et f. 128 in marg. Colvillius : « *Haec sunt mechanica Aristotelis non Georgii Pachymerii*). *Κεφάλαιον α'. τίτλος γ'. μηχανικά (Θαυμάζεται τῶν μὲν κατὰ φύσιν συμβαινόντων* — f. 143b1a (numero caret) *ἅπαντα ἀνάγκη εἰς τοῦτο διαθροίζεσθαι). Τέλος τῶν μηχανικῶν. Τῶν ιβ' λίθων τὰ ὀνόματα (Σάρδιον · πάζιον — βορίλιον* [sic]. *καὶ ὀνύχιον).*

F. 143b1a vacat.

F. 144. *Τοῦ σοφωτάτου χαρτοφύλακος τῆς πρώτης Ἰουστινιανῆς καὶ πάσης Βουλγαρίας τοῦ καὶ ὑπάτου τῶν φιλοσόφων κυρίου Ἰωάννου διακόνου τοῦ Πεδιασίμου ἐξηγήσεις μερικαὶ εἴς τινα τοῦ Κλεομήδους σαφηνείας δεόμενα (Εἰς τὴν ἐπιγραφὴν Κλεομήδους κυκλικῆς θεωρίας μετεώρων πρῶτον. Κυκλικῆς μὲν εἴρηται, διότι εἰσὶ καὶ μετέωρα —κύκλος γὰρ κύκλον οὐ τέμνει κατὰ τὸν* (sic) *πλείονα σημεῖα ἢ δύο κατὰ τὸ δέκατον τοῦ αὐτοῦ βιβλίου. Τέλος).*

F. 160v. *Τοῦ αὐτοῦ ὑπάτου τῶν φιλοσόφων (Τὸ εἰς τοὺς ἀστέρας τοὺς ἑπτὰ τοὺς πλάνητας ὠνομασμένους τὰς ἡμέρας ἀνακεῖσθαι κατέστημεν ὑπ' Αἰγυπτίων— ἐν γοῦν χιλίοις καὶ τετρακοσίοις καὶ ἑξήκοντα καὶ ἑνὶ ἔτει, μιᾶς ἄλλης ἡμέρας ἐμβολίμου δέονται).*

the one hundred and ninety-second in twelve.) The last chapter has the title: A method by which you will cleverly find whatever number someone has in mind.

F. 124. Isaac the monk of Argyrus, a scholion on the first figure of the flat projection of the inhabited world (Here Ptolemy, before the projection of the present figure, following those, the endpoints are taken by means of straight lines).

F. 126. <Isaac Argyrus> On the twelve winds in vernacular verses (There are twelve winds and learn their names ἀνθ' ὧν ἡμῖν εὐλήπτως σαφῶς τε παραδέδωκα τὴν περὶ τούτων γνῶσιν). At f. 17v these things are written so as to present the appearance of prose.

F. 126. Another on the same subjects (Since the north wind, which is the boreas — the cold enclosed within them is separated out). F. 127. The entire inhabited region of the earth ends toward the east in a certain city Sira of the Sinae — that is, the inhabited world from Thule up to the equator). There follows: Fare well for many years, wise master of the book.

F. 128. Of George Pachymeres. (The Greek index prefixed to the codex displays the title: Chapters on Mechanics of George Pachymeres; but Colvillius wrote in the margin of the index: "delete and put in its place Aristotle's"; and at f. 128 in the margin Colvillius wrote: "These are the Mechanics of Aristotle, not of George Pachy- "These are the Mechanics of Aristotle, not of George Pachymeres"). Chapter 1, title 3, Mechanics (Among things that occur according to nature it is marveled 1. 1.430] (lacks a number) all must necessarily be gathered into this). End of the Mechanics. The names of the twelve stones (Sardius; pazion; borylion [sic]; and onyx.

F. 143 bis is blank.

F. 144. Partial explanations of certain passages of Cleomedes requiring clarification, by the most wise chartophylax of the First Justiniana and all Bulgaria, and consul of philosophers, Lord John the Deacon Pediasimus (On the title of Cleomedes' Circular Theory of Celestial Phenomena, Book One. It is called "circular" because there are also celestial phenomena — for a circle does not cut a circle at more points than two, according to the tenth [proposition] of the same book. End).

F. 160. By the same consul of philosophers (The days are assigned to the seven stars called the wandering planets, as established by the Egyptians — indeed, in one thousand four hundred and sixty-one years, they require one additional intercalary day).

F. 160ᵛ Schema.

F. 161. *Τοῦ σοφωτάτου Νικηφόρου τοῦ Γρηγορᾶ προθεωρία ἐν εἴδει ἐπιστολῆς εἰς τὸν περὶ ἐνυπνίων λόγον τοῦ Συνεσίου· ὃν αὐτὸς ἐξηγήσατο, αἰτήσαντός τινος τῶν φίλων αὐτόν* (*Οὐδὲν καινόν, εἰ πολλὰ τῶν πάλαι καλῶς εὑρημένων καινοτομοῦσιν ἐπὶ τὸ βέλτιον τῶν μὲν γὰρ αὐτὸς χορηγός, τῶν δ' ἡμεῖς αἴτιοι*). — Sequuntur duo schemata.

F. 164. *Ἡ ἐξήγησις τοῦ σοφωτάτου Γρηγορᾶ* (*Ὥσπερ τὰ τῶν βασιλέων κειμήλια καὶ ὁπόσα ἄνθρωπος ἱερά τε καὶ κόσμια— οὐδὲν περὶ τοῦ ἑαυτῶν βίου εἰπόντες οὗτοι οἱ ποιηταί*). *Τέλος τοῦ περὶ ἐνυπνίων λόγου τοῦ Συνεσίου.* — Sermo est et de duodecim Zodiaci figuris et de planetis, etc.

F. 188-188ᵛ vacant.

F. 189. *Περὶ τῶν ἐνυπνίων, πόθεν ἡμῖν προσγίνονται, καὶ ὁποῖα τούτων πιστευτέα* (*Ἡ ψυχὴ ἢ ἐν τοῖς σώματος ἀσχολεῖται πράγμασιν — ἀστάτῳ πράγματι καὶ δυσκαταλήπτῳ πρόσκειται καὶ ὑπὸ δαιμόνων ἐμπαίζεται*).

F. 189ᵛ. *Μερικαί τινες παρεμβολαὶ ἐκ τοῦ περὶ φύσεως ἀνθρώπου πονήματος τοῦ σοφωτάτου μοναχοῦ κυροῦ Μελετίου* (*Οὗτος φησίν· ἄνθρωπος ἐστὶ ζῷον λογικὸν θνητὸν ἢ ὅτι ἐσχάτη τῶν μετὰ τὴν γαστέρα κεῖται*).

F. 195. *Ἐκ πόσων μορίων ἕκαστον τῶν μελῶν σύγκειται* (*Ὁ ὀφθαλμὸς ἔχει χιτῶνας δ' οὐκ ἔτυχον ὀνομάτων ἰδίως*).

F. 196ᵛ. *Ἱπποκράτους* (*Στοιχεῖα ἀνθρώπου, ἰσχοντα, ἰσχόμενα, ἐνορμῶντα ἁλυκόν, ὀξῶδες καὶ ἄποιον*). Indicis, qui codici praemissus est, margini Colvillius haec adpinxit : « *Non sunt ista Hippocratis, sed incerti cuiusdam* » ; in eodem vero codicis indice scriptum erat : *Σκευασία διὰ κυδωνίων* (quae verba lineola delevit) ; et in marg. *Ἱπποκράτους τινά*. Cf. f. 199. (*Αἱ καλούμεναι ἀρεταί, ἤγουν ἡ φρόνησις — ἐντολὴν καὶ προμήνυσιν*).

F. 197. *Λιοκλέους ἐπιστολὴ προφυλακτικὴ πρὸς Ἀντίγονον βασιλέα* (*Λιοκλῆς Ἀντιγόνῳ βασιλεῖ. ἐπειδή σοι συμβαίνει μουσικωτάτῳ — εἰσὶ δὲ εἰς τροπὰς χειμερινὰς ἡμέρας με'*).

F. 199. *Σκευασία ἡ διὰ κυδωνίων κενωτικὴ ἀνώδυνος φλέγματος καὶ ἀμφοτέρων χολῶν, καὶ εὐπρόσιτος διὰ τὸ ἄλυτον καὶ ἀκίνδυνον τοῖς προσαγομένοις* (*Κυδωνίων πεπείρων εὐμεγέθων εὐαδεστάτων κεκαθαρμένων ἢ θερμὸν ὕδωρ ἢ οἶνον ζέοντα*).

Ἀλοιφὴ εἰς πληγὴν ἀπὸ ξίφους ἢ ἀπὸ πέτρας ἢ ἀπὸ ἄλλης αἰτίας, καὶ εἰς τὴν ψώραν καὶ εἰς ῥευματισμόν (*Λάβε κηρὸν — καὶ ἴασῃ πληγὴν παντοίαν*). — Sequuntur praecepta medica aliquot.

F. 200ᵛ. *Περὶ γεύσεως* (*Ἡ γεῦσις γίνεται διὰ φύσεως ὑδατώδους τὸ αἰσθάνεσθαι τῶν γευστῶν*).

Περὶ τῆς κατὰ διαφορὰς τῶν γεύσεων δυνάμεως τῶν τροφῶν

F. 160v Schema.

F. 161. A preliminary study in the form of a letter by the most wise Nikephoros Gregoras on the discourse concerning dreams by Synesios, which he himself expounded, at the request of one of his friends (Nothing is new, if many things well discovered in the past are being innovated for the better; for of some he himself is the source, of others we are the cause). — Two schemata follow.

F. 164. The commentary of the most wise Gregoras (Just as the treasures of kings and whatever things are sacred and ornamental to man — these poets having said nothing about their own life). End of the discourse on dreams by Synesios. The sermon is also about the twelve figures of the Zodiac and about the planets, etc.

F. 188–188v **vacant.**

F. 189. On dreams, whence they come to us, and which of them are to be believed (The soul either is occupied with the affairs of the body — it is devoted to the most obscure and hard-to-grasp matter and is deceived by demons).

F. 189. Certain particular insertions from the work on human nature by the most wise monk lord Meletios (He says: man is a rational, mortal living being — or because it lies at the lowest of the parts below the stomach).

F. 195. Of how many parts each of the limbs is composed (The eye has four tunics that did not happen to receive their own names).

F. 196. Of Hippocrates (Elements of man, containing, contained, impelling, saline, acidic and without quality). On the margin of the index prefixed to the codex, Colvillius wrote: "These are not Hippocrates', but of some unknown author"; in the same index of the codex it was written: Σκευασία διὰ κυδωνίων (which words he deleted with a line); and in the margin: Some things of Hippocrates. F. 199. (The so-called virtues, that is, prudence – commandment and forewarning).

F. 197. Prophylactic letter of Diocles to King Antigonus (Diocles to King Antigonus. Since it happens to you that I am most musical — and there are 45 days toward the winter solstices). F. 199. A preparation of quinces, purgative, pain-relieving of phlegm and both biles, and easy to take owing to its being harmless and without danger to those who use it (Of ripe quinces of good size, very pleasant, cleaned, either hot water or boiling wine).

An ointment for a wound from a sword or from a stone or from another cause, and for bruising and for rheumatism (Take wax and you will heal every kind of wound). There follow several medical precepts.

F. 200v. On taste (Taste comes about through a watery nature, the perceiving of tasteable things).

On the Power of Foods According to the Differences of Tastes of foods

(*Αἱ γεύσεις τῶν βρωμάτων διαιροῦνται εἰς ὀκτὼ — θερμὴν καὶ ξηράν*).

F. 201v. F. 201. *Περὶ διαίτης* (*Τροφὴν καὶ πόσιν οὐ χρὴ προσφέρεσθαι πολλάκις τῆς ἡμέρας — καὶ κεκραμένους πνεῖν*).

F. 203v. *Περὶ τῆς κατὰ τὰς τέσσαρας ὥρας διαίτης* (*Τῷ χειμῶνι πλείοσι δεῖ κόπους χρῆσθαι — ἐν τῷ χειμῶνι γένηται λυπηρόν*).

Περὶ τοῦ τίνα δεῖ προσφέρεσθαι καθ' ἕκαστον μῆνα καὶ τίνων ἀπέχεσθαι (*Γῆν ἀροσίμην σπεῦδε τέμνειν ἀγρότα — χλωρὰ χολὴ γὰρ καὶ πάλιν κατισχύει*). Haec praecepta mensium ordinem sequuntur, et ita scripta sunt, ut prosae orationis speciem praebeant.

F. 204. *Περὶ ἀγαθῶν τροφῶν εὐπορίστων, ὅσα εὔχυμα ὁμοῦ καὶ εὔπεπτα* (*Τρομητὰ καὶ ῥοφητὰ ὠὰ — ἀποτίθενται τὴν κακοχυμίαν*).

Ὅσα μόνον εὔπεπτα κτλ. (*Τῶν ἰχθύων οἱ πετραῖοι — ἢ στυφώδη φαῦλα*).

F. 204v. Medica praecepta aliquot, quorum tria postrema *ἐκ τῶν Διοσκουρίδου περὶ μνημονευτικοῦ πόματος*; *περὶ λαμπροφώνου βρώματος*; *Πλάτωνος περὶ τροφῆς καὶ πόσεως*.

F. 206. *Τοῦ ῥήτορος κυρίου Μανουὴλ τοῦ Ὁλοβόλου στίχοι ἐπιτύμβιοι εἰς τὸν Κομνηνὸν κύριον Ἀνδρόνικον τὸν Τορνίκην. Τὰ πρόσωπα· τύμβος καὶ ξένος* (*Τὸν κείμενον τίς, ἐκμαθεῖν ποθεῖς ξένε — καλῶς γὰρ οἶδας φιλίας τηρεῖν ὅρους*).

F. 206v. Schema: *κύκλος* Zodiaci signis circumdatus, cuius in media stat Tellus.

Δημητρίου τοῦ Τρικλινίου ἐπινόημα (*Εἰδέναι χρὴ ὡς οἱ τῆς σελήνης σχηματισμοὶ ιβ' εἰσὶ — καὶ ἡμᾶς ἂν σχοίη συντιθεμένους*).

F. 210. *Τοῦ σοφωτάτου Ψελλοῦ ἐξήγησις εἰς τὰ λεγόμενα Χαλδαϊκὰ λόγια* (*Χαλδαϊκὸν λόγιον· ἔστι καὶ εἰδώλῳ μερὶς εἰς τόπον ἀμφιφάοντα. Εἴδωλα λέγεται παρὰ τοῖς φιλοσόφοις — ἐν ὑπάρξεσιν ὑφεστηκότα ἀγνώστοις*).

F. 217v. *Τοῦ αὐτοῦ ἔκθεσις κεφαλαιώδης καὶ σύντομος τῶν παρὰ Χαλδαίοις δογμάτων* (*Ἑπτά φασι σωματικοὺς κόσμους ἀσυλλογίστως ταῦτα ἐδέξαντο*).

F. 219. *Τοῦ αὐτοῦ Ψελλοῦ. Τίνα περὶ δαιμόνων δοξάζουσιν Ἕλληνες* (*Ὁ μὲν ἡμετέρος λόγος — καὶ γλώττῃ τῇ κεκαθαρμένῃ καὶ ἀκοῇ σώφρονι*).

F. 221v. *Τοῦ αὐτοῦ Ψελλοῦ. Τιμόθεος ἢ περὶ δαιμόνων. τὰ πρόσωπα Τιμόθεος καὶ Θρᾷξ* (*Τιμ. Χρόνιος, ὦ Θρᾷξ, ἐπὶ τὸ Βυζάντιον ἀπαντᾶς — ὑπὲρ τὰς Συρρακουσίων* (sic) *δεκάτας καταθησόμεθα*).

(The tastes of foods are divided into eight – warm and dry).

F. 201[5]. F. 201. On Diet (Food and drink should not be taken many times a day — and breathe mixed [air]).

F. 203. On the Diet According to the Four Seasons (In winter one must use more physical exertions — becomes troublesome in winter).

On What One Should Take Each Month and What to Abstain From (Hasten, farmer, to cut the arable land, for green bile prevails again). These precepts follow the order of the months, and are written in such a way as to give the appearance of prose.

F. 204. On Good and Easily Obtainable Foods, those that are both wholesome in juice and easily digestible (Trembling and drinkable da rid themselves of bad juice).

Those that are only easily digestible, etc. (Among fish, the rock-dwellers or in the are of poor quality).

F. 204. Several medical precepts, the last three of which are from Dioscorides on a memory-enhancing drink; on food that brightens the voice; Plato on food and drink. Epitaphic

F. 206. verses by the rhetorician lord Manuel Holobolos for the Komnenian lord Andronikos Tornikes. The persons: tomb and stranger (Who is this lying here, do you wish to learn, stranger — for you well know how to keep the bonds of friendship).

F. 206. A diagram: a circle surrounded by the signs of the Zodiac, in the center of which stands the Earth.

Demetrius Triclinius's invention (One must know that the phases of the moon are 12 and they would hold us as we compose them).

F. 210. The explanation of the most wise Psellus on the so-called Chaldean Oracles (A Chaldean oracle: there is also for an image a portion in a place illuminated on both sides. Images are called by philosophers — subsisting in unknown existences).

F. 217. Of the same, a summary and concise exposition of the doctrines among the Chaldeans (They say there are seven corporeal worlds they accepted these things without syllogistic reasoning).

F. 219. Of the same Psellus. What the Greeks believe concerning demons (Our discourse, both with purified tongue and with sober hearing).

F. 221. Of the same Psellus. Timotheus, or On Demons. The characters are Timotheus and the Thracian (Tim. Chronius, O Thracian, toward Byzantium we beyond the tithes of the Syracusans (sic) we shall deposit meet).

23. Cod. Scorialensis I. *X*. 4 (erat I. *Δ*. 3 ; I. *K*. 8) ; chart., saec. XVI ; ff. I+288+I, cm. 33 × 23, duobus manibus scriptus (a Valeriano, a.1542, f.1-264, ab alia manu f.268-287).—F.112 : *Ἐγράφησαν καὶ ταῦτα τοῦ Εὐκλείδου δεδομένα ἤτοι τῆς Θέωνος ἐκδόσεως ,αφμβ', νοεμβρίου πρώτῃ διὰ χειρὸς μοῦ Οὐαλεριανοῦ φορολιβιέως ὁ* (sic) *Ἀλβίνου, ἐν τῷ τοῦ ἁγίου Ἀντωνίου μοναστηρίῳ μοναχοῦ.* Et f. 264ᵛ : *Ὁ Οὐλριανὸς* (sic) *φορολιβιεὺς ὁ Ἀλβίνου μοναχὸς τῆς τοῦ Σωτῆρος ἡμῶν καλουμένης πολιτείας παροῦσαν ἔγραψε βίβλον ἔτει ,αφμβ'. δόξα πατρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι. ἀμήν.* — Laudatur in Turriani *Catalogo* (I. *X*. 15), f. 28ᵛ ; et in Turriani *Indice alphabetico* (I. *X*. 18), f. 22ᵛ : *Ἀριστάρχου. Περὶ μεγεθῶν καὶ ἀποστημάτων ἡλίου καὶ σελήνης*, I. *B*. 10 ; I. *Δ*. 3 ; I. *K*. 8.14 ; F. 28ᵛ : *Αὐτολύκου. Περὶ κινουμένης σφαίρας*, I. *B*. 10 ; I. *Δ*. 3 ; I. *K*. 8.14 ; F. 89ᵛ : *Εὐκλείδου ... κατοπτρικά, φαινόμενα, ὀπτικά, δεδομένα*, I. *Δ*. 3 ; I. *K*. 8 ; F. 108ᵛ : *Θεοδοσίου τριπολίτου ... Περὶ οἰκήσεων*, I. *Δ*. 3 ; I. *K*. 8 ; F. 121ᵛ : *Θεώνος Σμυρναίου... τῶν κατὰ τῶν μαθηματικῶν χρησίμων ,εἰς τὴν Πλάτωνος ἀνάγνωσιν*, I. *Δ*. 3 ; IIII. *Γ*. 10 ; IV. *Θ*. 1 ; I. *K*. 8 ; F. 145ᵛ : *Ἰωάννου τοῦ Πεδιασήμου... Σύνοψις τῆς μετρήσεως καὶ μερισμοῦ γῆς*, I. *Γ*. 14 ; IIII. *Γ*. 4 ; 8 ; I. *Δ*. 3 ; VI. *H*. 2 ; II. 2. 20 ; I. *K*. 8 ; V. *Δ*. 6 ; F. 292 : *Ὑψικλέους Ἀναφορικός*, I. *B*. 10 ; I. *Δ*. 3 ; I. *K*. 8. — F. 1 in ima pag. : « *D. D*º. *de M*ª ».

F. I vacat. — F. Iᵛ. Index latinus, et index graecus Turriani manu exaratus.

F. 1. *Εὐκλείδου κατοπτρικά (Ὑποκείσθω ὄψιν εἶναι εὐθεῖαν — ὥστε ἐνταῦθα στυππίον τεθὲν ἐξαφθήσεται. Τέλος). Εὐκλείδου κατοπτρικά.τέλος σὺν Θεῷ.* Cf.cod.Rom.15, f.1 (*Cat*.V,II, p.3)

F. 13. *Ἀρχὴ ἀστρονομίας, τὰ φαινόμενα τοῦ Εὐκλείδου (Ἐπειδὴ ὁρατὰ τὰ ἀπλανῆ ἄστρα — ἡ τυχοῦσα τῆς τυχούσης). Εὐκλείδου φαινόμενα. Τέλος.* —Cf. Ibid. f. 4ᵛ

F. 41. *Τὰ πρὸ τῶν Εὐκλείδου ὀπτικῶν(Ἀποδεικνὺς τὰ κατὰ τὴν ὄψιν παραμυθίας ἐκόμιζέ τινας — ὁμοίως γὰρ δείξομεν τὰ συμβαίνοντα καθάπερ καὶ ἐν τοῖς κύκλοις). Τὰ πρὸ τῶν Εὐκλείδου ὀπτικῶν τέλος.* — Cf. Ibid. f. 11ᵛ.

F. 68ᵛ. *Εὐκλείδου δεδομένα (Δεδομένα τῷ μεγέθει λέγεται χωρία τε καὶ γραμμαὶ — δοθὲν ἄρα ἐστὶ τὸ ὑπὸ τῶν αδ' εζ'). Εὐκλείδου δεδομένα τῆς Θέωνος ἐκδόσεως. τέλος. Θεῷ χάρις.* — Cf. Ibid. f. 18.

F. 111ᵛ vacat.

F. 122ᵛ vacat.

F. 113. *Αὐτολύκου περὶ κινουμένης σφαίρας (Ὁμαλῶς λέγεται φέρεσθαι σημεῖα ὅσα ἐν ἴσῳ χρόνῳ ἴσα τε καὶ ὅμοια*

23. Cod. Scorialensis I. X. 4 (formerly I. A. 3; I. K. 8); paper; 16th century; ff. I+288+1, cm. 33 × 23, written by two hands (by Valerianus, a. 1542, f. 1-264, by another hand f. 268-287) — F. 112: These things of Euclid's Data, that is of Theon's edition, were also written in the year 1542, on the first of November, by my hand, Valerianus of Forlì, son (sic) of Albinus, monk in the monastery of Saint Anthony. And f. 264: Ulrianus (sic) of Forlì, son of Albinus, monk of the polity called of Our Saviour, wrote the present book in the year 1542. Glory to the Father and to the Son and to the Holy Spirit. Amen. — Cited in Turrianus's Catalogue (I. X. 15), f. 28; and in Turrianus's Alphabetical Index (I. X. 18), f. 227: Aristarchus. On the Sizes and Distances of the Sun and Moon, I. B. 10; I. D. 3; I. K. 8.14; F. 28: Autolycus. On the Moving Sphere, I. B. 10; I. D. 3; I. K. 8.14; F. 89: Euclid ... Catoptrics, Phenomena, Optics, Data, I. D. 3; I. K. 8; F. 108: Theodosius of Tripolis ... On Habitations, I. D. 3; I. K. 8; F. 121: Theon of Smyrna ... on things useful in mathematics for the reading of Plato, I. D. 3; III. G'. 10; IV. Th. 1; I. K. 8; F. 145: John Pediasimus...Synopsis of the Measurement and Division of the Earth, I. F. 14; IIII. F. 4, 8; I. 4. 3; VI. H. 2; II. 2. 20; I. K. 8; V. A. 6; F. 292: Hypsicles, Anaphoricus, I. B. 10; I. D. 3; I. K. 8. — F. 1 at the bottom of the page: « D. Dº. de Mª ».

F. I vacat. — F. Iv. Latin index, and Greek index written by Turrianus's hand.

F. 1. Euclid's Catoptrics (Let the line of sight be assumed to be straight, so that tow placed there will be ignited. End). End of Euclid's Catoptrics, with God. Cf. cod. Rom.15, 1.1 (Cat. V,11, p.3)

F. 13. Introduction to astronomy, the Phenomena of Euclid (Since the fixed stars are visible, the one that happens to be of the one that happens to be). End of Euclid's Phenomena. Cf. Ibid. f. 4

F. 41. The preliminaries to Euclid's Optics (In demonstrating matters concerning vision he provided certain consolations — for we shall show in like manner the things that occur just as also in the circles). End of the preliminaries to Euclid's Optics. Cf. Ibid, f. 11v.

F. 68v. Euclid's Data (Areas and lines are said to be given in magnitude — therefore that which is produced by ad' ex' is given). End of Euclid's Data of Theon's edition. Thanks be to God. cf. Ibid. f. 18.

F. 111nF. v vacant.

122 v vacant.

F. 113. Autolycus's On the Moving Sphere (Points are said to be carried uniformly when in equal time equal and similar

μεγέθη διέρχεται — μέγιστος ἄρα ἐστὶν ἑκάτερος τῶν αβγ γδβ κύκλων).— Cf. *Catal.* V, II, 4 (15, f. 72); VIII, II, 3 (14, f. 25ᵛ) et supra cod. 9 f. 245.

F. 121. *Αὐτολύκου περὶ ἐπιτολῶν καὶ δύσεων πρῶτον* (*Τῶν ἀπλανῶν ἀστέρων αἱ ἐπιτολαί τε καὶ δύσεις — καὶ δύσεται καὶ ἀνατελεῖ*).—Cf. *Catal.* II, 73 (9, f.317ᵛ); V,II,4 (15, f. 64); VIII, II, 4 (14, f. 81ᵛ). Cf. supra t.I, cod. 9 f. 250ᵛ.

F. 133ᵛ. *Αὐτολύκου περὶ ἐπιτολῶν καὶ δύσεων δεύτερον* (*Τοῦ ζῳδιακοῦ ἓν δωδεκατημόριον — περιφέρειαν διαπορεύεται καί ἐστι μείζων δύο ζῳδίων*).

F. 144ᵛ. *Ὑψικλέους ἀναφορικός* (*Ἐὰν ὦσιν ὁσοιδηποτοῦν ὅροι ἐν ἴσῃ ὑπεροχῇ ἑξῆς ἀλλήλων κείμενοι — καὶ λοιπαὶ γνωσθήσονται ἐφ' ὅσῳ χρόνῳ ἀναφέρονται*). *Τέλος τῶν Ὑψικλέους ἀναφορικῶν.* — Cf. *Catal.* V, II, 4 (15, f. 70ᵛ); VIII, II, 4 (14, f. 95) et supra cod. 9, f. 267.

F. 149. *Ἀριστάρχου περὶ μεγεθῶν καὶ ἀποστημάτων Ἡλίου τε καὶ Σελήνης* (*Τὴν Σελήνην παρὰ τοῦ Ἡλίου τὸ φῶς λαμβάνειν — ἐλάσσονα δὲ ἢ δν μ. ς' πρὸς ,ςωνθ'*). —Cf. *Catal.* V, II, 5 (15, f. 59ᵛ); VIII, II, 4 (14, f. 77ᵛ) et supra cod. 9 f. 270.

F. 165. *Θεοδοσίου περὶ οἰκήσεων* (*Τοῖς περὶ βόρειον πόλον οἰκοῦσιν ἡμισφαίριον αἱ λοιπαὶ ἡμέραι πρὸς τὰς νύκτας πάντα λόγον ἕξουσι*). *Τέλος περὶ τῆς οἰκήσεως τοῦ Θεοδοσίου*). — Cf. *Catal.* V, II, 3 (cod. 15, f. 46).

F. 175. *Θεοδοσίου περὶ ἡμερῶν καὶ νυκτῶν πρῶτον* (*Ὑποθέσει χρῆται ὁ Θεοδόσιος ὁμαλῶς κινεῖσθαι τὸν Ἥλιον— οὔτε τῇ μετ' αὐτὴν ἴσῃ ἐστίν*). *Τέλος Θεοδοσίου περὶ ἡμερῶν καὶ νυκτῶν α'.*—Vd. Theodosii, *De habitationibus liber; de diebus et noctibus, libri duo*, ed. R. Fecht, 1927.

F. 194. *Θεοδοσίου περὶ ἡμερῶν καὶ νυκτῶν δεύτερος* (*Ὅταν ὁ Ἥλιος διαπορεύεται τὸ μετὰ τὸν Καρκῖνον τεταρτημόριον — ἔσται πάντα κατὰ τὰ αὐτά*). *Τέλος τοῦ β' Θεοδοσίου περὶ ἡμερῶν καὶ νυκτῶν.*

F. 217. *Θέωνος Σμυρναίου πλατωνικοῦ τῶν κατὰ τὸ μαθηματικὸν χρησίμων εἰς τὴν Πλάτωνος ἀνάγνωσιν* (*Ὅτι μὲν οὐκ οἷόν τε συνεῖναι τῶν μαθηματικῶς λεγομένων παρὰ Πλάτωνι — τὸ στερεὸν νοεῖται*).

F. 235ᵛ. *Περὶ μουσικῆς* (*Ἐπεὶ δὲ καὶ συμφώνους τινάς φασιν ἀριθμοὺς λείπεται δὲ μνημονεῦσαι καὶ τῶν κατὰ ἀστρονομίαν*). *Τέλος.*

sizes passes maximum Αρα ἐστεν εκατερος τῶνnaßy yöß xúxλw).— Cf. Calal. V, 11, 4 (15, f. 72); VIII, n cycles).

11, 3 (14, f. 25°) and above cod. 9 f. 245

F. 121. Autolycus, On Risings and Settings, Book One (Of of the fixed stars the risings and settings of the stars — and settings tui xai àvatedεî).—Cf. Catal. II, 73 (9, f.317); V,11,4 (15, f. 64); VIII, 11, 4 (14, f. 81). Cf. supra t.I, cod. 9 f. 250v.

F. 133. Autolycus, On Risings and Settings, second book (The zodiac traverses the circuit of the twelfth part— it passes through and is greater than two zodiacal signs).

F. 144. Hypsicles, Anaphoricus (If there be any number of terms in equal excess placed in succession one after another, and the remaining will be known in how much time they rise). End of the Anaphoricus of Hypsicles. Cf. Catal. V, 11, 4 (15, f. 70°); VIII, 11, 4 (14, f. 95) and supra cod. 9, f. 267.

F. 149. Aristarchus, On the Sizes and Distances of the Sun and Moon (That the Moon receives its light from the Sun — but less than 1/40 to 1/45). Cf. Catal. V, 11, 5 (15, f. 59); VIII, 11, 1 (14, f. 77') and supra cod. 9 f. 270.

F. 165. Theodosius, On Habitations (For those dwelling in the hemisphere around the north pole, the remaining days in relation to the nights will have every ratio). End of On Habitations of Theodosius). Cf. Catal. V, 11, 3 (cod. 15, f. 46).

F. 175. Theodosius, On Days and Nights, first book (Theodosius uses the hypothesis that the Sun moves uniformly, nor is it equal to the one following it). End of Theodosius, On Days and Nights, book I.—Vd. Theodosii, De habitationibus liber; de diebus et noctibus, libri duo, ed. R. Fecht, 1927. F. 194.

Theodosius, On Days and Nights, second book (When the Sun passes through the quarter following Cancer, all will be the same). End of Theodosius, On Days and Nights, book II.

F. 217. Theon of Smyrna the Platonist, on things useful for the reading of Plato in mathematics (That it is not possible to understand what is said mathematically in Plato without the solid being conceived).

F. 235. On Music (Since they also say that certain numbers are consonant, it remains to mention also those pertaining to astronomy). End.

F. 264. *Θέωνος Σμυρναίου Πλατωνικοῦ τῶν κατὰ τὸ μαθηματικὸν χρησίμων εἰς τὴν Πλάτωνος ἀνάγνωσιν.*

F. 265-267v vacant.

F. 268. *Τοῦ σοφωτάτου χαρτοφύλακος Βουλγαρίας κυρίου Ἰωάννου τοῦ Πεδιασίμου σύνοψις περὶ μετρήσεως καὶ μερισμοῦ γῆς (Πολλοὶ τῶν ἀμυήτων γεωμετρίαν μὲν ἀξιοῦσι καλεῖν τὴν Εὐκλείδου τῶν θεωρημάτων στοιχείωσιν τοσούτων ὀργυιῶν ἡ μύουρος* (sic) *τύμβη ἤγουν μοδίου τετάρτου ὀγδόου).*

24. Cod. Scorialensis II. Ψ. 17 (erat II. Θ. 16 ; V. B. 4) ; saec. XV, ; chart. ff. III+107+108+110+1 — 65+2+31+III (codices tres in unum volumen coaluerunt) ; cm. 29,3 × 20, 5. — Notatur f. 48v annus 1461 ; at f. 14v annus 1321 et f. 21 annus 1021, qui ex archetypis horum capitulorum sumpti sunt. Vid. N. Turriani *Catalog.* (I. X. 16), f. 38 : eiusdem Turriani *Indicem alph.* (I. X. 18), f. 99v, 107v, 135v ; Miller, *Catalogue*, p. 428.

F. I-IIv vacant. — F. III. Index graecus, Turriani manu exaratus, et index latinus eadem manu conscriptus quae in I. X. 18 latinas paginas exaravit. — F. IIIv vacat.

F. 1. *Διήγησις οὐρανοῦ τε καὶ γῆς, Ἡλίου καὶ Σελήνης ἀστέρων καὶ χρόνων καὶ ἡμερῶν. ποίημα τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου τοῦ Δαμασκηνοῦ (Ὁ οὐρανὸς θεοῦ κελεύσει δίκην δέρρεως ἐκτίσθη — ἡ γὰρ δωδεκάτη εἰς ὕψος οὖσα πόδας οὐχ ἔχει).*

F. 12v. *Ἑρμηνεία περὶ τῆς ἰνδίκτου (Γίνωσκε ὅτι ἡ ἴνδικτος ἥτις καλεῖται καὶ ἐπινέμησις — ἐστιν ἰνδικτιῶν* (sic) *πεντεκαιδεκάτη).*

F. 13. *Περὶ δὲ τοῦ κύκλου τῆς Σελήνης (Ἄρχεται ἀεὶ ἀπὸ τῆς πρώτης τοῦ Ἰανουαρίου μηνὸς εἰ δὲ οὐ μείνῃ τι, ἔστι δεκαεννέα).*

Περὶ δὲ τοῦ κύκλου τοῦ Ἡλίου (Ἄρχεται ἀεὶ ἀπὸ τῆς πρώτης τοῦ Ὀκτωβρίου μηνὸς —εἰ δὲ οὐ μείνει τι, ἔστιν ὁ κύκλος τοῦ Ἡλίου εἰκοσιοκτώ).

Περὶ τοῦ πῶς δεῖ εὑρεῖν τὸ νομικὸν φάσκα [sic] *(Θεώρησον τὸν κύκλον τῆς Σελήνης — ἐκεῖ ἐστι τὸ νομικὸν φάσκα).*

F. 13v. *Περὶ τοῦ ἡμεροευρεσίου (Εἶτα μετάβηθι ἐπὶ τὸν κύκλον τοῦ Ἡλίου— ἑτέρων ἢ ἀλλοτρόπως τὸ κυριακὸν οὐ διέρχεται).*

F. 14. *Περὶ δὲ τῆς ἀποκρέου εἰ βούλει μαθεῖν εὑρήσεις οὕτως — γίνεται ἡ ἀπόκρεω ἐν Φεβρουαρίῳ ἀείποτε.*

F. 264. Theon of Smyrna the Platonist, on things useful for the reading of Plato in mathematics.

F. 265-267v vacant.

F. 268. Synopsis on the measurement and division of land by the most wise chartophylax of Bulgaria, Lord John Pediasimos (Many of those uninitiated deem it worthy to call the Euclidean elementation of theorems geometry ... so many fathoms the tapering [sic] tomb, that is, a quarter-eighth of a modius).

24. Cod. Scorialensis II. V. 17 (formerly II. . 16; V. B. 4); 15th century; paper, f. III + 107 + 108 + 110 + 1 65 + 2 + 31 + III (three codices combined into one volume); cm. 29.3 × 20.5. — The year 1461 is noted at f. 48; but at f. 14v the year 1921 and at f. 21 the year 1021, which were taken from the archetypes of these chapters. See N. Turriani Catalog. (I. X. 16), f. 38: of the same Turriani, Alphabetical Index (I. X. 18), ff. 991, 107, 135v; Miller, Catalogue, p. 128.

F. 1-1] vacant. F. III. Greek index, written by Turrianus's hand, and Latin index written by the same hand that wrote the Latin pages in I. X. 18 . -F. III vacant.

F. 1. Account of the heaven and earth, of the Sun and Moon, of the stars, years, and days. A work of our father among the saints, John of Damascus (The heaven was created by God's command like a tent; for the twelfth being at a height, it has no feet).

G. 125. Explanation concerning the indiction (Know that the indiction, which is also called epinomesis, is the fifteenth of the indictions (sic)).

F. 13. Concerning the cycle of the Moon (It always begins from the first of the month of January; and if nothing remains, it is nineteen).

Concerning the cycle of the Sun: it always begins from the first of the month of October; and if nothing remains, the cycle of the Sun is twenty-eight).

Concerning how one must find the legal Pascha [sic] (Examine the cycle of the Moon; there is the legal Pascha). F. 13.

Concerning the day-finder (Then move on to the cycle of the Sun; otherwise, or in another manner, the dominical does not pass through).

F. 14. Concerning the Apocrea, if you wish to learn, you will find it thus: the Apocrea falls in February always.

Χρὴ γινώσκειν καὶ τοῦτο ὅτι μετὰ τὴν προσθήκην τῶν τριῶν ἢ τεσσάρων — καὶ ἅγιον καὶ σεβάσμιον πάσχα).

F. 14v. *Περὶ τοῦ γνῶναι ἐὰν ἔνι βίσεξτον (Περὶ τοῦ ζητουμένου κράτησον τὰ ἀπὸ κτίσεως κόσμου ἔτη — ἀπαρασαλεύτως).*

Ἑτέρα μέθοδος (Ἴδε πόσας ἔχει ὁ θεμέλιος τῆς Σελήνης — ἔχει τὸ πάσχα τὸ νομικὸν ἐκ παντός).

Περὶ τοῦ πῶς καταλαμβάνεται τὸ βίσεξτον (Ἔχει ὁ ἐνιαυτὸς ἡμέρας — ἤτοι αὕτη γοῦν ἔστιν τὸ βίσεξτον).

Περὶ τῆς περιόδου (Ἔτει ἑξακισχιλιοστῷ ὀκτακοσιοστῷ εἰκοστῷ ἑνάτῳ (=1321 p. C. n.) κράτησον ἐν τῇ χειρί σου — ἐγώ εἰμι ἡ ἀρχή, ἐγώ εἰμι καὶ τὸ τέλος).

F. 15v. *Δεῖ σε γινώσκειν καὶ τοῦτο (Τοὺς τῷ παρόντι ἐντυγχάνοντας γράμματι — ἡ δόξα εἰς τοὺς αἰῶνας).*

Χρὴ γινώσκειν ὅτι τὰ δώδεκα ζῴδια δέχονται τὸν Ἥλιον ἐν τοῖς δώδεκα μησὶν — καὶ οὕτως ἐστίν).

F. 16. *Περὶ δὲ τῆς τῶν ἀστέρων φύσεως (Ὁ Κρόνος φύσεως ἐστὶ ψυχρᾶς — ποτὲ μὲν ὑγρᾶς, ποτὲ δὲ ξηρᾶς).*

Ἱστέον δὲ καὶ τοῦτο ὅτι τριάκοντα τριῶν ἐτῶν γενόμενος ὁ Χριστὸς — ὡς Χρυσόστομος τρανώτερον διεξῆλθεν, ὡς προείπομεν, ἐν τῷ εἰς τὸ ἅγιον Πάσχα λόγῳ αὐτοῦ).

F. 17. *Ἐρευνήσαντες φιλοπονώτερον οἱ ἅγιοι Ἀπόστολοι — Ἰωάννης ὁ Εὐαγγελιστής.*

F. 18v-19 vacant.

F. 19v. *Σύνοψις τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου τοῦ Δαμασκηνοῦ εἰς τὴν παλαιὰν γραφὴν ἐξήγησις διασαφηθεῖσα φιλοσοφικῶς — ἡ ἀρχὴ ἔλιπεν τοῦ πρώτου φίλου* [scil. *φύλλου*] — (*Καὶ ζωοποιῷ πνεύματι εἰ δὲ μὴ οὕτως* — 103v *νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν*). *Τέλος σὺν Θεῷ τοῦ παλαιοῦ τοῦ ἐν συνόψει γεγραμμένου.*

F. 104-107v vacant.

F. 108. « Incerti auctoris de caelesti dispositione et alia astrologica. Item Pauli Alexandrini et Theodosi et Zoroastri astrologica multa ». — Haec nomina ex capitum titulis deprompta sunt.

F. 108v vacat.

F. 109. *Τάδε ἔνεστιν ἐν τῇδε τῇ βίβλῳ.* Est index capitum locupletissimus a Nicolao della Torre exaratus.

F. 111 = 1 *Περὶ τοῦ οὐρανίου διαθήματος (Τῆς οὐρανίας διαθέσεως κατὰ τόδε τὸ ἐγχαραττόμενον σχῆμα διακειμένης,*

One must also know this, that after the addition of the three or four, both the holy and venerable Pascha). F. 14v. Concerning knowing whether it is a leap year (Concerning the matter under inquiry, take the years from the creation of the world aparasalev-so).

Another method (See how many the foundation of the Moon has; the legal Passover always has it from everything).

On how the leap year is determined (The year has days — that is, this indeed is the leap year). On the cycle (In the year six thousand eight hundred and twenty-ninth (=1321 A.D.) hold in your hand: I am the beginning, I am also the end). You must know this also (Those

F. 15v. who encounter the present writing — glory unto the ages). One must know that the twelve signs of the zodiac receive the Sun in the twelve months, and thus it is).

F. 16. On the nature of the stars (Saturn is of cold nature — sometimes moist, sometimes dry).

One must also know this, that Christ, having become thirty-three years old — as Chrysostom set forth more clearly, as we said before, in his homily on Holy Pascha).

F. 17. The holy Apostles, having investigated more diligently — John the Evangelist.

F. 18v-19 vacant.

F. 19v. Synopsis of the explanation of the Old Scripture by our father among the saints, John of Damascus, expounded philosophically — the beginning of the first leaf is missing (scil. φύλλου) (And to the life-giving Spirit, but if not thus — 1039 now and always and unto the ages of ages, amen). End, with God's help, of the old text written in synopsis.

F. 104-107v vacant.

F. 108. * By an unknown author, on the celestial arrangement and other astrological matters. Likewise, many astrological works of Paul of Alexandria, Theodosius, and Zoroaster." These names are drawn from the titles of the chapters.

F. 108v vacant.

F. 109. Τάδε ἔνεστιν ἐν τῇδε τῇ βίβλῳ. There is a very full index of chapters written by Nicolaus della Torre.

F. 111 1 On the celestial disposition (The celestial arrangement being disposed according to this figure being inscribed,

ἤγουν τοῦ ζῳδιακοῦ κύκλου— οἷον ἐστὶν ὁρᾶν τὸ διάγραμμα). Sequitur schema. — Partim editum *Catal. astr.*, I, p.93. Est Hephaestionis Thebani prooemium; cf. cod. Paris. 10 f. 201. Sequitur — (f. 1ᵛ) : *Θεμάτιον τοίνυν λέγεται ἡ οὐρανία διάθεσις κτλ.* — Cf. Cod. Flor. 8 f. 213 ; cod. Paris. 10 f. 204, cap. *φμα'*.

F. 3. Sine titulo (*Ἀπηλιωτικὸν κλίμα πρὸς τὰς γενέσεις — βόρειον δὲ τὸ ἀπὸ ὑπὸ* (sic) *γῆς ἄχρι τῆς ὡροσκοπούσης*). *Περὶ τῶν ὀνομασιῶν τῶν τόπων τοῦ θεματίου* (*Πρῶτος οὖν τόπος λαμβάνεται — ὁ δὲ ιβ' χαρὰ τοῦ Κρόνου*). Post haec vacant ll. 6. — Cf. cod. Paris. 10 f. 204, cap. *φμβ'*.

F. 4. *Περὶ δωδεκατημορίου καὶ ὁρίζοντος* (*Ἕκαστον οὖν ζῴδιον — καὶ τὸ δύνον διαδείκνυται.*) — Cf. *Cat. astr.*, I, p. 27 (f. 213, cap. *σοζ'*) et cod. Paris. 10, l. c.
Ποῖα τῶν ζῳδίων ἀποκεκλήρωται ἕκαστος τῶν πλανητῶν (*Ἀποκεκλήρωνται δὲ τοῖς ἑπτὰ πλανήταις—καλεῖται δὲ αὐτὸ ὑδατῶδες καὶ νοτολιβυκόν*).—Cf. Cod.Paris. 10, cap. *φμε'*. — Post haec vacant 7 ll.

F. 4ᵛ *Εἰς τρίγωνα δὲ οὕτως, οἷον πρῶτον τρίγωνον κτλ'*. — Cf. *Cat. astr.*, I, p. 27, f. 213ᵛ.

F. 5ᵛ. *Περὶ τῶν ὁρίων* (*Περὶ δὲ τῶν ὁρίων συνάγεται — γίνονται δ' ὁμοῦ τξ'*). — Cf.cod. Vindob. 6 f. 248 cap. *ε'*. *Ἔτι περὶ τῶν ὁρίων κατ' Αἰγυπτίους καὶ Πτολεμαῖον καὶ λαμπρῶν καὶ σκιερῶν μοιρῶν* (*Πάλιν οἱ παλαιοὶ εἰς ἡμίσεις χώρας—ἠναγκάσθη καθυποτάξαι*). — Ex Porphyrii *Isag.*, p. 200 ed. an. 1559 ; cf. Rhetorium ed. Boll, *Catal.* I, p 151

F. 6ᵛ. *Περὶ τῶν σχηματισμῶν, οὓς καλοῦσιν καὶ μαρτυρίας* (*Τοὺς δὲ πρὸς ἀλλήλους τῶν ἀστέρων σχηματισμοὺς— ὁ δὲ κατὰ διάμετρον διὰ μοιρῶν ρπ'*). — Cf. cod. Flor. 8 f. 213, cap. *σπ'*.

F. 8ᵛ. *Περὶ δεξιῶν καὶ εὐωνύμων σχημάτων* (*Λεξιὰ δὲ λέγουσι τρίγωνα — καὶ ὑπὸ Σκορπίου ἐξαγώνου*). — Cf. cod. Flor. 8 f. 214, cap. *σπδ'* ; cod. Vindob. 6 f. 250ᵛ, cap. *ι'*.

F. 9. *Περὶ ἀκτινοβολίας* (*Ἀκτινοβολεῖν λέγεται ἀστὴρ— καὶ περὶ τῶν ἄλλων σχημάτων*). — Cf. cod. Paris. 10 f. 204, cap. *φνγ'*.

F. 10. *Εἰς πόσας μοίρας ἀφικνοῦνται αἱ ἀκτῖνες τῶν πλανητῶν ἔμπροσθεν καὶ ὄπισθεν* (*Αἱ ἀκτῖνες τοῦ Ἡλίου ἀφικνοῦνται μοίρας λ' — ἔμπροσθεν ζ' καὶ ὄπισθεν ζ'.*)

I was of the zodiac - which is the diagram). Sequitur schema. Partim editum Catal. astr.,
1, p.93. It is the prologue of Hephaestion the Theban; see code Paris 10 f. 201. It follows (f. 14): The subject is called the heavenly disposition, etc. - Cf. Cod. Flor.n8 f. 213? cod. Paris. 10 f. 204, ch. qua'.

F. 3. Without title (Απηλιωτικόν κλίμα πρὸς τὰς γενέσεις βόρειον δὲ τὸ ἀπὸ ὑπὸ (sic) γῆς ἄχρι τῆς ὡροσκοπούσης). On the names of the places of the thema (Πρώτος οὖν τόπος λαμβάνεται — ὁ δὲ ιβ' χαρὰ τοῦ Κρόνου). Post hacc vacant ll. 6. — Cf. cod. Paris. 10 f. 204, cap. φμβ'.

F. 4. On the dodecatemory and the horizon (Εκαστον οὖν ζώδιον καὶ τὸ δύνον διαδείκνυται.) Cf. Cat. astr.,
1, p. 27 (f. 213, cap. σοζ') ct cod. Paris. 10, l. c.
Which of the zodiac signs has been allotted to each of the planets (Ἀποκεκλήρωνται δὲ τοῖς ἑπτὰ πλανήταις—καλεῖται δὲ αὐτὸ ὑδατῶδες καὶ νοτολιβυκόν). Cf. Cod. Paris. 10, Post haec vacant 7 ll. cap.
γμέ. Εἰς
F. 4v τρίγωνα δὲ οὕτως, οἷον πρῶτον τρίγωνον κτλ'. Cf. Cat. astr., I, p. 27, f. 213.

F. 5v. On the Terms (On the Terms, it is gathered / they amount to 360 in total). Cf. cod. Vindob. 6 f. 248 cap. ε. Further on the Terms according to the Egyptians and Ptolemy, and on bright and shadowy degrees (Again the ancients into half regions—was compelled to subordinate). From Porphyry's Isag., p. 200 ed. an. 1559; cf. Rhetorium ed. Boll, Catal. I, p. 151.

F. 6v. On the Configurations, which are also called testimonies (The configurations of the stars in relation to one another—the one in diameter through 180 degrees). Cf. cod. Flor. 8 f. 213, cap. σπ'.

F. 8v. On right and left configurations (Right triangles are said to be those under the sextile of Scorpio). Cf. cod. Flor. 8 f. 214, cap. σπδ'; cod. Vindob. 6 f. 250, cap. ι'. On

F. 9. ray-casting (A star is said to cast rays concerning and the other configurations). Cf. cod. Paris. 10 f. 204, cap. φνγ'.

F. 10. Into how many degrees the rays of the planets reach before and behind (The rays of the Sun reach 30 degrees—7 before and 7 behind.)

Περὶ ἀσυνδέτων ζῳδίων (Ἀσύνδετα δὲ τὰ ζῴδια καλεῖται — τὰ μὴ συσχηματιζόμενα ἀλλήλοις). — Cf. cod. Paris. 10 cap. *φνδ'*.

F. 10v. *Περὶ ἀρρενικῶν καὶ θηλυκῶν ζῳδίων (Καὶ τὰ μὲν τῶν ζῳδίων εἰσὶν ἀρρενικὰ — γεώδη δὲ ταῦτα Ταῦρος, Παρθένος, Αἰγόκερως).*—Cf. cod. Flor. 8 f. 214v, cap. *σπζ'*; cod. Vindob. 6 f. 250v, cap. *ιγ'*.

Περὶ τόπων χρηματιστικῶν (Τόποι δὲ χρηματιστικοί —οἱ δὲ λοιποὶ ἀχρημάτιστοι). — Cf. cod. Vind. l. c., cap. *ι'*; Paris. 10 f. 205v, cap. *φνε'*.

F. 11. *Περὶ τοῦ δωδεκατημορίου (Τὸ δὲ δωδεκατημόριον τῆς Σελήνης καὶ τοῦ Ἡλίου — καὶ ἐπὶ τῶν λοιπῶν).*—Cf. cod. Vind.6, cap.*ιε'*; cod. Germ. 21 f.142; cod.Paris., cap.*φνς'*.

F. 11v. *Περὶ συναφῆς καὶ κολλήσεως (Συναφὴ δὲ καὶ κόλλησις— ἀκτινοβολούμενοι ὑπὸ τοῦ Διὸς ἐκ τοῦ προκειμένου).* — Cf. cod. Vindob., cap. *ις'*, cod. German. ibid., cod. Paris. cap. *φνζ'*.

F. 12. *Περὶ ἀπορροίας (Ἀπόρροια δὲ γίνεται — μοιρῶν τριῶν, ἢ καὶ πέντε ἢ καὶ ζ'.)* — Cf. cod. Vindob., cap. *ιζ'*; cod. Paris., cap. *φνη'*.

Περὶ στηριγμοῦ (Στηριγμὸς δὲ λέγεται — καὶ τῷ αὐτῷ λεπτῷ ἱστάμενος). — Cf. cod. Vindob. cap. *ιη'*; cod. Paris. cap. *φνθ'*.

Περὶ ἀφέτου. (Ἀφέτης δὲ λέγεται ἀστὴρ — ἐπὶ τὰ προηγούμενα). — Cf. Cod. Vindob. f. 251v, cap. *ιθ'*; cod. Paris. ibid.

Περὶ προσθέτου ἤτοι προποδίζοντος (Προσθέτης δὲ πάλιν — ἐπὶ τὰ ἑπόμενα). — Cf. cod. Vind. cap. *κ'*; cod. Paris., cap. *φζ'*.

F. 12v. *Περὶ ἀφετικῶν (Ἀφετικοὶ δὲ τόποι — καὶ τὸ δύνον).* — Cf. cod. Germ. 36, f. 143.

Περὶ ἀφετῶν (Ἀφέται δὲ τέσσαρες — διὸ καὶ ὡριμαία κέκληται). — Cf. Cod. Germ. ibid.

F. 13v. *Περὶ ὑπαύγου (Ὕπαυγος δὲ λέγεται ὁ ἀστὴρ—καὶ ἀκτῖνας).* — Cf. cod. Vindob. cap. *κα'*, cod. Paris. cap. *φξα'*.

Περὶ φάσεως (Φάσις δὲ λέγεται ὅταν ἐκφυγὼν ὁ ἀστήρ — ἑσπερία δὲ ὅταν ἐπὶ δύσιν). — Cf. cod. Germ. 21 f. 142v; 22 f.152v; Vindob. 6 f.251v, cap.*κβ'*; Paris. 10, cap.*φξβ'*.

Περὶ ἡμερινῶν καὶ νυκτερινῶν ἀστέρων (Ἡμερινοὺς δὲ

On unconnected signs (Unconnected signs are called those which do not form configurations with one another). — Cf. cod. Paris. 10 cap. φνδ'.

F. 10. On masculine and feminine signs (And some of the signs are masculine; these are earthy: Taurus, Virgo, Capricorn).—Cf. cod. Flor. 8 f. 214, cap. σπζ'; cod. Vindob. 6 f. 250°, cap. τγ'.

On Chrematistic Places (The Chrematistic Types —the remaining ones are non-chrematistic). — Cf. cod. Vind. 1. c., cap. ✓; Paris. 10 f. 205°, cap. øve'.

F. 11. On the Dodecatemory (The dodecatemory of the Moon and the Sun and of the remaining [planets]). Cf. cod. Vind.6, cap.ue' ; cod. Germ. 21 1.112 ; cod. Paris., cap.ovs'. F. 11. On Conjunction and Adherence (Conjunction and adherence [of planets] receiving rays from Jupiter from the aforesaid). — Cf. cod. Vindob. cap. ις', cod. German. ibid., cod. Paris. — cap. φνζ'.

F. 12. On Separation (Separation occurs of three degrees, or also five or also 7.) — Cf. cod. Vindob. cap. ιζ' ; cod. Paris., cap. φνή.

On Station (Station is said to be and in the same remaining in a minute). — Cf. code Vindob. chap. η code Paris. chap. anth'.

On the Apheta. (The apheta is said to be a star upon the preceding). — Cf. Cod. Vindob. f. 251, ch. s' ? cod. Paris. ibid.

On the Prosthetos or that which moves forward (The prosthetes in turn moves toward the following). - Cf. cod. Vind. cap. x'; cod. Paris., cap. φζ'.

F. 12. On the aphetic places (The aphetic places and the setting). — Cf. cod. Germ. 36, f. 143.

On the aphetas (The aphetae are four therefore also the horoscope is called). — Cf. Cod. Germ. ibid.

F. 13. On the star under the rays (A star is also called under the rays and of rays). — Cf. cod. Vindob. cap. κα', cod. Paris. cap. φξα'. On phase (Phase is said to occur when the star having escaped... and vespertine when toward the west). — Cf. cod. Germ. 21 f. 142 ; 22 1.152 ; Vindob. 6 1.251, cap. β' ; Paris. 10, cap.φξβ'. On diurnal and nocturnal stars (The diurnal

λέγουσιν ἀστέρας — πρὸς οἷς ἂν σχηματισθείη). — Cf. cod. Vindob. 6, cap. *κγ'* ; cod. Paris. 10, cap. *φξγ'*.

F. 14. *Περὶ ἀναβιβάζοντος καὶ καταβιβάζοντος (Εἰσὶ δὲ δύο τόποι ἐν τῷ οὐρανῷ — ὁ δὲ καταβιβάζων οὕτως)* — Cf. cod. Vindob., cap. *κδ'* ; cod. Paris., cap. *φξδ'*.

Περὶ οἰκοδεσποτείας (Οἰκοδεσπότην δὲ λέγουσιν ἀστέρα — οἶκος δὲ Ἄρεως, καὶ καθεξῆς). — Cf. cod. Vindob., cap. *κε'* ; cod. Paris., cap. *φξε'*.

F. 14v. *Περὶ ἀέρων καὶ ἐπισημασιῶν (Περὶ ἀέρων καὶ ἐπισημασιῶν — τὴν τοῦ ἀέρος κατάστασιν).* —Cf. cod. Vindob., cap. *κς'* ; cod. Paris., cap. *φξγ'*.

F. 15. *Περὶ ἐξάλματος (Ἔξαλμα τοίνυν τοῦτό ἐστιν — βλάψῃ τὴν γένεσιν ἐκείνου).* —Cf. cod. Vindob., cap. *κζ'* ; cod. Paris., cap. *φξζ'*.

F. 15v. *Περὶ ἐκπτώσεως (Ἔκπτωσις δὲ λέγεται—συζυγία ἐπὶ τῆς γενέσεως ἐγένετο).* —Cf. cod. Paris. f. 206v, cap. *φξη'*.

Ἔτι περὶ οἰκοδεσποτείας Παύλου Ἀλεξανδρέως (Ὁ δὲ τῆς οἰκοδεσποτείας τρόπος—ὥρας κε'). —Cf. supra t. I, p. 44 (cod. Scor. 6, f. 543) et cod. Paris. 10 f. 155, cap. *τπζ'*

F. 17v. *Περὶ κλήρου τῆς Τύχης τοῦ αὐτοῦ (Ὁμοίως πάλιν καὶ τὸ αὐτὸ θεμάτιον — διὸ καὶ ἐμερίσθη οὕτως).*

F. 19. *Περὶ χρόνου ζωῆς (Ἴδε κατὰ τὴν γενέθλιον ἡμέραν — ἄτροφόν ἐστι τὸ γεννηθέν).*

Ὑπόδειγμα (Ἔτυχεν ἀφέτης ἡ Σελήνη — καὶ γέγονεν οὕτως).

F. 19v. *Ἄλλως (Ἔτυχεν ἡ Σελήνη ἀφέτης — καὶ ἔζησεν ὁ γεννηθεὶς τοσαῦτα ἔτη).*

Περὶ τοῦ εὑρεῖν τὸν μῆνα τῆς τελευτῆς (Ἀπὸ Ἡλίου ἐπὶ τὸν ὡροσκόπον — καὶ τέλος ἐπάξει).

F. 20. *Περὶ τοῦ γνῶναι τὴν τελευταίαν ἡμέραν τῆς ζωῆς κατὰ Θεοδόσιον (Στερεοῦ μὲν ἢ δισώμου ὡροσκοποῦντος —τὴν ἡμέραν ἀποφαινόμεθα).*— Editum *Catal.* II, p. 213 ; cf. cod. Paris. 10 f. 57, cap. *ρμε'*.

F. 20v. *Καὶ ἄλλως (Καταδήλου γεγονότος τοῦ θανάτου — παρὰ τῶν κακοποιῶν θάνατος).*—Editum ibid. ; cf. cod. Paris. ibid.

F. 21. *Ὑπόδειγμα (Ἔτους ,ϛφογ'.* [=1021 p. C. n.] — *τὸ ἀποτέλεσμα γενέσθαι).*

they call stars [redacted] in relation to which it may be configured). [redacted] Cf. cod. Vindob. 6, chap. Mrs. cod. Paris. 10, chap. fxg'.

F. 14. nAbout the one who ascends and the one who descends (You are two places in heaven -- but the one who [redacted] descends is so) Cf.ncod. Vindob. chap. kd' ? cod. Paris., cap. fxd'.nAbout ikodespoteia (The host is called [redacted] the star of Mars, and so on). Cf. cod. Vindob.,ncap. where? cod. Paris., cap. fx

F. 14n. About airs and markings (About airs and air markings). Cf. cod. Vin- [redacted] dob. chap. Ms. cod. Paris., cap. fxg'.

F. 15. About exhalation (This is what they say is exhalation [redacted] damage the genesis of that). — Cf. cod. Vindob. chap. Mr. cod. nParis., cap. axz'.

F. 15. About ekptoses (It is called ekptoses-marriage at birth). - Cf. cod. Paris. f. 206, ch. fxi

Further on the Domicile Lord, by Paul of Alexandria (The method of the domicile lord ... of the 25th hour). Cf. supra t. I, p. 44 (cod. Scor. 6, f. 543) et cod. Paris. 10 f. 155, cap. τπζ'

F. 17. On the Lot of Fortune, by the same author. Likewise again and the same theme — therefore it was also divided thus).

F. 19. On the Length of Life (See, according to the birth day, [redacted] the newborn is unable to be nourished).

Example (It happened that the Moon was the Apheta [redacted] and it came to pass thus).

F. 19. Otherwise (It happened that the Moon was the Apheta [redacted] and he lived the the one born lived so many years).

On Finding the Month of Death (From the Sun to the Horoscope, and it will bring the end).

F. 20. On Knowing the Last Day of Life according to Theodosius (When a fixed or bicorporeal sign is on the horoscope, — we declare the day). — Editum Catal. 11, p. 213; cf. cod. Paris. 10 f. 57, cap. ρμέ.

F. 20v. And otherwise (When death has become manifest through the malefics — death). — Edited ibid.; cf. cod. Paris. ibid.

F. 21. Example (The culmination of the [redacted] 6873. [=1021 A.D.] — the apo- year to have been accomplished).

Ἔτι περὶ χρόνου ζωῆς κατὰ πάντας τοὺς ἄρχοντας καὶ οἰκοδεσπότας (Ἐὰν ᾖ ἀφέτης — οὐκέτι τὸ αὐτὸ δεῖ τηρεῖν).

F. 21v. *Ἔτι περὶ χρόνων ζωῆς (Ὀφείλεις λαβεῖν τὴν ἀπόστασιν τοῦ Ἡλίου — καὶ τὰ λοιπὰ λογίσασθαι ἔτη).*

F. 22. *Περὶ τοῦ ὡροσκόπου καὶ κέντρων καὶ ἐπαναφορῶν καὶ ἀποκλιμάτων (Ὁ μὲν ὡροσκόπος δηλοῖ — ὡς ἔχει ἡ δωδεκάτροπος).* — Cf. cod. German. 22 f. 148v.

F. 23. *Ἐκ πόσων τρόπων γίνεται τὰ ἀποτελέσματα (Τὰ ἀποτελέσματα τῶν πλανητῶν — οἱ δὲ θηλυκοὶ ἐν τοῖς θηλυκοῖς).* — Cf. cod. Germ. 22 f. 149.

F. 24. *Ἔκθεσις εἰς τὰς μαρτυρίας (Τοῦτό ἐστιν ἡ μαρτυρία τῶν πλανητῶν—ἀνταναλῦσαι τὴν κάκωσιν).* — Cf. ibid. f. 149v.

F. 25. *Τίνες ὀξύτεροι τῶν ἀστέρων καὶ τίνες βραδύτεροι, ἐξ ὧν καὶ τὰς μεταβολὰς δεῖ παρατηρεῖσθαι (Ἀεὶ παρατηρεῖν δεῖ τοὺς ἀστέρας — βραχυκίνητοι Κρόνος καὶ Ζεύς).* — Cf. cod. Venet. 6 f. 66, cap. *ιγ'*.

F. 25v. *Περὶ πάσης ἐρωτήσεως (Ἐπὶ πάσης ἐρωτήσεως τὸν ἐρωτῶντα λάμβανε τὸν ὡροσκόπον — σχήματα ἀγαθὰ συμφωνήσει).* — Cf. cod. Venet. 7 f. 168, cap. *σιθ'* ; cod. Ital. 5 f. 73v.

Ἄλλως (Τὸ μεσουράνημα ἔστιν ὁ βασιλεὺς — ἔχει ἀντ' ἐκείνου). — Cf. cod. Venet. ibid.

F. 26. *Ἄλλως (Ἰστέον ὅτι πρῶτον πρόσωπον λαμβάνεται ὁ ὡροσκόπος — αἰσχρά).* — Cf. cod. Venet. ibid.

Ἄλλως (Ἰστέον ὅτι ἐγώ εἰμι ὁ ὡροσκόπος — τὸ ἀποτέλεσμα τὸ ὑπόγειον). — Cf. cod. Venet. ibid.

Ἐάν τις κατηγορούμενος ἐρωτήσῃ ἢ (sic) *λυτρωθήσεται τῆς κατηγορίας ἢ οὔ (Σκόπει οὕτως εἰ ὁ Κρόνος ὡροσκοπεῖ — καὶ μετὰ τὸ διελθεῖν τὸν κίνδυνον ὑποστρέψει).* — Cf. cod. Venet. 6 f. 66, cap. *ιε'*.

F. 26v. *Διδασκαλία πῶς δεῖ ἀποτελέσαι τὰ γενέθλια (Μετὰ τὸ ἐκθέσθαι τὸν ὡροσκόπον — ἀχρεῖον καὶ ταπεινόν).* — Ex Rhetorio Editum *Catal.* VIII, 1, p. 243.

F. 30. *Εἰς πρόγνωσιν νηός (Ὁ μὲν ὡροσκόπος δηλοῖ τὴν τρόπιν — κακοποιὸς ἐκεῖνος ὁ τόπος τοῦ πλοίου βλαβήσεται).* — Cf. *Catal.* VIII, 1, p. 265.

Ἄλλο περὶ νηός (Prima capitis verba desunt ; vacat

Further on the length of life according to all the rulers and house-masters (If the apheta is present, one must no longer observe the same thing).

F. 21v. Further on the years of life (You must take the distance of the Sun — and reckon the remaining years).

F. 22. On the horoscope and the angles and the succedent houses and the declining houses (The horoscope indicates how the dodecatropos stands). — Cf. cod. German. 22 f. 118.

F. 23. From how many ways the effects come about (The effects of the planets — and the fem[illegible]me ones among the femi- λυκοῖς).--Cf. cod. Germ. 22 f. 149.

F. 24. Exposition on testimonies (This is the testimony of the planets to undo the affliction). Cf. ibid. f. 149.

F. 25. Which of the stars are swifter and which are slower, from which the changes must also be observed (One must always observe the stars — slow-moving [illegible] Saturn and Jupiter). — Cf. cod. Venet. 6 f. 66, cap. ιγ'.

F. 25. On every question (In every question take the querent as the ascendant [illegible] good configurations will agree). [illegible] - Cf. cod. Venet. 7 f. 168, chap. σιθ'; cod. Ital. 5 f. 73rd.

Otherwise (The midheaven is the king [illegible] has instead of of that on[illegible]). — Cf. cod. Venet. ibid.

F. 26. *Aliter (Sciendum est quod prima persona accipitur horoscopus turpia). Cf. cod. Venet. ibid.

*Aliter (Sciendum est quod ego sum horoscopus — effectus subterraneus). - Cf. cod. Venet. ibid. If someone accused asks whether he will be freed from the accusation or not (Consider thus whether Saturn looks on — and after passing through the danger he will return). — Cf. cod. Venet. 6 f. 66, cap. xv.

F. 26v. Teaching on how one must interpret nativities (After setting out the horoscope as useless and humble). Edited from Rhetorius, Catal. VIII, 1, p. 243. On the prediction

F. 30. concerning a ship (The horoscope indicates the keel — the — malefic planet in that place will harm that part of the ship). — Cf. Catal. VIII, 1, p. 265.

Another concerning ships (The first words of the heading are missing: blank

dimidia linea... *τῇ ἀνατολῇ μεριστέον — παρουσίας ἢ ἀκτινοβολίας*) — Cf. cod. Venet. 7 f. 388, cap. *λη'* ; Hephaestionis III, 17.

F. 30v. *Περὶ ἀποδημίας* (*Ὁ μέλλων ἀποδημεῖν ἐκ τοῦ ὡροσκόπου κριθήσεται — καὶ οὕτω κατέρχεσθαι*). = Hephaestionis III, 30; Editum *Cat.*, VIII, 2, p. 117.

F. 31v. *Περὶ τοῦ ἐχθροῖς ἐπιτίθεσθαι* (*Δέον ἐχθροῖς ἐπιτίθεσθαι — καὶ κυνηγεῖν ἅμα καὶ ἁλιεύειν*).—Cf. cod. Venet. 7 cap. *μ'*.

F. 32. *Περὶ ἐπιστολῆς καὶ φήμης καὶ ἀγγελίας* (*Εἰ δὲ φήμη τις ἢ ἄκουσμα— οὐκ ἀποτεύξῃς τοῦ σκοποῦ*). —Cf. cod. Venet. cap. *μα'*.

F. 33. *Περὶ αἰτήσεως χάριτος* (*Τοὺς δὲ αἰτοῦντας τὰς χάριτας — τὰς ἐντεύξεις ποιεῖσθαι καὶ ἀνδρῶν πρὸς γυναῖκας*). —Cf. cod. Venet. cap. *μβ'* = Hephaest. III. 30. Editum *Cat.*, VIII, 1, p. 153.

Περὶ καινῶν σκευῶν χρήσεως (*Σκεύεσι δὲ πρώτως ἢ ἱματίοις—ἄνευ τῆς τῶν φθοροποιῶν κοινωνίας*).— Cf. cod. Venet. f. 389, cap. *μγ'* = Hephaest. III, 32.

F. 33v. *Περὶ κατακλίσεως καὶ νόσου* (*Σκεπτόμενος περὶ νοσημάτων — αἴτιος θανάτου τῷ κάμνοντι γίνεται καὶ ἀναιρεῖ*). Cf. cod. Venet. cap. *μδ'*. Editum *Cat.* I, p.122-4.

F. 36. *Περὶ χειρουργίας ὁποῖον ἕκαστον ζῴδιον ἀποκεκλήρωται τοῦ σώματος* (*Τὰς δὲ χειρουργίας τῶν μελῶν — ἄνευ τῶν ἀγαθοποιῶν*). — In capitis titulo legendum est *τοῦ σώματος* <*μέλος*>. — Cf. cod. Venet. cap. *με'*.

F. 37. *Περὶ τοῦ ποῖον μέλος τοῦ σώματος ἕκαστον τῶν ζῳδίων κεκλήρωται* (*Ἑκάστῳ γοῦν τῶν ζῳδίων — Ἰχθύες πόδας*). — Cf. cod. Venet. cap. *μς'*.

F. 37v. *Ποῖον ἕκαστος τῶν ἀστέρων κυριεύει μερῶν* [l. *μελῶν*] *τοῦ σώματος* (*Κατὰ ταῦτα καὶ τοὺς ἀστέρας κεκληρῶσθαι φασὶν — ἀνδράσι μὲν δεξιάν, εὐώνυμον δὲ γυναιξί*). — Cf. cod. Venet. cap. *μς'*.

F. 38. *Πότε δεῖ καθαίρειν* (*Τοὺς γοῦν ἐμέτους καὶ τὰς καθάρσεις — συνδέσμῳ*). — Cf. cod. Venet. f. 391, c. *μζ'*.

F. 38v. *Τὰ ἐκτός* (*Ἐκ δὲ τῶν ἐκτὸς Κρόνος — Σελήνη ὕπνον*) Antiochi. Cf. *Catal.* VII, p.127. Edetur in appendice.

F. 40v. *Περὶ ὀνείρων* (*Δέον λαβεῖν τὴν ποστιαίαν τῆς Σελήνης — ἕως τοῦ ω' μεγάλου*).

half a line... τῇ ἀνατολῇ μεριστέον presence or of radiance) Cf. cod. Venet. 7 f. 388, cap. λη΄ ; He-ill, 17

F. 30. On travel abroad (He who is about to travel abroad shall be judged from the horoscope – and thus to return). = Hephaestionis III, 30; Published Cat., VIII, 2, p. 117.

F. 31. On attacking enemies (It is necessary to attack enemies – and to hunt and fish at the same time). — Cf. cod. Venet. 7 cap. μ'.

F. 32. On Letter, Rumor, and Message (But if there is some rumor or report — you will not miss the mark). Cf. cod. Venet. cap. μα'.

F. 33. On Requesting a Favor (Those who make requests for favors should make their petitions, including those of men toward women). Cf. cod. Venet. cap. μβ' = Hephaest. III. 30. Edithen Cat., VIII, 1, p. 153.

On the Use of New Vessels (For vessels first or garments without the association of the destructive planets). Cf. cod. Venet. f. 389, cap. μγ' Hephaest. III, 32.

F. 33. On Taking to Bed and Illness (One who examines concerning diseases becomes the cause of death to the sick person and destroys him). Cf. cod. Venet. cap. μδ'. Editum Cat. I, p. 122-4. F. 36. On Surgery: What Part of the Body Each Sign Has Been Allotted (Surgical operations on the limbs without the benefic planets). — In the chapter heading one should read τοῦ σώματος <μέλος>. — Cf. cod. Venet. cap. με. F. 37. On Which Limb of the Body Each of the Signs Has Been Allotted (For each of the signs — Pisces the feet). Cf. cod. Venet. cap. μς'.

G. 37. Which parts [1. members] of the body each of the planets rules (According to these, they say the planets have been assigned the right side for men, and the left for women). Cf. cod. Venet. cap. μς.

F. 38. When one must purge (For emetics and purgations by conjunction). Cf. cod. Venet. f. 391, c. μζ'. G. 385. External things (But of the external things, Saturn, Moon, of sleep) Antiochi. Cf. Catal. VII, p.127. To be edited in the appendix. G. 40. On dreams (It is necessary to take the daily position of the Moon up to the great ως).

With. XI, π -3,

Περὶ τῶν ἀπὸ τῶν ἄστρων ἐπισημασιῶν (Ἐπεὶ δὲ καὶ ἀστέρες ἐν οὐρανῷ — εἰς τὴν κς' χελιδόνες φαίνονται). — Aetii Amideni, ed. Wachsmuth, *Lydi Deostentis*², p. 289 ; cf. cod. Vindob. 6 f. 272 ; Paris. 32 f. 111.

F. 43. *Ἄλλη παρατήρησις τῶν μηνῶν (Ἔστι δὲ ἐπὶ τούτων τῶν ιβ' τοῦ ἐνιαυτοῦ μηνῶν — μηνὶ δεκεμβρίῳ γ' καὶ κδ').* — Cf. cod. Paris. 32, f. 112.

F. 43ᵛ. *Ζωροάστρου περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς, καὶ τῆς προγνώσεως τῶν ἐξ αὐτῆς συμβαινόντων (Ἡ τοῦ Κυνὸς ἐπιτολὴ — ξηραστὸν καὶ λιμός).*—Cf. caput Antiocho tributum *Catal. astrol.* IV, p. 154 ; *Geoponica*, I, 8 ; cod. Paris. 42 f. 109.

F. 44ᵛ. *Μέθοδος εἰς τὸ εὑρεῖν τὴν ἡλιακὴν ἔκλειψιν καὶ σεληνιακήν (Δεόν ἀποσημειώσασθαι τὴν σεληνιακὴν — ἡ σύνοδος, οἷον ἐν νυκτί).* — Cf. cod. Paris. 4 f. 100ᵛ, cap. ζ'.

F. 46. *Ἑτέρα μέθοδος σεληνιακῆς ἐκλείψεως καὶ μοίρας, ἀπὸ χειρός (Ἐπειδήπερ ὁδόν τινα λαμβάνειν δεῖ — τὸ πρῶτον ἔτος).*

Περὶ τοῦ γνῶναι ἐν ποίῳ ζῳδίῳ καὶ ἐν ποίᾳ μοίρᾳ ἐστὶν ἡ Σελήνη (Ψηφίζομεν πόστην ἔχει ἡ Σελήνη — λήγει ὁ ἀριθμὸς εἰς Παρθένου μοίρας ε').

F. 47ᵛ. *Ἑτέρα μέθοδος τοῦ εὑρεῖν τὴν Σελήνην ἐν ποίῳ ζῳδίῳ ἐστί (Βλέπε πόσας ἔχει ἡ Σελήνη — ἡ πρόσληψις τοῦ δ' γίνεται).*

F. 48ᵛ. *Συντομωτέρα μέθοδος αὐτῶν (Τὰ αὐξα' πολλαπλασιάσας — καὶ τὰ λοιπά).*

Καὶ ἄλλως εὑρίσκειν ἐν ποίῳ ζῳδίῳ ἐστὶν ἡ Σελήνη (Εὕρισκε πρότερον ἐκ τοῦ θεμελίου — ποιεῖ δὲ ἡ Σελήνη ἐν ἑνὶ ἑκάστῳ ζῳδίῳ ἡμέρας δύο ἥμισυ).

F. 49. *Μέθοδος τοῦ εὑρεῖν τὸν Ἥλιον ἐν ποίῳ ζῳδίῳ ἐστὶν ἀπὸ χειρός, ἤγουν τὰς ἡμέρας τῶν μηνῶν ἕως τῆς ἡμέρας ἐν ᾗ ζητεῖς (Τιθεὶς τὰ ἀπὸ ἀρχῆς Σεπτεμβρίου — τοσαύτας ἔχει μοίρας ὁ Ἥλιος εἰς τὸ ζῴδιον).*

F. 49ᵛ. *Πῶς δεῖ εὑρεῖν τὴν ἐποχὴν τοῦ Ἡλίου (Θὲς τὰς ἡμέρας τῶν μηνῶν — δείκνυσι τὴν ἐποχὴν τοῦ Ἡλίου).*

Περὶ τοῦ εὑρεῖν τὸν ὡροσκόπον ἀπὸ χειρός (Ψηφίζεται ὁ ὡροσκόπος οὕτως — μοίρας καὶ λεπτά).

F. 50. *Μέθοδος εἰς τὸ ψηφίσαι τὸν Ἥλιον ἐν ποίᾳ μοίρᾳ τοῦ*

On the signs from the stars (Since also stars in the sky appear on the 26th, swallows appear).

- Aetii Amideni, ed. Wachsmuth, Lydi De ostentis [3], p. 289; cf. cod. Vindob. 6 f. 272; Paris. 32 f. 111. Another

F. 43. observation of the months (Now concerning these 12 months of the year, in the month of December, the 3rd and 24th). - Cf. cod. Paris. 32, f. 112.

F. 43. Zoroaster on the rising of the Dog Star, and the forecast of events arising from it (The rising of the Dog Star brings drought and famine). - C. a chapter attributed to Antiochus Catal. astrol. IV, p. 154; Geoponica, 1, 8; cod. Paris. 42 f. 109.

F. 44v. Method for finding the solar eclipse and the lunar (It is necessary to note the lunar the syn-
οδος, οἷον ἐν νυκτί). - Cf. cod. Paris. 4 f. 100, cap. ζ'.

F. 46. Another method of lunar eclipse and degrees, by hand (Since it is necessary to take a certain path — the first year).

On knowing in which sign and in which degree the Moon is (We calculate the faith the Moon has ends the number falls in the 5th degree of Virgo).

G. 47. Another method for finding in which sign the Moon is (See how many the Moon has the addition of the 4 it becomes).

F. 484. A more concise method of these (Multiply the increasing numbers having multiplied and the rest).

And another way to find in which zodiac sign the Moon is (Find first from the foundation – the Moon spends two and a half days in each zodiac sign). Method

F. 49. for finding by hand in which zodiac sign the Sun is, that is, the days of the months up to the day on which you seek (Setting the days from the beginning of September, the Sun has that many degrees in the sign).

F. 49v. How one must find the epoch of the Sun (Set the days of the months — it shows the epoch of the Sun).

On finding the horoscope by hand (The horoscope is calculated thus in degrees and minutes).

F. 50. Method for calculating in which degree of the Sun

ζῳδίου ἐστίν (*Κράτει τὰ ἀπὸ κτίσεως κόσμου ἔτη — καὶ λεπτὰ τόσα*). — Edetur in appendice.

F. 52. *Ψῆφος τῆς κατὰ μήκος ἐποχῆς τῆς Σελήνης* (*Λαμβάνω τὰ παρακείμενα— τοσούτων μοιρῶν καὶ λεπτῶν*).—Edetur in appendice.

F. 53. *Περὶ μεταβολῆς τῶν καιρικῶν ὡρῶν εἰς τὰς ἐν Ἀλεξανδρείᾳ μεσημβρίνας καὶ πρὸς ἰσημερὰς ὥρας καὶ πρὸς ὁμαλὰ νυχθήμερα* (*Πῶς αἱ καιρικαὶ ὧραι — μετὰ τὴν τῶν μοιρῶν διάκρισιν διδόναι τῷ Ἡλίῳ*).

F. 55v. *Περὶ τῆς τῶν ἐφημερίδων ἐκθέσεως* (*Ἄνω καὶ κάτω τοὺς τόπους μείζονας — τὰς καθολικὰς καταρχάς*).

F. 56. *Περὶ τῶν ἀπὸ τῶν σχηματισμῶν τῆς Σελήνης ἐπισημασιῶν* (*Ἡ Σελήνη πρὸς τὸν Ἥλιον — καὶ τοὺς στηριγμοὺς καὶ τὰς φάσεις*).

Vacant f. 58v undecim versus. — F. 59-64v vacant.

F. 65. Primum est folium tertii codicis.

Θεοδοσίου Τριπολίτου σφαιρικῶν βιβλίων A.— F. 8. *Βιβλίον δεύτερον*. — F. 21v. *Θεοδοσίου Τριπολίτου σφαιρικῶν τρίτον*. — F. 31v. *Θεοδοσίου Τριπολίτου σφαιρικῶν τρίτου τέλος*.

F. I-III vacant.

26. Cod. Scorialensis III. Ψ. 16 (erat IV. Λ. 5 ; III. Λ. 15), bombyc., saec. XIII, ff. V+210+II ; cm. 24 × 16,8. — F. 208 : *Τέλος εἴληφεν ἡ δέλτος αὕτη μηνὶ Φευραουρίῳ* (sic) *ἔτους ,ϛψξδ' ἰνδ.ιδ'. διὰ χειρὸς Ἰωάννου διακόνου τοῦ Δαλασσηνοῦ. ἀμήν*. Scriptus igitur est liber anno 1256 p. Ch. n. — Laudatur in Turriani *Catalogo* (I. X. 16), f. 5, et in Turriani *Indice alphabetico* (I. X. 18), f. 196v, *Κυρίλλου.... Συναγωγὴ λέξεων συλλεγεῖσα ἐκ διαφόρων βιβλίων, τῆς παλαιᾶς τέ φημι καὶ τῆς νέας, καὶ αὐτῆς δήπου τῆς θύραθεν*, III. Λ. 15 ; IV. Λ. 5. — Cf. Miller, *Catalogue*, p. 438.

F. I-IIv. Vacant. — F. III. Index graecus Turriani manu exaratus, et index latinus eadem manu exaratus, quae latinas paginas in Turriani *Indice alphab.* (I. X . 18) scripsit. — Manus recentior addidit : « *Scriptus an. Dom.* 764. » — Sequitur Colvillii index locupletissimus latinc. — F. IV. *Κωντάτιος* (sic) *νικητὴς Αὔγουστος, Ἀθανασίῳ* (*Ἡνίκα ἐν τῇ Αἰδέσῃ* (sic) *διετρίβομεν — τῆς εὐχῆς σου ἐπιτυχεῖν*). De hac epistula nonnulla Colvillius dicit f. III : « 3. *prima pagina est epistula Con(s)ta(n)tii Nicelae Augusti ad*

of the zodiacal sign (Kratei the years and minutes from the creation of the world are so many). Edetur in appendice.

F. 52. Calculation of the longitudinal epoch of the Moon (I take the values corresponding to so many degrees and minutes).—Edetur in appendice.

F. 53. On the conversion of the seasonal hours into the meridian hours at Alexandria and into equinoctial hours and into equinoctial hours and into uniform nychthemera (How the seasonal hours, after the distinction of degrees, are to be given to the Sun).

F. 55. On the exposition of the ephemerides (Above and below the places, the greater general beginnings). On the

F. 56. weather signs derived from the configurations of the Moon (The Moon in relation to the Sun — and the stations and phases).

Vacant f. 58v eleven lines. F. 59–64 vacant.

F. 65. It is the first folio of the third codex.

Theodosius of Tripolis, Spherics, Book I. F. 8. Second Book. – F. 21. Theodosius of Tripolis, Spherics, Third Book. F. 31. End of the third book of Theodosius of Tripolis's Spherics.

F. I–III vacant.

26. Cod. Scorialensis III. P. 16 (formerly IV. A. 5; III. A. 15), on bombycine paper, 13th century, ff. V+210+II; dimensions 24 × 16.8 cm. F. 208: This volume has reached its end in the month of February (sic) of the year 6764, indiction 14, by the hand of John the Deacon, surnamed Dalassenos. Amen. The book was therefore written in the year 1256 A.D. It is mentioned in Turrianus's Catalogue (I. X. 16), f. 5, and in Turrianus's Alphabetical Index (I. X. 18), f. 196v, Cyrillus.... Collection of words gathered from various books, I mean both the Old and the New Testament, and indeed also from pagan literature, III. A. 15; IV. A. 5. Cf. MILLER, Catalogue, p. 438.

F. I-IIv. Vacant. — F. 111. Greek index written by Turrianus's hand, and Latin index written by the same hand that wrote the Latin pages in Turrianus's alphabetical Index (I. X. 18). A later hand added: "Written in the year of the Lord 764." There follows Colvillius's very full Latin index. — F. IV. Κωντάτιος (sic) νικητής Αὔγουστος, Αθανασίῳ (Ηνίκα ἐν τῇ Αἰδέσῃ (sic) διετρίβομεν — τῆς εὐχῆς σου ἐπιτυχεῖν). Concerning this letter Colvillius says at f. III: "3. the first page is a letter of Con(s)ta(n)tius Nicetas Augustus to

Athanasium — extatque in Apologeticis sed est heretismo scripturientis). — F. IV vacat. — F. V. « 4 *Supputatio chronologica aduentus Antichristi, sed est ridicula et delirium somniantis.* » Ita Colvillius, f. III. — *Ὅτι ἡ ἐνέργεια τοῦ α' στοιχείου καὶ ἡ περίοδος τέλος ἔλαβον κατὰ τὸ ,ϛϡιϛ' ἔτος* (= 1408, p. C. n.). *εἰσὶ δὲ περισσὰ ἔτη πδ' — καὶ διὰ τὴν κακίαν τῶν πονηρῶν ἀνθρώπων μέλλει ἐλθεῖν ὁ ἀντίχρηστος* (sic), *ὃς εὑρήσει αὐτοὺς ἑτοίμους εἰς ὑποδοχὴν τῆς ἑαυτοῦ κακίας καὶ πονηρίας · λοιπὸν οὐαὶ ἡμῖν τοῖς ὑστέροις.* — F. V^{v} vacat.

F. 1. · In marg. sup. : « *Κυρίλλου* ». Turriani manu scriptum. — Sequitur titulus :
Συναγωγὴ λέξεων συλλεγεῖσα ἐκ διαφόρων βιβλίων τῆς παλαιᾶς τέ φημι καὶ τῆς νέας καὶ αὐτῆς δήπου τῆς θύραθεν (Τὸ α' μετὰ τοῦ α. Ἄαπτος · ὁ ἀπροσπέλαστος — ὠφωνηκότες · ὀφωνήσαντες δὲ μικρόν).

F. 208^{v}. Quaedam graece conscribillata sunt.

F. 209. <De Zodiaco> (*Καὶ τήρησον ὁπόσαις μήραις* (sic) *ἐστὶ, καὶ ἔπειτα λαβὼν τοῦ κύκλου καὶ εὑρήσεις οὕτως ἔχειν καὶ τὸ κατὰ διάμετρον ὃν αὐτοῦ ζῴδιον πρὸς τὸ κέντρον τοῦ μεσονυκτίου*). — De his ita Colvillius, f. III : « 2. *in fine post dictionarium istud sunt schedae extra ordinem in quibus explicatur usus aliquot laminarum astrolabii pro ascensionibus et descensionibus signorum.* »

Ἴσθι δὲ καὶ τοῦτο ὅτι οἱ ἀστρονόμοι ὀνομάζουσι τινὰς ιβ' οἰκοδεσποτείας, ἃς διέρχεται τὰ ιβ' ζῴδια · εἰ βούλει γοῦν μαθεῖν πότε ἄρχεται διέρχεσθαι ἓν ἕκαστον ζῴδιον μίαν ἑκάστην οἰκίαν, λαβὼν τὸν ἀστρόλαβον στῆθι πρὸς τὸν ἥλιον καὶ εὑρήσεις τοῦτο κατὰ τὴν μέλλουσαν δοθῆναι σοι μέθοδον · καὶ ἀφ' ὅτου εὑρήσεις τὸ ὕψωμα μέλλεις εὑρῆσαι καὶ τὰς δώδεκα οἰκοδεσποτείας καὶ ἀναβιβάσαι καὶ ἐν αὐταῖς τοὺς πλανήτας εἰς τοὺς οἰκείους τύπους, καθὼς πρότερον διεταξάμεθα.

Περὶ δὲ τῶν οἰκοδεσποτειῶν οὕτως εὑρήσεις αὐτάς · λαβὼν τὸν ἀστρόλαβον στῆθι πρὸς τὸν ἥλιον — τήρει τὸ κατὰ διάμετρον ὃν ζῴδιον αὐτοῦ κατὰ τὸν ὁρίζοντα τὸν δυτικόν, καὶ οἷαν εὑρήσεις ἐκείνου μοίραν, ἴσθι εἶναι καὶ τὴν τούτου. Sequitur : *Ἔχει θεὸς ἔκδικον ὄμμα* (una l.).

Athanasius and it exists in the Apologetics but is a heresy. of one eager to write). F. IV is blank. F. V. "4. A chronological calculation of the coming of Antichrist, but it is ridiculous and the raving of a dreamer." So Colvillius, f. III. — — Ὅτι ἡ ἐνέργεια τοῦ α' στοιχείου καὶ ἡ περίοδος τέλος ἔλαβον κατὰ τὸ τιςἔτος (======1.408, μ. C. π.). εἰσὶ δὲ ἔτος (1.408, μ. C. π.). εἰσὶ δὲ περισσὰ ἔτη πδ' καὶ διὰ τὴν κακίαν τῶν πονηρῶν ἀνθρώπων μέλλει ἐλθεῖν ὁ ἀντίχρηστος (sic), ὃς εὑρήσει αὐτοὺς ἑτοίμους εἰς ὑποδοχὴν τῆς ἑαυτοῦ κακίας καὶ πονηρίας· λοιπὸν οὐαὶ ἡμῖν τοῖς ὑστέροις. F. Vv is blank.

F. 1. In the upper margin: "Of Cyrillus." Written by Murrianus's hand. There follows the title:
Συναγωγή λέξεων συλλεγεῖσα ἐκ διαφόρων βιβλίων τῆς παλαιᾶς τέ φημι καὶ τῆς νέας καὶ αὐτῆς δήπου τῆς θύραθεν (Τὸ α' μετὰ τοῦ α. Ἄαπτος· ὁ ἀπροσπέλαστος ὠφωνηκότες· having spoken a little).

F. 208v. Some things are written in Greek.

F. 209. <On the Zodiac> (And observe how many degrees it is, and then taking the circle you will find it to be so and the sign diametrically opposite to it with respect to the center of midnight). Concerning these things Colvillius writes thus, f. 111: "2. at the end after that dictionary there are sheets out of order in which is explained the use of certain plates of the astrolabe for the ascensions and descensions of the signs">
Know also this, that the astronomers name certain 12 domiciles, through which the 12 signs pass; if you wish therefore to learn when each individual sign begins to pass through each individual house, taking the astrolabe stand facing the sun and you will find this according to the method about to be given to you; and from when you find the altitude you will be about to find also the twelve domiciles and to raise up within them the planets into their proper positions, as we previously arranged.
Concerning the domiciles you will find them thus: taking the astrolabe stand facing the sun, observe the sign diametrically opposite to it along the western horizon, and whatever degree of that one you find, know that it is also the degree of this one. There follows: God has an avenging eye (one line).

Τὸ τῆς καθ' ἡμᾶς οἰκουμένης μέγεθος ὑπὸ τοῦ ἑτέρου τῶν βορείων τεταρτημορίων — τὸ δὲ μῆκος ἀπὸ ἀνατολῆς ἐπὶ δύσιν ἐπὶ τοῦ ἰσημερινοῦ μοιρ. ρπ'.

F. 210v. Nonnulla de Christo : *Τρία εἰσὶν ἐν ἀνθρώποις ἀγνώριστα καὶ ἀόριστα, μόνῳ τῷ Θεῷ γνωριζόμενα κατ' οὐσίαν · Θεὸς καὶ ἄγγελος καὶ ψυχή.*
Λέγεται Ἰησοῦς Χριστὸς δυόνυμος (sic) · *Ἰησοῦς διὰ τὸ σώζειν, — οἷον ὁ ἄρτος καὶ τὰ ὅμοια.*

26. Cod. Scorialensis I. Ω. 1 (erat I. K. 1 ; I. B.1) ; chart. ff. III+212+V ; cm. 43,5× 29,2 ; a f. 119v duobus columnis exaratus ; saec. XVI. — Cf. Turriani *Catalog.* (I. X. 16), f. 39 ; Turriani *Indicem alphabeticum* (I. X. 18), f. 192v : vd. Miller, *Catalogue*, p. 454. — F. 118v : *Λωνᾶτος ὁ Βοντουρέλλιος ἐξέγραφεν ἀπὸ ἀντιγράφου ὁ* (sic) *πρὶν μὲν κτῆμα ὑπάρχον τοῦ Γεωργίου τοῦ Βάλλα, καὶ γὰρ ὁ αὐτὸς ἐγεγράφει τῇ ἰδίᾳ χειρί, ὕστερον τοῦ ἐπιφανεστάτου ἄρχοντος Ἀλβέρτου Πίου τοῦ Καρπαίου ἐγένετο, ἔτει ἀπὸ θεογονίας ,αφκγ', σκιροφοριῶνος ἑβδόμῃ μεσοῦντος, ἐν Κάρπῳ, τοῦ αὐτοῦ Ἀλβέρτου ἐκβληθέντος ἤδη τῆς ἰδίας ἀρχῆς ὑπὸ τοῦ σκορπίου τοῦ μιαρωτάτου τῶν ζῴων.*

F. I-IIv vacant. — F. III. Index graecus Turriani manu conscriptus et index latinus eadem manu conscriptus, quae in I. Λ. 18 latinas paginas exaravit. — F. IIIv vacat.

F. 1. (*Θαλῆς πρῶτον εἰς Αἴγυπτον ἐλθὼν μετήγαγεν εἰς τὴν Ἑλλάδα τὴν γεωμετρίαν καὶ πολλὰ μὲν αὐτὸς εὗρε* — excerptum concludit nominum series *Ἀρχιμήδης — Διοκλῆς περὶ πυρίων*). Sequitur aliud excerptum : *Ἀρχιμήδης. Παντὸς κύκλου ἡ περιφέρεια κτλ.* (3 ll.).
Laudantur postea Macrobius (5 ll.) et Salustius (17 ll.) latine. Sequuntur excerpta duo mathematica : *Ἡ μία μοῖρα οὐρανοῦ* (2 ll.) et e Ptolemaei *Geogr. lib. VII* (ll. 2).

F. 1v-3v vacant.

F. 4. Fragmentum mathematicum in duas partes divisum, de quibus Miller, *o.c.*, p.454 : « Fragment tiré du 1 livre de l'Almageste de Ptolémée sur l'invention des sinus dans le cercle ».

F. 4v. *Ἐπίγραμμα* (*Οἶδ' ὅτι θνητὸς ἐγὼν καὶ ἐφάμερος, ἀλλ' ὅταν ἄστρων — Ζηνὶ θεοτρεφέος πίμπλαμαι ἀμβροσίας*). — Ptolemaei quod fertur epigramma *Anthol. Pal.* IX. 577 (1).

(1) Cf. Boll, *Studien über Claudius Ptolemäus*. Leipzig, 1894, pp. 74 ss.

The size of the inhabited world as we know it, by the other of the northern quadrants-- and the length from east to west along the equator, 180 degrees.

F. 210. Some things concerning Christ: There are three things among men that are unknown and indefinite, known in essence only by God alone: God, angel, and soul.

It is said that Jesus Christ, being of two names Jesus through (sic), saves, -- such as bread and the like.

26. Cod. Scorialensis I. 2. 1 (formerly I. K. 1; I. B. 1); paper, ff. 111+212+V; cm. 43.5×29.2; from f. 119° written in two columns; 16th century. Cf. Turriani Catalog. (I. X. 16), f. 39; Turriani Indicem alphabeticum (I. X. 18), f. 192: see Miller, Catalogue, p. 454. F. 118: Lonatus Bonturellus copied from a copy which had previously belonged to Georgius Valla, for the same man had written it in his own hand, and later it came into the possession of the most illustrious lord Albertus Pius of Carpi, in the year 1523 from the birth of God, on the seventh of Skirophorion at mid-month, in Carpi, after the same Albertus had already been driven from his own domain by the scorpion, most vile of creatures.

F. I–II blank. F. 111. Greek index written in Turriani's hand and Latin index written in the same hand that inscribed the Latin pages in I. X. 18. — F. III blank. F. 1. (Thales, having first gone to Egypt, brought geometry to Greece, and he himself discovered many things — the excerpt concludes with a series of names: Archimedes, Diocles, on burning mirrors). There follows another excerpt: Archimedes. The circumference of every circle, etc. (3 Π.).

Macrobius (5 ll.) and Salustius (17 ll.) are subsequently cited in Latin. Two mathematical excerpts follow: Η μία μοίρα οὐρανοῦ (2 ll.) and from Ptolemy's Geogr. book VII (ll. 2). They are blank.

F. 1-3nΓ.

4. A mathematical fragment divided into two parts, concerning which Miller, o.c., p. 454: "Fragment drawn from book 1 of the Almagest of Ptolemy on the discovery of sines in a circle."

C. 4. Επίγραμμα (Οἶδ' ὅτι θνητὸς ἐγὼν καὶ ἐφάμερος, ἀλλ' ὅταν ἄστρων Ζηνὶ θεοτρεφέος πίμπλαμαι ἀμβροσίας). The epigram attributed to Ptolemy, Anthol. Pal. IX. 577 (1).

(1) Cf. Boll, Studien über Claudius Ptolemäus. Leipzig, 1894, pp. 74 ff.

Τάδε ἔνεστιν ἐν τῷ πρώτῳ τῆς Πτολεμαίου μαθηματικῆς συντάξεως. Est operis index. Sequitur ad hoc opus Ptolemaei commentarium : sunt capita sex perbrevia quorum IV-VI de astronomia (*Καταγίνεται γὰρ καὶ ὁ μαθηματικὸς περὶ ποιότητα ἀστέρων εἰ θερμὸς ἢ ψυχρὸς — οἷον ἡ ἀλλοίωσις καὶ ἡ αὔξησις καὶ μείωσις*).

F. 6. *Κλαυδίου Πτολεμαίου μαθηματικῆς συντάξεως βιβλίον πρῶτον* (*Πάνυ καλῶς οἱ γνησίως φιλοσοφήσαντες. — εἰλήφοι τὸ τέλος ἡ παροῦσα πραγματεία*).

F. 119 vacat.

F. 119v. *Πτολεμαίου γεωγραφικῆς ὑφηγήσεως α'. Τίνι διαφέρει γεωγραφία χωρογραφίας* (*Ἡ γεωγραφία μίμησίς ἐστι — ἢ ὅλων κ'*).

F. 182. Opus claudunt haec verba : *Ἐκ τῶν Κλαυδίου Πτολεμαίου γεωγραφικῶν βιβλίων ὀκτὼ τὴν οἰκουμένην πᾶσαν Ἀγαθοδαίμων ἀλεξανδρεὺς μηχανικὸς ὑπετύπωσα.* Sequitur epigramma (*Ἐν γραμμαῖς τὸν κόσμον ἀριθμηθέντα νόησον, — Ἰνδῶν τε Σηρῶν τε, τὸ γὰρ πέρας ἀντολίης γῆς*).

F. 182v. <Ptolemaei *Tetrabiblus*>. *Τάδε ἔνεστιν ἐν τῷ α' βιβλίῳ Κλαυδίου Πτολεμαίου πρὸς Σύρον ἀποτελεσμάτων.* — Sequitur index et *Προοίμιον κτλ.* Liber I explicit, f. 188v, II f. 194v, III f. 202v, IV 203v ; extrema autem verba sunt : *καὶ τῆς αἰτίας τῆς ἐκ τῆς συγκράσεως. Τέλος σὺν Θεῷ καὶ τοῦ τετάρτου βιβλίου ἀποτελεσματικῆς Πτολεμαίου Κλαυδίου.*

F. 207. *Περὶ τῶν λς' δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς καὶ προσώπων* (*Τοῦ ζῳδιακοῦ κύκλου εἰς δώδεκα ζῴδια τετμημένου — καὶ τῶν προσώπων τὰ ἀποτελέσματα παρὰ Τεύκρου τοῦ Βαβυλωνίου*). — Porphyrii *Isagoge*, ed. 1559, p. 199.

Περὶ τῆς τῶν ἀπλανῶν λαμπρῶν ἀστέρων καὶ τῶν παρανατελλόντων δυνάμεως (*Ὁ τύπος τῶν ζῳδίων καὶ τῶν παρανατελλόντων ἀπὸ τῆς τῶν ἀστέρων συνθέσεως συνέστηκεν — κατὰ τὴν τῶν σχηματισμῶν ἐναργῆ δύναμιν*). — Ibidem, p. 200.

F. 208. *Περὶ τριγώνων καὶ τετραγώνων καὶ ἑξαγώνων καὶ διαμέτρων τῶν ἀσυνδέτων λόγον ἐχόντων πρὸς ἀλλήλ(ους) ὡς ἐν τύπῳ διαμέτρων* (*Τῶν τριγώνων καὶ τε-*

Τάδε ἔνεστιν ἐν τῷ πρώτῳ τῆς Πτολεμαίου μαθηματικῆς συντάξεως. This is an index of the work. Following this is a commentary on Ptolemy's work: there are six very brief chapters, of which IV–VI deal with astronomy (Καταγίνεται γὰρ καὶ ὁ μαθηματικὸς περὶ ποιότητα ἀστέρων εἰ θερμὸς ἢ ψυχρός οἷον ἡ ἀλλοίωσις καὶ ἡ αὔξησις καὶ μείωσις). Κλαυδίου Πτολεμαίου μαθηματικῆς συντάξεως βιβλίον πρῶτον (Πάνυ καλῶς οἱ γνησίως φιλοσοφήσαντες. εἰλήφοι τὸ τέλος ἡ παροῦσα πραγματεία).

F. 6.

F. 119 vacant.

F. 119. Πτολεμαίου γεωγραφικῆς ὑφηγήσεως α'. Τίνι διαφέρει γεωγραφία χωρογραφίας (Η γεωγραφία μίμησίς ἐστι ἢ ὅλων κ').

F. 182. The work closes with these words: Ἐκ τῶν Κλαυδίου Πτολεμαίου γεωγραφικῶν βιβλίων ὀκτὼ τὴν οἰκουμένην πᾶσαν Ἀγαθοδαίμων ἀλεξανδρεὺς μηχανικὸς ὑπετύπωσα. There follows an epigram (Ἐν γραμμαῖς τὸν κόσμον ἀριθμηθέντα νόησον, Ἰνδῶν τε Σηρῶν τε, τὸ γὰρ πέρας ἀντολίης γῆς).

F. 182. <Ptolemaei Tetrabiblus>. The contents of the first book of Claudius Ptolemy's Apotelesmatica addressed to Syrus follow the index and Prooemion etc. Book I ends at f. 188, II at f. 194°, III at f. 202, IV at 203°; the final words are: καὶ τῆς αἰτίας τῆς ἐκ τῆς συγκράσεως. End, with God's help, of the fourth book of the Apotelesmatica of Claudius Ptolemy.

F. 207. On the 36 decans and those rising together with them and their faces (The zodiacal circle being divided into twelve signs — and the effects of the faces according to Teucer of Babylon). - Porphyrii Isagoge, ed. 1559, p. 199.

On the power of the bright fixed stars and those rising together with them (The configuration of the signs and those rising together with them is composed from the combination of the stars according to the manifest power of the configurations). Ibid. , p. 200.

F. 208. On triangles and squares and hexagons and diameters of those unconnected having a ratio to one another) as in the configuration of diameters (Of the triangles and squ

τραγώνων καὶ ἑξαγώνων συσχηματισμῶν διαφοραί — πλευρὰς εὑρήσεις αἵτινες καλοῦνται χρονικαί). — Ibid. p. 201.

Περὶ χρόνων καὶ κέντρων καὶ ἐπαναφορῶν καὶ ἀποκλιμάτων (Ὁ μὲν ὡροσκόπος δηλοῖ τὴν πρώτην ἡλικίαν — τὰ ἑπόμενα μαθήσῃ, ὡς ἔχει ἡ ιβ' τρόπος). — Ibid., p. 202.

F. 208v. *Ἐκ πόσων τρόπων γίνονται τὰ ἀποτελέσματα τῶν πλανητῶν (Τὰ ἀποτελέσματα τῶν πλανητῶν γίνονται — οἱ δὲ θηλυκοὶ ἐν τοῖς θηλυκοῖς)*. — Ibid., p. 203.

Ἔκθεσις εἰς τὰς μαρτυρίας τῶν πλανητῶν (Τοῦτό ἐστιν ἡ μαρτυρία τῶν πλανητῶν — καὶ τὸ δῦνον διαδείκνυται). — Ibidem, p. 203.

F. 209. *Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπός (Προεκθέμενοι, ὦ Σύρε, τὰς ἐναργεῖς τῶν ἀστέρων τὰς ἐν τῷ συνθέτῳ διενεργουμένας πάσης πόλεως ἐχούσης τὸν Ἄρη μαρτυροῦντα οἱ βασιλεῖς ἀναιροῦνται ὡς ἐπὶ τὸ πλεῖστον. τέλος)*. — Hunc operis exitum nondum videram. — Cf. supra cod. 1 f. 149

F. 210v. *Περὶ τῶν τῆς Σελήνης ἡμερινῶν παρόδων τίνα σημαίνει καθ' ἑκάστην αὐτῆς ἐν τοῖς τῶν ζῳδίων δεκανοῖς διάφορον πάροδον καὶ σημασίαν (Τῆς Σελήνης ἀπὸ α' μοίρας Κριοῦ — πλεῖν δὲ ἀσύμφορον · ὁ δεσμευθεὶς οὐ λυθήσεται). Τέλος τοῦ περὶ τῶν τῆς Σελήνης ἡμερινῶν παρόδων.*

F. 212. *Ἐξήγησις περὶ τοῦ ἀστρολάβου (Εἰ βούλει γινώσκειν τὴν τοῦ ἀστρολάβου μέθοδον, μετέρχου ταύτην τόνδε τὸν τρόπον — διέρχεται ὁ ἥλιος ἔστιν ὅτε).*

Περὶ πλάτους τῶν κλιμάτων ἢ ἑτέρας τινὸς χώρας (Ὡσαύτως εἴπερ θέλῃς γνῶναι καὶ τὸ πλάτος ἑνὸς ἑκάστου κλίματος — ἴσθι εἶναι τὸ πλάτος τοῦ κλίματος ἢ τόπου).

F 212. *Περὶ τῶν ὡρῶν τῆς ἡμέρας καὶ περὶ ἀνατελλούσης καὶ δυνούσης μοίρας (Ὡσαύτως εἴπερ βούλῃ μαθεῖν καὶ ποία ὥρα ἐστὶ τῆς ἡμέρας καὶ τὸ κατὰ διάμετρον αὐτοῦ ἓν ζῴδιον πρὸς τὸ κέντρον τοῦ μεσονυκτίου)*.

Περὶ τῶν ιβ' οἰκοδεσποτιῶν (Ἴσθι δὲ καὶ τοῦτο ὅτι οἱ ἀστρόνομοι ὀνομάζουσι τινὰς δώδεκα οἰκοδεσποτείας · ἴσθι καὶ τὴν τούτου τοιαύτην ἰδέαν).

ares and hexagons and hexagonal configurations the differences of the sides you will find which are called temporal). p. 201. Ibid.

On times and centers and succedents and cadents (The horoscope indicates the first age of life, and you will learn what follows, as the twelfth mode has it). Ibid., p. 202.

F. 208. In how many ways are the effects of the planets produced (The effects of the planets are produced and the feminine ones among the feminine ones). Exposition on the testimonies of which is the testimony of the planets is demonstrated). Ibid., p. 203.

Ibid., p. 203. of the planets (This and the setting through

F. 209. The book of Claudius Ptolemy called the Karpos (Having set forth, O Syrus, the active influences of the stars operating in the composite [chart] of every city having Mars bearing witness, kings are slain for the most part. End). — I had not yet seen this conclusion of the work. Cf. above cod. 1 f. 149

F. 210. Concerning the daily passages of the Moon, what each of its passages and significations through the decans of the zodiacal signs indicates — the passage and signification through the various signs (From the first degree of Aries of the Moon — but sailing is unfavorable; he who is bound shall not be released). End of the treatise on the daily passages of the Moon.

F. 212. Explanation of the Astrolabe (If you wish to know the method of the astrolabe, follow this procedure in the following manner the sun passes through at some time).

On the Latitude of the Climates or of Some Other Region (Likewise, if you wish to know also the latitude of each individual climate — know that the latitude of the climate or place is).

F. 212. On the Hours of the Day and on the Rising and Setting Degree (Likewise, if you wish to learn also what hour of the day it is and the degree diametrically opposite to it in a zodiac sign toward the center of midnight). On the Twelve Domiciles (Know also this, that the astronomers name certain twelve domiciles — know also the following notion of this).

F. 212v. <Sine titulo>. *Ὅταν δὲ μέλλῃς εὑρεῖν τὴν μοῖραν τῆς ὥρας — καὶ ἐκείνας γ' ς''. ὡσαύτως καὶ τὸ ἑξῆς).*
Περὶ τοῦ εἰδέναι καὶ τὰ μέρη τῆς μοίρας (Ἐπεὶ δὲ κατὰ τὰς παραλλήλους, καθ' ἃς ἀναβιβάζομεν τὰς μοίρας, ἃς διέρχεται ὁ ἥλιος...). Cetera desunt.

27. Cod. Scorialensis IV. *Ω.* 4 (erat IV. *Θ.* 1 ; IIII. *Γ.* 10) chart., saec. XVI, ff. II+359+III ; cm. 20 × 15. Darmarii manu scripta sunt ff. 1-232.

In Turriani *Catalogo* (I. *X.* 16), f. 42 (*Ἀστρολογία ἐν δ'*), legimus : *Θέωνος ἀλεξανδρέως εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας παράδοσις,* practerea nihil : sed hunc codicem non credo esse IV. *Ω.* 4, qui vero, si crassioribus credimus calami ductibus, quibus Turrianus in codicis indice usus est, in *Scorialensem* bibliothecam venisse putandus est, cum iam Turrianus catalogum suum perfecisset. Cum autem f. 1 margini superiori S littera adpicta sit, quae musicorum codicum propria est, non inter astrologicos sed inter musicos codices librum hunc IV. *Ω.* 4 referre in animo habebant qui codicem collocandum curaverunt.

In Turriani autem *Indice alphabetico* (I. *X.* 18), f. 121v : *Θέωνος ἀλεξανδρέως. Εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας παράδοσις,* VI. *A.* 22 ; IIII. *Γ.* 1 ; IV. *Θ.* 1 ; IV. Q. 14 ; V. *I.* 13 ; VI. *H.* 2. *Ἁρμονικά* IIII. *Γ.* 10 ; IIII. *Θ.* 1. *Θέωνος Σμυρναίου. Τῶν κατὰ τῶν μαθηματικῶν χρησίμων εἰς τὴν Πλάτωνος ἀνάγνωσιν,* I. *Δ.* 3 ; IIII. *Γ.* 10 ; IV. *Θ.* 1 ; I. *K.* 8. *Περὶ μουσικῆς,* IIII. *Γ.* 10 ; III. *Z.* 2 ; IV. *Θ.* 1 ; III. *K.* 10.

F. I-Iv vacant. — F. II. Index graecus Turriani manu exaratus, sed crassioribus calami ductibus ; et index latinus eadem manu exaratus quae latinas paginas in Turriani indice alphabetico (I. *X.* 18) scripsit. — F. IIv vacat.

F. 1. *Θέωνος Ἀλεξανδρέως ἁρμονικά. κεφ. α'. Τί ἡ αἴσθησις τῆς συμφωνίας ἡ καταλαμβανομένη τῆς ἁρμονίας (Χρή σε γινώσκειν, ὦ φίλων ἐμοί, ὅτι τῆς ἁρμονίας πάντες οἱ φθόγγοι γίνονται — ἔγγιστα ὢν τῆς ἰσότητος). Τέλος σὺν Θεῷ.*

F. 117v.118v vacant.

F. 119. *Θέωνος Σμυρναίου πλατωνικοῦ τῶν κατὰ μαθηματικῶν χρησίμων εἰς τὴν Πλάτωνος ἀνάγνωσιν (Ὅτι μὲν οὐχ οἱόν τε συνεῖναι τῶν μαθηματικῶν λεγομένων παρὰ Πλάτωνι — ἐν γὰρ τρισὶ διαστάσεσι τὸ στερεὸν νοεῖται. τέλος).*

F. 212. < Sine titulo>. Ὅταν δὲ μέλλῃς εὑρεῖν τὴν μοῖραν τῆς ὥρας καὶ ἐκείνας γ' ς'. ὡσαύτως καὶ τὸ ἑξῆς).
On knowing also the parts of the degree (Ἐπεὶ δὲ κατὰ τὰς παραλλήλους, καθ' ἃς ἀναβιβάζομεν τάς μοίρας, ἃς διέρχεται ὁ ἥλιος...). The rest is missing.

27. Cod. Scorialensis IV. Ω. 4 (was IV. Θ. 1; 1111. 1. 10)
paper, 16th century, ff. II+359 + III; cm. 20 × 15. In the hand of Darmarius written on ff. 1-232.

In Turrianus's Catalogue (I. X. 16), f. 42 (Astrology in 4 volumes), we read: Theon of Alexandria's Introduction to the Handy Tables of Astronomy, and nothing further: but I do not believe this codex to be IV. Ω. 4, which, if we trust the thicker strokes of the pen that Turrianus used in the index of the codex, is to be considered as having come into the Escorial library after Turrianus had already completed his catalogue. And since on f. 1 the letter S is affixed to the upper margin, which is characteristic of musical codices, those who arranged the codex intended to place this book IV. Ω. 4 not among the astrological but among the musical codices. In Turrianus's Alphabetical Index (I. X. 18), f. 121: Theon of Alexandria. Introduction to the Handy Tables of Astronomy, VI. A. 22; IIII. F. 1; IV. Θ. 1; IV. Ω. 14; V. I. 13; VI. H. 2. Harmonics IIII. Γ. 10; IIII. Θ. 1. Theon of Smyrna. On Things Useful from Mathematics for Reading Plato, I. Δ. 3; IIII. Γ'. 10; IV. Θ. 1; I. K. 8. On Music, IIII. Z'. 10; III. Z. 2; IV. Θ. 1; III. K. 10.

F. I-IV vacant. F. II. Greek index written by Turrianus' hand, but with thicker pen strokes; and a Latin index written by the same hand that wrote the Latin pages in Turrianus' alphabetical index (I. X. 18). - F. II vacant.

F. 1. Harmonics of Theon of Alexandria. Ch. 1. What is the perception of consonance as apprehended in harmony (You must know, O my dear friend, that all the notes of harmony arise very close to equality). End, with God.

F. 117v.118v vacant.

F. 119. Theon of Smyrna the Platonist, on mathematical matters useful for the reading of Plato (That it is not possible to follow the so-called mathematical subjects in Plato — for a solid is understood in three dimensions. End).

F. 162. *Τέλος τῆς ἀριθμητικῆς Θέωνος Σμυρναίου πλατωνικοῦ καὶ ἀρχὴ τῆς μουσικῆς. τέλος.*

F. 162v vacat.

F. 163. *Τοῦ αὐτοῦ Θέωνος. Περὶ μουσικῆς (Ἐπεὶ δὲ καὶ συμφώνους τινὰς φασὶν ἀριθμοὺς — πρὸς τὴν τῶν πλατωνικῶν ἀνάγνωσιν· λείπεται δὲ μνημονεῦσαι στοιχειοδῶς καὶ τῶν κατ' ἀστρονομίαν).*
Τέλος Θέωνος πλατωνικοῦ τῶν κατὰ μαθηματικῶν χρησίμων εἰς τὴν Πλάτωνος ἀνάγνωσιν.

F. 232v-234v vacant.

F. 235. *Θέωνος Ἀλεξανδρέως εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας παράδοσις (Ἡ μὲν λογικωτέρα ἔφοδος τῆς διὰ προχείρων κανόνων ψηφοφορία τῶν ἀστέρων, τέκνον Ἐπιφανίε — fol. 359 ἀποφαινόμενοι ὅταν ἐπὶ τὰ αὐτὰ τυγχάνουσιν. Τέλος).*

28. Cod. Scorialensis IV. *Ω.* 7 (erat IV. *E.* 12 ; IIII. A. 7) ; chart. ; saec. XII ; cm. 20 × 15 ; ff. IX +165+II ; duabus manibus exaratus (1-103v) ; 104-165v). Duo libri in unum volumen coaluerunt. — De hoc codice sermo est in Turriani *Catalogo* (I. *X.* 16), f. 51 : *Γρηγορίου Νύσσης περὶ τῆς τοῦ κόσμου φυσιολογίας καὶ προγεγονότων, καὶ περὶ τῆς τοῦ ἀνθρώπου γενέσεως. Ἑρμηνεία τῶν δώδεκα ζῳδίων ἑνὸς ἑκάστου. Ἀριστοφάνους βάτραχοι.* (Haec ipsa verba in codicis IV. *Ω.* 7, f. VIIv). In Turriani autem *Indice alphab.* (I. *X.* 18), f. 26 : *Ἀριστοφάνους βάτραχ.*,IIII. *A.* 7 E.12. F. 69v : *Ἐκπλήρωσις τοῦ ἑξαημέρου τοῦ ἰδίου ἀδελφοῦ Βασιλείου ἐν κεφαλαίοις τριάκοντα* <Haec ipsa, praeter *ἐν κ. τριάκοντα*, quasi titulus praemissa sunt codicis IV. *Ω.* 7 indici locupletissimo, f. VIII>, V. *B.* 7 ; IV. *Δ.* 15 ; III. *B.* 7.17 ; IIII. *I.* 3 ; II. *A.* 4 ; I. *A.* 9 ; III. *E.* 3 ; II. *A.* 4 ; IV. *E.* 12 ; IIII. *A.* 7 ; VI. *B.* 3. F. 321v : *Ἑρμηνεία τῶν δώδεκα ζωδίων ἑνὸς ἑκάστου*, IIII. *A.* 7. Cf. Miller, *Catalogue*, p. 488.

F. 1-Iv vacant. — F. VI. Index latinus (2 ll., minime integer). — F. VI-VII vacant. — F. VIIv. Brevis index graecus Turriani manu exaratus (3 ll.). — F. VIII-IXv. Index graecus locupletissimus Turriani manu exaratus.

F. 1. *Τοῦ ἁγίου Γρηγορίου ἐπισκόπου Νύσσης περὶ τῆς τοῦ κόσμου φυσιολογίας καὶ προγεγονότων, καὶ περὶ τῆς τοῦ ἀνθρώπου γενέσεως (Αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς ἔκτισεν κατ' ἀρχὰς τὸν ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. πλῆρες* (sic) *ἑξαήμερος γέγραπται ὅρα).*

G. 162. End of the Arithmetic of Theon of Smyrna the Platonist and beginning of the Music. End.

F. 162 v vacant.

F. 163. Of the same Theon. On Music (Since they also say that certain numbers are consonant for the reading of the Platonists; and it remains to recall elementarily also the subjects of astronomy).

End of Theon the Platonist's work on mathematical matters useful for the reading of Plato.

F. 232-231 v vacant.

F. 235. Theon of Alexandria's introduction to the convenient tables of astronomy (The more rational method of calculation of the stars through convenient tables, O child Epiphanes — fol. 359 those who declare when they happen to be at the same points. End).

28. Cod. Scorialensis IV. 2. 7 (formerly IV. E. 12; IIII. A. 7); paper; 12th century; cm. 20 × 15; ff. IX–165+II; written by two hands (1–103); 104–165 v°). Two books have been combined into one volume.

This codex is mentioned in Turrianus's Catalogue (I. X. 16), f. 51: Γρηγορίου Νύσσης περὶ τῆς τοῦ κόσμου φυσιολογίας καὶ προγεγονότων, καὶ περὶ τῆς τοῦ ἀνθρώπου γενέσεως. Ερμηνεία τῶν δώδεκα ζωδίων ἑνὸς ἑκάστου. Αριστοφάνους βάτραχοι. (These very words are in codex IV. 2. 7, f. VIIv). In Turrianus's Alphabetical Index (I. X. 18), f. 26: Αριστοφάνους βάτραχ. IIII. A. 7 E.12. F. 69: Εκπλήρωσις τοῦ ἑξαημέρου τοῦ ἰδίου ἀδελφοῦ Βασιλείου ἐν κεφαλαίοις τριάκοντα ⟨These very words, except ἐν κ. τριάκοντα, are prefixed as a title to the very full index of codex IV. 2. 7, f. VIII⟩. V. B. 7; IV. 4. 15; III. B. 7.17; IIII. Z. 3; II. A. 4; I. A. 9; III. E. 3; II. A. 4; IV. E. 12; III. A. 7; VI. B. 3. F. 321: Ερμηνεία τῶν δώδεκα ζωδίων ἑνὸς ἑκάστου, IIII. 4. 7. Cf. MILLER, Catalogue, p. 488.

F. 1–1v vacant. F. VI. Latin index (2 lines, by no means complete). F. VI–VII vacant. F. VII. Brief Greek index written by Turrianus's hand (3 lines). F. VIII–IXv. Full Greek index written by Turrianus's hand.

F. 1. Of Saint Gregory, Bishop of Nyssa, on the natural philosophy of the world and of things that came before, and on the creation of man (This is the book of the genesis of heaven and earth

He created man in the beginning in our image and likeness, to whom be glory and dominion unto the ages of ages. Amen. The Hexaemeron is written in full (sic) therefore).

F. 98v. *Ἑρμηνεία τῶν ιβ' ζῳδίων ἑνὸς ἑκάστου (Κριὸς ἀπὸ μαρτίου κβ' βασιλεύει ἕως Ἀπριλλίου κα' · κυριεύει οὖν ἀπὸ κ' Μαρτίου ἕως ιθ' Ἀπριλλίου τὸ α' καὶ τὸ β'. Κριὸς μηνὶ Ἀπριλλίῳ α' β', Ταῦρος γ' δ', Λίδυμος* (sic) *ε' ς' ζ', Κάρκινος η' θ' ι', Λέων ια', ιβ', Παρθένος ιγ' ιδ' ιε', Ζυγὸς ις' ιζ', Σκορπίος ιη' ιθ' κ'. Τοξότης κα' κβ', Αἰγόκερος κγ' κδ' κε', Ὑδροχόος κς' κζ', Ἰχθὺς κη' κθ' λ'.*

Κριὸς ἡ κεφαλή (Ὁ γεννηθεὶς ἐν καιρῷ τοῦ ζῳδίου λεγομένου Κριοῦ ἔσται ἐπίνοσος πρώτοις ἔτεσιν — σὺν ἐλαίῳ κεδρίῳ ἀλειφέσθω, καὶ οὐ κινδυνεύσει). — (Ἡ γεννηθεῖσα γυνὴ ἐν καιρῷ ζῳδίου τοῦ Κριοῦ ἔσται τῇ ὄψει λευκόχρος (sic)*—ἀλειφέσθω καὶ οὐ κινδυνεύσει).—* Sequuntur eadem ratione cetera zodiaci signa, usque ad Pisces. — F. 103v. *Μηνὶ Μαρτίῳ. Ἰχθὺς ἀπὸ Φεβρουαρίου ιδ' ἕως Μαρτίω* (sic) *ια'. Ἰχθύες οἱ πόδες. Φευραρ.* (sic) *κ' ἕως Μαρτ. κβ' (Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου Ἰχθύος, ἐτῶν τριῶν ἀσθενήσει σὺν ἐλαίῳ κεδρίνῳ ἀλειφέσθω καὶ οὐ κινδυνεύσει). (Ἡ γεννηθεῖσα γυνὴ ἐν καιρῷ ζῳδίου τοῦ Ἰχθύος ἔσται καλὴ εὐόφθαλμος — καὶ ποιήσει τὰ τοῦ ἄρρενος καὶ οὐ κινδυνεύσει).* — Partim edetur in appendice.

F. 104. *Σύνοψις τῆς τοῦ δράματος ὑποθέσεως (Διόνυσος Εὐριπίδου πόθῳ ληφθεὶς καὶ οὐχ οἷός τε ὢν ἄλλως θεραπεῦσαι — ὡς φησι Δικαίαρχος).* Sequuntur personarum nomina (*Ξανθίας Πλούτων*).

F. 105. *Ἀριστοφάνους βάτραχοι.*

29. Cod. Scorialensis IV. *Ω*. 15 (crat IV. *Θ*. 3 ; IIII. *Δ* 14) ; chart., saec. XVI ; ff. II +138+III ; cm. 20 × 14,7 ; tribus manibus exaratus, quarum prima debentur ff. 1-36 et 130-133v ; alteri ff. 37-44 ; tertiae, quae Darmarii est, ff. 45-127. Cf. f. 89 : *ὑπὸ Ἀνδρέου Δαρμαρίου εἴληφε τέρμα* ; et f. 109v : *ὑπὸ Ἀνδρέου Δαρμαρίου εἴληφε τέρμα.* In Turriani *Catalogo* (I. *X*. 16) nihil de hoc codice repperi, qui tamen sexies in Turriani *Indice alphabetico* laudatur. F. 16v : *Ἀνατολίου διάφορα λαμβανόμενα*, IIII. *Δ*. 14. *Θ*. 3. — F. 19v : *Ἀνδρονίκου περιπατητικοῦ. Περὶ τῶν τῆς ψυχῆς παθῶν*, II. *A*. 13 ; V. *B*. 5 ; VI. *E*. 12 ; III. *K*. 7.10. *Ἔτι περὶ τῶν τῆς ψυχῆς παθῶν ὀλίγον ὅμοιον τοῦ προειρημένου* <Cf. indicem gr. codici IV. *Ω*. 15 praemissum, f. II, ll. 4-5 : *Τοῦ αὐτοῦ ἕτερον ἀντίγραφον περὶ παθῶν ὀλίγων ὅμοιον τοῦ ἄνωθεν*>. IIII. *Δ*. 14. *Θ*. 3. F. 76v : *Δαμιανοῦ Ἡλιο-*

1. 984. Interpretation of the 12 zodiac signs, one by one (Aries from March and reigns until April and · has dominion therefore from the 20th of March until the 10th of April, the 1st and the 2nd. Aries in the month of April 1st 2nd, Taurus 3rd 4th, Gemini (sic) 5th 6th 7th, Cancer 8th 9th 10th, Leo 11th, 12th, Virgo 13th 14th 15th, Libra 16th 17th, Scorpio 18th 19th 20th. Sagittarius 21st 22nd, Capricorn 23rd 24th 25th, Aquarius 26th 27th, Pisces 28th 29th 30th.

Aries the head (He who is born at the time of the zodiac sign called Aries will be sickly in his first years; let him be anointed with cedar oil, and he will not be in danger). (The woman born at the time of the zodiac sign of Aries will be fair-complexioned (sic) in appearance; let her be anointed and she will not be in danger). Sequuntur eadem ratione cetera zodiaci signa, usque ad Pisces. - F. 1035. In the month of March. Pisces from the 14th of February until the 11th of March (sic). Pisces the feet. Feb. (sic) 20th until March 22nd (He who is born at the time of the zodiac sign of Pisces, will be ill at three years of age; let him be anointed with cedar oil and he will not be in danger. (The woman born at the time of the zodiac sign of Pisces will be beautiful, with prominent eyes, and she will do [illegible] and she will do the deeds of the male, and she will not be in danger). Partim will be published in the appendix.

Γ. 101. Synopsis of the plot of the drama (Dionysus, seized by longing for Euripides and unable to cure it by any other means, [illegible] as he says Dicaearchus). The names of the characters follow (Xanthias (Pluto).

C. 105. Aristophanes' Frogs.

29. Cod. Scorialensis IV. Q. 15 (formerly IV. O. 3; IIII. A. 14); paper, 16th century; ff. II + 138 + III; dimensions 20 x 14.7 cm; written by three hands, of which the first is responsible for ff. 1–36 and 130–133; the second for ff. 37–44; the third, which is that of Darmarius, for ff. 45–127. Cf. f. 89: ὑπὸ Ἀνδρέου Δαρμαρίου εἴληφε τέρμα; and f. 100v: ὑπὸ Ἀνδρέου Δαρμαρίου εἴληφε τέρμα. In Turrianus' Catalogue (I. X. 16) I found nothing about this codex, which is nevertheless cited six times in Turrianus' Alphabetical Index. F. 16v: Anatolius, Miscellaneous extracts, IIII. Δ. 14. Θ. 3. – F. 19: Andronicus the Peripatetic, On the Passions of the Soul, I. A. 13; V. B. 5; VI. E. 12; III. K. 7.10. Also On the Passions of the Soul, a shorter text similar to the aforementioned ⟨Cf. the Greek index prefixed to codex IV. Ω. 15, f. II, ll. 4–5: Another copy of the same author, On the passions, shorter, similar to the one above⟩. III. 4. 11. Θ. 3. F. 76: Damianus Helio-

δώρου Κρισσαίου Κεφάλαια τῶν ὀπτικῶν ὑποθέσεων, V. *B.* 18 ; VI. *Z.* 25 ; IIII. *Δ.* 14 ; *Θ.* 3.— F. 79ᵛ : *Διδύμου Ἀλεξανδρέως Μετὰ* <sic, cfr. cod. IV. *Ω.* 15, f. 90> *μαρμάρων καὶ παντοίων ξύλων*, V. *B.* 18 ; IIII. *Δ.* 14 ; I. *B.* 14 ; IV. *Θ.* 3 ; II. *K.* 2. — F. 102 : *Ἥρωνος Ἀλεξανδρέως Εἰσαγωγαὶ τῶν στερεωμετρουμένων*, V. *B.* 18 ; VI. *T.* 25 ; IIII. *Δ.* 14. *Θ.* 3. *Μέτρησις τετραστέγου ἤτοι τετρακαμάρου ἐπὶ τετραγώνου βάσεως*, V. *B.* 18 ; IIII. *Δ.* 18 ; VI. *T.* 25. *Εἰσαγωγαὶ γεωμετρίας*, V.*B.* 18 ; IIII.*Θ.* 14 ; IV.*Θ.* 3 ; II. *Z.* 11. *H.* 11.—F. 128ᵛ : *Ἰσαὰκ Ἀργυροῦ τοῦ Μοναχοῦ Πραγματεία νέων κανονίων συστάντων κατὰ τὴν ἀρχὴν τοῦ ,ζωος' ἀπὸ τοῦ κόσμου γενέσεως ἔτους*, VI.*A.* 22 ; IIII. *Δ.* 14 ; IV. *Θ.* 3 ; V. *I.* 13. — Cf. Miller, *Catalogue*, p. 490.

F. Iᵛ. In summo margine numerus « 15 ». — Index latinus eadem manu exaratus quae latinas paginas in Turriani *Indice alphabetico* (I. *X.* 18) scripsit. — F. II. Index graecus Turriani manu exaratus sed crassioribus calami ductibus. — F. IIᵛ vacat.

F. 1. *Ἀνδρονίκου περιπατητικοῦ φιλοσόφου περὶ τῶν τῆς ψυχῆς παθῶν* (*Πάθος ἐστὶν ἄλογος ψυχῆς κίνησις —σωφροσύνη ἐστὶν ἐπιστήμη ἀρετῶν καὶ οὐκ ἀρετῶν καὶ οὐδετέρων*)

F. 11. *Τοῦ αὐτοῦ περὶ ἀρετῆς* (*Ἀρετή ἐστιν ἕξις καθ' ἣν ἀγαθοί ἐσμεν ἔτι δὲ μᾶλλον εὖ πράξαιμεν*).

F. 34. *Τοῦ αὐτοῦ διαίρεσις ἀρετῆς* (*Τῶν ἀρετῶν γενικαὶ μέν — πολιτεία, ὁσιότης, θεοσέβεια*).

F. 36. Virtutum stemma.

F. 36ᵛ vacat.

F. 37. *Ἀνδρονίκου περιπατητικοῦ περὶ παθῶν* (*Πάθος ἐστὶν ἄλογος ψυχῆς κίνησις δι' ὑπόληψιν κακοῦ ἢ ἀγαθοῦ — καὶ οὐδετέρων*).

F. 40ᵛ. <Sine titulo> (*Τριμεροῦς δὲ τῆς ψυχῆς λαμβανομένης κατὰ Πλάτωνα — ἀκολουθεῖ δὲ μεγαλοψυχία, ἁπλότης, γενναιότης καὶ ἀλήθεια*). —Haec ex Aristotele excerpta et compendiata sunt. Aristotelis nomen marginibus adpictum est.

F. 44ᵛ vacat.

F. 45. *Εἰσαγωγὴ τῶν στερεωμετρουμένων Ἥρωνος* (*Σφαίρας δοθείσης τῆς διαμέτρου ποδῶν ι' εὑρεῖν τὸ στερεόν, Ἀρχιμήδης τοσούτους μοδίους χωρεῖ τὸ πλεῖον*).

F. 63ᵛ. *Ἥρωνος γεωμετρικὰ εἴτουν ἐπίπεδος μέτρησις· καὶ ἡ τῶν στερεῶν ἐν διαφόροις θεωρήμασιν, ἤδη πεπλήρωται.*

F. 64-64ᵛ vacant.

F. 54-66ᵛ desunt.

F. 67. *Ἥρωνος εἰσαγωγαί* (*Ἡ πρώτη γεωμετρία, καθὼς ἡμᾶς ὁ παλαιὸς διδάσκει λόγος — ἔχει πόδας ρ' στερεούς*).

F. 70. *Περὶ μέτρων καὶ σταθμῶν ὀνομασίαι* (*Πᾶν τάλαντον ἰδίας ἔχει μνᾶς ξ' — ὑφ' ἓν ε'*).

dorus of Crissa, Chapters on the Principles of Optics, V. B. 18; VI. Z. 25; IIII. Δ. 14; Θ. 3. F. [number]: Didymus of Alexandria, On Marbles and All Kinds of Wood ⟨sic, cf. cod. IV. Ω. 15, f. 90⟩, V. B. 18; IIII. Δ. 14; I. B. 14; IV. O. 3; II. K. 2. – F. 102: Heron of Alexandria, Introduction to Solid Geometry, V. B. 18; VI. T. 25; III. Δ. 11. Θ. 3. Measurement of a Four-Story or Four-Vaulted Building on a Square Base, V. B. 18; IIII. Δ. 18; VI. T. 25. Introduction to Geometry, V. B. 18; IIII. O. 14; IV. O. 3; II. Z. 11. H. 11. – F. 128v: Isaac Argyrus the Monk, Treatise on New Tables Established at the Beginning of Year 6925 from the Creation of the World, VI. A. 22; IIII. Δ. 14; IV. Θ. 3; V. I. 13. – Cf. Miller, Catalogue, p. 490. IIII.

F. Iv. At the top margin the number "15". The Latin index written in the same hand that wrote the Latin pages in Turrianus's alphabetical index (1. X. 18). F. II. The Greek index written in Turrianus's hand but with thicker pen strokes. F. 1v is blank.

F. 1. Andronicus the Peripatetic philosopher, On the Passions of the Soul (A passion is an irrational movement of the soul – temperance is the knowledge of virtues and of non-virtues and of things indifferent) By

F. 11. the same author, On Virtue (Virtue is a disposition by which we are good and moreover act well).

F. 34. By the same author, Division of Virtue (Of the virtues the generic ones are: civic life, piety, reverence toward God).

F. 36.nf. Outline of the virtues.

sympathy vacant.

F. 37. Andronicus the Peripatetic, On Passions (A passion is an irrational movement of the soul through an assumption of evil or good — and of things indifferent).

F. 40. <Sine titulo> (Τριμερούς δὲ τῆς ψυχῆς λαμβανομένης κατά Πλάτωνα — ἀκολουθεῖ δὲ μεγαλοψυχία, απλώτης, γενναιό- της καὶ ἀλήθεια). These are excerpted and abridged from Aristotle. The name of Aristotle is written in the margins. vacat.

F. 44V

G. 15. Introduction to Solid Mensuration by Hero (Given a sphere whose diameter is 30 feet, to find the solid volume; Archimedes: it holds so many modii at most).

F. 63v. Hero's geometry, that is, plane measurement; and that of solids in various theorems, is now complete. vacat.

F. 64-64nF. v

54-66 v missing.

F. 67. Introductions of Heron (The first geometry, as the ancient account teaches us – it has 1 solid foot). On the

F. 70. names of measures and weights (if a talent has its own 60 minas — under one el.

F. 72v vacat.

F. 73. *Μέτρησις τετραστέγου ἤτοι τετρακαμάρου ἐπὶ τετραγώνου βάσεως οὕτως* (*Ἔστω ἡ πλευρὰ ιβ'* — *ὁμοίως δὲ καὶ ἐπ' ἄλλον ἀριθμὸν μετρήσομεν*).

F. 89. Andreae Darmarii subscriptio; vd. supra.

F. 90. *Διδύμου Ἀλεξανδρέως μετὰ* (sic) *μαρμάρων καὶ παντοίων ξύλων* [index codici praemissus exhibet *περὶ μαρμ. κτλ.*] (*Τῆς τῶν μαρμάρων τε καὶ ξύλων μετρήσεως* — *καὶ τοσοῦτοι πήχεις ἐπίπεδοι*). *Τέλος τοῦ Διδύμου.*

F. 96. *Ἐκ τοῦ Ἀνατολίου* [index codici praemissus exhibet *ἐκ τ. Ἀ. διάφορα λαμβανόμενα*] (*Ἀριστοτέλης συνιστάναι τὴν πᾶσαν φιλοσοφίαν* — *εἴκοσι τέσσαρες*).

F. 99v-100v vacant.

F. 101. *Δαμιανοῦ τοῦ Ἡλιοδώρου Λαρισσαίου κεφάλαια τῶν ὀπτικῶν ὑποθέσεων* (*Ὅτι προβολῆς τινος ἀφ' ἡμῶν γενομένης* — *πρὸς ἴσας κλᾶσθαι γωνίας*). F. 109. *Τέλος τῶν ὀπτικῶν ὑποθέσεων.* — Sequitur Darmarii subscriptio; vd. supra.

F. 100. *Ἥρωνος ὅρος γεωμετρίας* (*Γεωμετρία ἔστιν ἐπιστήμη μεγεθῶν καὶ σχημάτων* — *εἴτε δυνάμει μόνον*).

F. 126v vacat.

F. 127. <Sine titulo>. (*Αἱ ἀρχαὶ τῆς γεωμετρίας διαιροῦνται εἰς ἀξίωμα, ὑπόθεσιν, αἴτημα* — *πάσας τὰς ὀρθὰς γωνίας ἴσας εἶναι*).

F. 127v-129v vacant.

F. 130. *Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ πραγματεία νέων κανονίων συστάντων κατὰ τὴν ἀρχὴν τοῦ ,ϛωος'* (1368) *ἀπὸ τῆς τοῦ κόσμου γενέσεως ἔτους* (*Ἐπειδήπερ οἱ ἐν τῷ προχείρῳ κανόνες τῶν ὁμαλῶν κινήσεων ἡλίου καὶ σελήνης καὶ τῶν ε' πλανωμένων πρὸς Αἰγυπτιακὰ ἔτη* — *καὶ ἄλλως ὅτε κθ' · διὰ τοῦτο οἱ ἀπὸ τοῦ Μαρτίου μηνὸς καὶ ἐφ' ἑξῆς διπλῶς ἐξετέθησαν*). *Τέλος.* — cf. cod. Venet. 4 f. 287v.

F. 138 sqq. vacant.

30. Cod. Scorialensis IV. *Ω.* 22 (erat IV. *A.* 13; V. *Δ.*1) chart. ff. V+160+1V; cm. 19,2 × 14; saec. XV. — Vid. Turriani *Catalog.* (I. *X.* 16), f. 85 in ima pag. et 85v; eiusdem Turriani *Indicem alphabet.* (I. *X.* 8), f. 142 etc.; Miller, *Catalogue*, p. 494. In summo f.1 scriba adpinxit: *Καὶ σύ, Χριστέ μου, τίθη μοι καλὴν ἀρχὴν καὶ τέλος.*

F. IV. Index latinus. F. V. Index graecus, Turriani manu exaratus. F. Vv vacat.

F. 1. *Πράξεων τῶν ἀποστόλων.* — Excerpta ex actis Apostolorum.

F. 72v vacant.

F. 73. Measurement of a four-storied or four-vaulted structure on a square base, as follows (Let the side be 12; and in the same way we shall also measure by another number).

F. 89. Subscription of Andreas Darinarius; see above.

F. 90. Of Didymus of Alexandria on marbles and all kinds of wood [the index prefixed to the codex shows περί μαρμ. etc.] (On the measurement of marbles and wood and so many flat cubits). End of Didymus.

F. 96. From Anatolius [the index prefixed to the codex shows from A. various things taken] (Aristotle recommends the whole of philosophy - twenty-four).

F. 99-100v vacant.

F. 101. Chapters of the optical hypotheses of Damianus son of Heliodorus of Larissa (That when some projection is made from us the angles of — refraction are equal). F. 109. End of the optical hypotheses. There follows the subscription of Darmarius; see above.

F. 100. Heron's definition of geometry (Geometry is the science of magnitudes and figures - or in capacity only).

F. 126v vacant.

F. 127. <Without title>. (The principles of geometry are divided into axiom, hypothesis, postulate — that all right angles are equal).

F. 127-129v vacant.

F. 130. Treatise of Isaac the monk Argyrus on new canons established at the beginning of the year of the zodiac (1368), from the creation of the world (Since the canons in the handbook of the mean motions of the sun and moon and of the planets are reckoned according to Egyptian years and otherwise — when 29 — for this reason those from the month of March and following were set out in double form). End. Cf. cod. Venet. 1 1. 287.

F. 138 sqq. vacant.

30. Cod. Scorialensis IV. Q. 22 (formerly IV. A. 13; V. 4.1) chart. ff. V+160+1V, 3 cm. 19.2 × 14; 15th century. See Turrianus' Catalog. (I. X. 16), f. 85 at the bottom of the page and 85v; the same Turrianus' Alphabetical Index (I.X. 8), l. + 42 etc.; MILLER, Catalogue, p. 494. At the top of f. 1 the scribe wrote: Καὶ σύ, Χριστέ μου, τίθη μοι καλὴν ἀρχὴν καὶ τέλος.

F. IV. Latin index. F. V. Greek index, written in Turrianus' hand.

written. F. Vv blank.

F. 1. Acts of the apostles. - Excerpts from the Acts of the Apostles.

F. 65. *Τοῦ παναγιωτάτου ἡμῶν αὐθέντου καὶ δεσπότου κυρίου Βησαρίωνος κτλ. περὶ τοῦ τῆς ἱερᾶς εὐχαριστείας μυστηρίου καὶ ὡς τοῖς τοῦ Κυρίου ῥήμασι μάλιστα τελειοῦται καὶ ἱερουργεῖται* (*Τοῦ ἱεροῦ τῆς συνάξεως καὶ εὐχαριστείας μυστηρίου — τὰ μυστήρια τελειοῦνται, ἄλλας εἶναι παρ' ἄλλοις*)·

F. 85. *Ἐρωτήσεις χριστιανικαὶ πρὸς τοὺς Ἕλληνας* [Titulum margini super. adpinxit manus recentior] (*Ὅ βούλεται ἔστι· δηλονότι εἰ μὴ βουληθείη Θεὸς* — f. 97 *κατὰ τὴν μακαρίαν τοῦ ἀποκριναμένου λόγου*).

F. 97v-190v vacant.

F. 101. *Τοῦ Χρυσοστόμου ἐκ τῶν περὶ ψευδοδιδασκάλων.* — Excerpta ex Io. Chrysostomo de pseudodidascalis.

F. 107. Ioanni Damasceni confessio ad eliciendum dolorem de peccatis.—Titulum exhibet libri tabula latine conscripta, p. IV.

F. 144. *Περὶ τῆς ἐξουσίας τοῦ πάπα κατὰ πεῦσιν καὶ ἀπόκρισιν.* — Titulum legimus in tabula quam N. della Torre f. V scripsit; tabula lat ne conscripta f. IV exhibet: « De potestate Papae, interrogationes et responsiones. » — (*Ὁ πάπας Πέτρου τοῦ ἀποστόλου διάδοχος ὡς ἐποίησεν ὁ ῥηθεὶς οὐκ ὀρθῶς μαθητὴς ἀποπνίξαντες*). *Τέλος.*

F. 123-126v. Excerpta quaedam ex sacris scriptoribus; fragm. postremum ex Athanasio.

F. 127. *Ἱππολύτου Θηβαίου ἐκ τοῦ χρονικοῦ αὐτοῦ συντάγματος, περὶ τῆς ἁγίας θεοτόκου.*

F. 133. *Περὶ ἀστρονομίας* [Titulum margini super. adpinxit manus recentior] (*Γίνωσκε, ὁ τυχὼν ἄνθρωπος, ταύτην τὴν δέλτον ὅτι Θεὸς ὁ πάντων ποιητὴς ἐποίησεν ὁρατὰ καὶ ἀόρατα — καὶ κτίσματα ἔχειν ὑποχείρια αὐτοῦ. Σὺν τούτοις ἅπασιν ἔθετο ἐν τῷ στερεώματι τοῦ οὐρανοῦ μετὰ τοῖς ἀναριθμήτοις ἄστρασι καὶ ἑπτὰ μέγιστα ἄστρα ὀνομαζόμενα πλανῆται — καὶ ὅσα εἰς ὠφέλειαν τούτου. Εἰσὶ δὲ καὶ ἕτερα ἄστρα δώδεκα· ἅτινα καλοῦνται ζῴδια — καὶ πάλιν ἐπιστρέφου πρῶτον κύκλον*).

F. 133v. *Ἡ σελήνη ἀναβαίνει· ὁ κύκλος αὐτῆς ἕως δεκαεννέα χρόνους — καὶ εἶτα ἐπιστρέφει· καὶ λέγεις· πρώτη ἰνδεικτυών* (sic) : *β', γ', δ'.*

F. 134. *Καὶ πρῶτον περὶ τῶν ἑπτὰ ἀστέρων τῶν πλανητῶν εἶτα καὶ περὶ τῶν ἑξῆς ἑτέρων ἀπλανῶν ἐροῦμεν τὰς ἐνεργείας καὶ χάριτας· καὶ ὁ μὲν Κρόνος ὁ πλανήτης· στέκει εἰς πᾶν ζῴδιον χρόνους δύο ἥμισυ τελειωμένους. Ἡ δε σελήνη* [signum Lunae], *ἡ κατωτέρα καὶ πρόσγειος, στέκει ἐν ἑνὶ ἑκάστῳ ζῳδίῳ ἡμέρας κη' ὥρας δύο καὶ*

F. 65. Of our most holy lord and master, the lord Bessarion, etc., concerning the mystery of the holy Eucharist and how it is especially consecrated and performed through the words of the Lord (Of the holy mystery of the assembly and the Eucharist — the mysteries are consecrated, others being different among different

F. 85. peoples); Christian Questions to the Greeks (The title in the upper margin was added by a later hand (What He wills is: namely, if God should not will it — f. 97, according to the blessed word of the one who answered)).

F. 97–190 v vacant.

F. 101. From Chrysostom, from his works on false teachers. — Excerpta ex Io. Chrysostomo de pseudodidascalis.

F. 107. Confession of John of Damascus for eliciting sorrow for sins. The title is given in the table of contents of the book, written in Latin, p. 1v. On

nF. 144. the authority of the Pope, in the form of question and answer. We read the title on the tablet which N. della Torre f. V wrote; the tablet inscribed in Latin on f. 1V exhibits: "De potestate Papae, interrogationes et responsiones." — (The Pope, as successor of the apostle Peter, as the aforementioned disciple did not rightly do, strangling). End.

F. 123-126. Certain excerpts from sacred writers; the last fragment from Athanasius.

F. 127. From Hippolytus of Thebes, from his chronicle compilation, concerning the holy Mother of God.

F. 133. On astronomy [The title was added in the upper margin by a later hand] (Know, O man who chances upon this, this tablet, that God, the maker of all things, made visible and invisible things and created beings to be under His authority. Together with all these, He placed in the firmament of heaven, along with the innumerable stars, also seven great stars called planets, and as many things as are for their benefit. There are also twelve other stars, which are called signs of the zodiac, and again return to the first cycle).

F. 133v. The moon ascends; its cycle is up to nineteen and then years it returns; and you say: the first in of indictions (sic): 2nd, 3rd, 4th.

F. 134. And first concerning the seven stars of the planets, and then also concerning the following other fixed stars, we shall speak of their activities and properties; and Saturn the planet remains in each sign for two and a half complete years. And the Moon [sign of the Moon], the lower and nearest to the earth, remains in each individual sign for 27 days and two hours and

στιγμὰς ψϛγ' · ὁ οἶκος αὐτῆς ἐστι Καρκίνος [signum Cancri]

F. 134v. *Ἀγαθοὶ* [signa Iovis, Veneris et Mercurii]. *Οὐκ ἀγαθοὶ* [signa Martis Saturni]. *Οὔτ' ἀγαθοὶ, οὔτε ἐναντίοι* [signa Solis et Lunae]. (*Ἐὰν τὰ ζῴδια εἰσὶν ἀγαθὰ καὶ οἱ πλανῆται ἀγαθοὶ — καὶ ὅσα μέσα ζῴδια, μέσοι καὶ οἱ πλανῆται εἰσίν*).

Ὁ Κρόνος [signum Saturni] *ἐστὶ τῇ φύσει ξηρὸς καὶ ὑγρὸς καὶ διέπει τὸ σάββατον — τὸν Δεκέμβριον μῆνα ἐν ἡμέρᾳ α' καὶ β' καὶ γ' ἔστι παρατηρήσιμος, καὶ ἄλλον, τὸν Ὑδροχόον, ἤτοι τὸν Ἰανουάριον, εἰς ϛ' καὶ ζ'*). — Edetur in appendice.

F. 136v. *Περὶ τοῦ πλανήτου Διός.* — F. 137. *Περὶ τοῦ πλανήτου Ἄρεως*—F. 138v. *Περὶ τοῦ πλανήτου. Ἡλίου.*— Edentur ibidem.

F. 139. *Λύσις καὶ ἑρμηνεία, τῶν παραβολῶν τοῦ ἁγίου εὐαγγελίου.*
F. 148 vacat.
F. 148v. Quinque ll. conscribillavit quidam.
F. 149. *Ἀριστοτέλους περὶ ἀρετῶν.* — Excerpta et *ἀνακεφαλαίωσις.*
F. 154v vacat.
F. 155. *Μέθοδος σὺν Θεῷ ἁγίῳ συνεργοῦσα εἴς τε τὴν τῶν πασχαλίων εὕρεσιν καὶ τὴν τῆς ἀποκρέου ὡσαύτως καὶ εἰς τὴν ἀρχὴν μηναίαν ἑνὸς ἑκάστου μηνός, ἐν ὁποίᾳ ἡμέρᾳ τῆς εὐδομάδος τυγχάνει γενέσται* (sic) *τὴν ἔναρξιν αὐτοῦ, πρὸς δὲ τούτοις καὶ τὴν ἡμερῶν εὕρεσιν τῆς σελήνης* (*Δεῖ γινώσκειν τὸν ἐντυγχάνοντα — τὰ δηλωθησόμενα ὡς ἐν ἐπιτόμῳ*).
F. 157v. Mensium epactarum tabula.
F. 158. *Κύκλου Ἡλίου* tabula.
F. 158v. Dierum et mensium tabula imperfecta.
F. 159. Excerpta ex Aristotelis *Περὶ ψυχῆς.* — Expl. F. 160.
F. 160v vacat.

31. Cod. Scorialensis IV. Ω. 23 (erat IV. Θ. 2 ; IIII. Γ. 7) ; chart., saec. XVI, Diassorini manu exaratus ; ff. 114 + XII ; cm. 20,3 × 13 ; ligno et « velluto » viridi compactus ; liber elegantissimus. —Liber hic non est *Pediasimi* codex, de quo agit Turriani *Catalogus* (I. X. 16), f. 32, nam hic recensetur *Γεωμετρία ἐν φύλλῳ* ; codex autem, de quo in eodem *Catalogo*, f. 33 (*Γεωμετρία ἐν δ^ω*) nunc est II. Σ. 1 Codex hic igitur in Scorialensem pervenit Bibliothecam, cum iam Turriani *Catalogus* perfectus esset. At de eo non silet Turriani *Index alphabeticus* (I. X. 18), f. 144v-145v : *Ἰωάννου τοῦ Πεδιασήμου Ἐξήγησις μερικὴ εἰς τὸ τοῦ Κλεομήδους σαφηνείας δεόμενα*, IV. B.

for a moment her house is Cancer (signum Cancri]nF. 134. Good signa Iovis, Veneris et Mercurii]. Nor good signa Martis Saturni]. Neither good, nor antioinsigna Solis et Lunae]. ('If the signs are good and the planets are good and whatever signs, means, and the wandering ones).

Saturn signum Satumi] is by nature dry and moist and governs Saturday — the month of December on the 1st, 2nd, and 3rd day it is observable, and another, Aquarius, that is January, on the 6th and 7th). — Edetur in appendice.

F. 136. On the planet Jupiter. - F. 137. On the planet Mars - F. 138. On the planet Sun - Edentur ibidem.

F. 139. Exposition and interpretation of the parables of the holy gospel.
F. 148 vacat.
F. 148. Quinque ll. conscribillavit quidam.
E. 149. Aristotle's On Virtues. -- Excerpts and summary
asis.
F. 154v nvacat.
F. 155. A method, with the help of the Holy God, for finding the dates of Easter and likewise of Cheesefare Sunday, and for [determining] the monthly beginning of each month, on which day of the week it happens to fall at its start, and in addition to these, also for finding the days of the moon (The reader must know — the things that will be indicated in summary form).

F. 157. Table of monthly epacts.
C. 158. Table of the Solar Cycle.
F. 158. Table of days and months, incomplete.
F. 159. Excerpts from Aristotle's Περὶ ψυχῆς. — Expl. F. 160.
nF. 160 vacat.

31. Cod. Scorialensis IV. Q. 23 (was IV. 6. 2; IIII. F. 7); paper, 16th century, written by the hand of Diassorinus; ff. 114 +XII; cm. 20.3 × 13; bound in wood and green "velluto": a most elegant book. -This book is not the codex of Pediasimus, about which Turrianus's Catalogue (I. X. 16), f. 32, treats, for there is listed Γεωμετρία ἐν φύλλῳ; the codex, however, which is treated in the same Catalogue, f. 33 (Γεωμετρία ἐν δω) is now II. Σ. 1. This codex therefore came into the Scorial Library when Turrianus's Catalogue had already been completed. Yet Turrianus's alphabetical Index (I. X. 18), f. 144-145 does not pass over it in silence: Ἰωάννου τοῦ Πεδιασήμου Ἐξήγησις μερικὴ εἰς τὸ τοῦ Κλεομήδους σαφηνείας δεόμενα, N. B.

19 ; IV. Γ. 7 ; IV. Θ. 2 ; I. Z. 4 ; II. Z. 3 ; III. Θ. 10 ; II. Λ. 7.10. — Cf. MILLER, *Catalogue*, p. 495.

F. 1 Index graecus, Turriani manu exaratus, sed crassioribus calami ductibus ; et index latinus eius manu exaratus quae in *Indice alphabetico* (I. X. = 8) latinas paginas scripsit.

F. 1v. Litteris rubris : *Εἰς τὸν περιφανέστατον καὶ σοφώτατον ἄνδρα τὸν ἀπὸ τῶν μυστηρίων τοῦ ἀηττήτου βασιλέως τῶν Βρεττανῶν κύριον Γονζάλον Περέτιον.*
Sequitur epigramma (primi et secundi versus prima littera aurea) :

Καὶ τόδε τῆς πραπίδος πυκινόφρονος ἄξιον ἐστί,
Γόνζαλ' ἐπιστήμων τῶν κυκλικῶν θεμάτων ·
ἔμπης βαιὸν ἔνεστι, χάρις δὲ μικροῖσιν ὀπηδεῖ,
εἰ λόγος ὠγυγίων νητρεκέως τόδ' ἔφη ·
σὴ δ' ἀγανοφροσύνη καίπερ μικρὸν οὐ παραθρήσει
εἰδυῖα ὡς ξενίην οὐ μετρέει ποσότης.

F. 2. « Stemma » familiae Peretianae (arbor, aquila, turris, tabula lusonia), cui superimposita sunt verba : IN SILENTIO ET SPE ».

Τοῦ σοφωτάτου καὶ λογιωτάτου Ἰωάννου διακόνου τοῦ Πεδιασίμου, καὶ χαρτοφύλακος τῆς πρώτης Ἰουστινιανῆς καὶ πάσης Βουλγαρίας ἐξήγησις μερικὴ εἰς τὰ τοῦ Κλεομήδους σαφηνείας δεόμενα.

F. 2v. *Εἰς τὴν ἐπιγραφὴν Κλεομήδους ἔχουσαν οὕτως · Κυκλικῆς θεωρίας μετεώρων πρῶτον (Κυκλικῆς μὲν εἴρηται, διότι εἰσὶ* — fol. 114 *κατὰ τὸ δέκατον αὐτοῦ βιβλίον).* — Cf. supra cod. 18, f. 1.

F. 115 sqq. vacant et numeris carent.

32. Cod. Scorialensis IV. Ω. 29 (erat IV. Θ. 10 ; V. Γ. 30) chart. saec. XVI ; ff. III+110+II ; cm. 18,6 × 14,5. — Turriani *catalog.* (I. X. 18), f. 37v : *Νικηφόρου τοῦ Βλεμμίδου γεωγραφία συνοπτική*, praeterea nihil. Turriani autem *Ind. Alphabet.* (I. X. 18), f. 237v : *Νικηφόρου τοῦ Βλεμμίδου Γεωγραφία συνοπτική*, V. Γ. 19 ; IV. Θ. 10 : *Ἱστορία περὶ τῆς γῆς ἐν συνόψει πρός τινα βασιλέα ὀρθόδοξον*, V. Γ. 19 ; IV. Θ. 10. ; et f. 134v : *Ἰωάννου μοναχοῦ τοῦ πρεσβυτέρου τοῦ Δαμασκηνοῦ... Περὶ φωτός, πυρός, φωστήρων, ἡλίου τε καὶ σελήνης καὶ ἀστέρων*, V. Γ. 19. *Περὶ οὐρανοῦ*, V. Γ. 20. *Περὶ γῆς καὶ τῶν ἐξ αὐτῆς*, V. Γ. 20. De opusculis, seu capite *περὶ τοῦ ἀνθρώπου*, quod noster exhibet liber, ne verbum quidem. — Cf. MILLER, *Catalogue*, p. 49, 7.

19 ; IV. f. 7 ; IV. . 2 ; I. Z. 4 ; II. Z. 3 ; III. O. 10 ; II. A. 7.10. -nCf. MILLER, Catalogue, p. 495.

F. 1 Greek index, written by Turrianus's hand, but with thicker pen strokes; and a Latin index written by the same hand that wrote the Latin pages in the Alphabetical Index (I. X. 8).

F. 1v. In red letters: To the most illustrious and most learned man, one of the mysteries of the invincible king of the Britons, Lord Gonzalo Pérez.

The following epigram appears (the first letter of the first and second verses is gilded):

This too is worthy of a prudent and thoughtful mind,
Gonzal, learned in the cyclic themes;
Yet there is something small within it, and grace attends small things,
if the account of ancient matters has stated this accurately;
but your gentle spirit, though the matter be small, will not overlook it,
knowing that quantity does not measure hospitality.

F. 2. • "Stemma" of the Peretian family (tree, eagle, tower, gaming table), above which are placed the words: IN SILENTIO ET SPE A.

F. 2v. A partial commentary by the most wise and most learned John the Deacon Pediasimos, chartophylax of the First Justiniana and all of Bulgaria, on the passages of Cleomedes requiring clarification, On the title of Cleomedes, which reads as follows: On the Cyclic Theory of Celestial Phenomena, Book One (It is called "Cyclic" because they [illegible] are fol. 114 according to his tenth book). — Cf. above cod. 18, f. 1.

F. 115 sqq. are blank and lack numbering.

32. Cod. Scorialensis IV. Ω. 29 (formerly IV. Θ. 10; V. Γ. 30), paper, 16th century; ff. III+110+11; cm. 18.6 × 14.5. — Turriani catalog. (I. X. 18), l. 37: Nikephoros Blemmydes, Concise Geography, nothing else. But Turriani Ind. Alphabet. (I. X. 18), f. 237v: Nikephoros Blemmydes, Concise Geography, V. Γ'. 19; IV. Θ. 10: History of the Earth in Summary for an Orthodox Emperor, V. Γ'. 19; IV. Θ. 10.; and l. 134v: John the Monk, the Presbyter of Damascus... On Light, Fire, Luminaries, the Sun and Moon and Stars, V. Γ'. 19. On Heaven, V. Γ. 20. On the Earth and Its Products, V. Γ. 20. Concerning the short works, or the chapter On Man, which our book contains, not a single word. Cf. MILLER, Catalogue, p. 49, 7.

F. I-IIv vacant ; sed in summo f. IIv est numerus « 29 ». — F. III. Index graecus Turriani manu exaratus sed crassioribus calami ductibus ; et index latinus a Turrianei *Indicis alphabetici* (I. X. 18) scriba exaratus.

F. 1. *Γεωγραφία. Νικηφόρου τοῦ Βλεμμίδους γεωγραφία συνοπτική (Βουλόμενος δὴ ὡς ἐν συντόμῳ πᾶσαν τὴν οἰκουμένην ζωγραφῆσαι — ἀντάξιος ἡ ἀμοιβή).*

F. 57v. *Ἑτέρα ἱστορία περὶ τῆς γῆς ἐν συνόψει Νικηφόρου τοῦ Βλεμμίδους πρός τινα βασιλέα ὀρθόδοξον (Ἡ γῆ τὴν μέσην τοῦ παντὸς ἔλαχεν χώραν — τὸ δὲ πλάτος σταδίων μυριάδων δώδεκα ἥμισυ).*

F. 66v. *Ἰωάννου Λαμασκηνοῦ περὶ φωτός, πυρός, φωστήρων, ἡλίου τε καὶ σελήνης καὶ ἀστέρων (Τὸ πῦρ ἐν τῶν τεσσάρων στοιχείων ἐστὶ κοῦφον καὶ ἀνωφερές — παρέρχεται ἡ σελήνη ἕκαστον ζῴδιον).* — F. 69v : *Περὶ τῶν ὀνομάτων τῶν δώδεκα πλανητῶν*—F. 74 : *Περὶ τῶν ὀνομάτων τῶν ιβ' ζῳδίων.* — F. 81 : Duodecim signorum schemata ; planetarum schemata.

F. 82. *Τοῦ αὐτοῦ περὶ οὐρανοῦ (Οὐρανός ἐστι περιοχὴ ὁρατῶν τε καὶ ἀοράτων κτισμάτων — ὡς ἀριστοτέχνην δοξάζομεν).*

F. 89v. *Τοῦ αὐτοῦ περὶ γῆς (Ἡ γῆ ἐκ τῶν τεσσάρων στοιχείων ἐστί — εὐχαριστίας ἐφίκοιτο τοῦ δωτῆρος τῶν τοιούτων ἀγαθῶν).*

F. 94v. *Τοῦ αὐτοῦ περὶ παραδείσου (Ἐπειδὴ δὲ ἔμελλεν ὁ Θεὸς ἐξ ὁρατῆς καὶ ἀοράτου κτίσεως πλαστουργεῖν τὸν ἄνθρωπον — ἐν μετουσίᾳ γενόμενον).*—De hoc capite silet index codici praemissus.

F. 102. *Τοῦ αὐτοῦ περὶ τοῦ ἀνθρώπου (Οὕτω μὲν οὖν τὴν νοητὴν οὐσίαν ὑπεστήσατο ὁ Θεὸς —ἢ τὸ δοκοῦν ἀγαθὸν εἴπομεν ὁμοίως κακόν).*

F. I-II are blank; but at the top of f. II the number "29" is written. — F. III. A Greek index written in Turrianus's hand but with thicker pen strokes; and a Latin index written by the scribe of the Turrianus Alphabetical Index (1. X. 18).

F. 1. Geography. The synoptic geography of Nikephoros Blemmydes (Βουλόμενος δὴ ὡς ἐν συντόμῳ πᾶσαν τὴν οἰκουμένην ζωγραφήσαι — ἀντάξιος ἡ ἀμοιβή).

F. 57. Another account concerning the earth in summary by Nikephoros Blemmydes addressed to a certain orthodox emperor (Ἡ γῆ τὴν μέσην τοῦ παντὸς ἔλαχεν χώραν τὸ δὲ πλάτος σταδίων μυριάδων δώδεκα ἥμισυ).

F. 66v. John of Damascus on light, fire, luminaries, the sun and moon and stars (Τὸ πῦρ ἐν τῶν τεσσάρων στοιχείων ἐστὶ κούφον καὶ ἀνωφερές — παρέρχεται ἡ σελήνη ἕκαστον ζῴδιον). — F. 694: On the names of the twelve planets. — F. 74: On the names of the twelve signs of the zodiac. F. 81: Diagrams of the twelve signs; diagrams of the planets.

F. 82. By the same author, on heaven (Οὐρανός ἐστι περιοχή ὁρατῶν τε καὶ ἀοράτων κτισμάτων — ὡς ἀριστοτέχνην δοξάζομεν).

F. 89. By the same author, on the earth (Ἡ γῆ ἐκ τῶν τεσσάρων στοιχείων ἐστί — εὐχαριστίας ἐφίκοιτο τοῦ σωτῆρος τῶν such good things).

F. 94v. By the same author, On Paradise (Since God was about to fashion man from visible and invisible creation, having come into participation). The index prefixed to the codex is silent on this chapter.

F. 102. By the same author, On Man (Thus indeed the God established an intelligible substance or what seems good we likewise called evil).

CODICES MATRITENSES

MADRID CODICES

CODICES MATRITENSES

I. BIBLIOTHECA NATIONIS

33. Cod. Matritensis Bibl. Nat. 4612 (fuit LXXX et N, 80) ; chartac. saec. XV, ff. II +122 ; cm. 21—14,8. F. 1 adiectum est a bibliopega, sicut ff. 120-123. — Partim manu Constantini Lascaris (ff. 71-93v, 118-119v), partim Michaelis Suliardi (ff. 3-60v), partim tertia manu (ff. 91-115v). — Cf. IRIARTE, *Regiae bibliothecae Matritensis codices Graeci manuscripti*, 1769, p. 294.

F. 2. Index, manu Constantini Lascaris. — *Τάδε περιέχεται ἐνταῦθα.* | *Δημητρίου φαληρέως περὶ ἑρμηνείας.* | *Ἀριστοτέλους περὶ ποιητικῆς.* | *Λύσεις τινὲς τοῦ Πλήθωνος εἰς ἀπορίας τοῦ Βησσαρίωνος.* | *Γεμίνου εἰσαγωγὴ εἰς τὰ φαινόμενα.* «*Rhetorica Demetrii philosophi*».

F. 2v vacat.

F. 3. *Δημητρίου Φαληρέως περὶ ἑρμηνείας, ὅ ἐστι περὶ φράσεως (Ὥσπερ ἡ ποίησις διαιρεῖται τοῖς μέτροις — παράκειται δέ πως ἀλλήλοις ταῦτα ἀμφότερα). Τέλος περὶ ἑρμηνείας Δημητρίου Φαληρέως.*

F. 35v vacat.

F. 36. *Ἀριστοτέλους περὶ ποιητικῆς (Περὶ ποιητικῆς αὐτῆς τε καὶ τῶν εἰδῶν αὐτῆς — καὶ περὶ ἐπιτιμήσεων καὶ λύσεων εἰρήσθω τοσαῦτα). Τέλος. Μιχαὴλ Σουλιάρδ(ος) ἔγρ(α)ψ(ε).*

F. 60-60v vacant.

F. 61. *Τοῦ καρδηναλίου κυρίου Βησσαρίωνος ζητήματα πρὸς τὸν Πλήθωνα (Κοινῆς πᾶσιν ἐνεσπαρμένης εὐνοίας καὶ ταύτης ἀληθεστάτης — καὶ μεγάλων ἀποριῶν ἀπαλλάξει).*

F. 63v. *Ὁ Πλήθων τῷ Βησσαρίωνι, πῶς οὐκ ἐν πᾶσι συμφωνοῦσιν ἀλλήλοις οἱ εἰρημένοι φιλόσοφοι (Οὐ πάντα οἴεσθαι χρὴ τοὺς ἄνδρας τούτους — ἱκανὰ δὴ ἀνδρὶ οἵῳπερ σοί).*

F. 67v. *Γεώργιος ὁ Γεμιστὸς τῷ αἰδεσιμοτάτῳ καρδηναλίῳ (Ἐπειδὴ καὶ μαρτυριῶν δέη πρὸς τὰ προγεγραμμένα σοι — τοῦ τοιούτου θεωρήματος συμβαλλομένου).*—Vacat dimidia pagina.

F. 69v-70v vacant.

MADRID CODICES

I. NATIONAL LIBRARY

33. Cod. Matritensis Bibl. Nat. 4612 (formerly LXXX and N, 80); paper, 15th century, ff. 11 + 122; cm. 21–14.8. F. 1 was added by the bookbinder, as were ff. 120–123. Partly in the hand of Constantine Lascaris (ff. 71–93v, 118–119), partly of Michael Suliardus (ff. 3–60), partly in a third hand (ff. 91–115v). Cf. IRIARTE, Regiae bibliothecae Matritensis codices Graeci manuscripti, 1769, p. 214.

F. 2. Index, in the hand of Constantine Lascaris. Τάδε περιέχεται ἐν ταῦθα. | Δημητρίου φαληρέως περὶ ἑρμηνείας. | Αριστο τέλους περὶ ποιητικής. Λύσεις τινὲς τοῦ Πλήθωνος εἰς απορίας τοῦ Βησσαρίωνος. | Γεμίνου εἰσαγωγὴ εἰς τὰ φαινόμενα. «Rhetorica Demetrii philosophi».

F. 20 vacant.

F. 3. Dimitriou Falireos about interpretation, which is about phrasing (As poetry is divided into measures - it is not true that both of these are different). End of interpretation by Dimitrios Falireos.

F. 35 v vacant.

F. 36. Ἀριστοτέλους περί ποιητικῆς (Περὶ ποιητικῆς αὐ τῆς τε καὶ τῶν εἰδῶν αὐτῆς καὶ περὶ ἐπιτιμήσεων καὶ λύσεων εἰρήσθω τοσαῦτα). End, written by Michael Souliardos.

F. 60–60 v vacant.

F. 61. The questions of Cardinal Lord Bessarion to Plethon (Κοινῆς πᾶσιν ἐνεσπαρμένης εὐνοίας καὶ ταύ της αληθεστάτης – καὶ μεγάλων ἀποριῶν ἀπαλλάξει). F. 63. Plethon to Bessarion, on how the aforementioned philosophers do not agree with one another in all things (Οὐ πάντα οἴεσθαι χρὴ τοὺς ἄνδρας τούτους – ἱκανὰ δὴ ἀνδρὶ οἵῳπερ σοί).

F. 67v. Georgios Gemistos to the most reverend cardinal (Since testimonies are also needed for what has been written above for you concerning such a theorem as this one contributing). — Vacat dimidia pagina.

F. 69v-70v vacant.

F. 71. *Γεμίνου εἰσαγωγὴ εἰς τὰ φαινόμενα (Ὁ τῶν ζῳδίων κύκλος διαιρεῖται εἰς μέρη δώδεκα καὶ κελεῖται κοινως — τοῖς ὡρολογίοις τὰς αὐτὰς γράφει γραμμάς)* — Cf. Gemini *Elementa*, ed. Manitius, p. xv, et capp. 1-2.

F. 77v. *Περὶ τῶν κατεστηριγμένων ζῳδίων (Τὰ κατεστηριγμένα ζῴδια διαιρεῖται εἰς μέρη τρία — ἀπὸ τοῦ ὁρίζοντος μετεωρισμὸς φαίνεται).* = Gemini cap. 3.

F. 78v. *Περὶ ἄξονος καὶ πόλου (Τοῦ δὲ κόσμου σφαιροειδοῦς ὑπάρχοντος, ἄξων καλεῖται — ὅπου οἱ δύο πόλοι ὁμοίως ἐπὶ τοῦ ὁρίζοντος κεῖνται).* = Cap. 4.

F. 79. *Περὶ τῶν κύκλων τῆς σφαίρας (Τῶν δὲ ἐν τῇ σφαίρᾳ κύκλων — μεσημβρινὸς καὶ ὁ τοῦ γάλακτος).* = Cap. 5.

F. 85. *Περὶ ἡμέρας καὶ νυκτὸς (Ἡμέρα μὲν λέγεται διχῶς — ἐν πλείστῳ χρόνῳ δύνει).* = Capp. 6-7.

F. 92. *Περὶ μηνῶν (Μήν ἐστι χρόνος ἀπὸ συνόδου ἐπὶ σύνοδον — οὔτε γὰρ τοὺς ἐνιαυτοὺς ἄγουσι καθ' ἥλιον οὔτε τοὺς μῆνας).* Vacat dein dimidia pagina. = Cap. 8.

F. 94. Sine titulo. (*Τριακονθημέρους ἤγον. τοὺς δὲ ἐμβολίμους παρ' ἐνιαυτόν. ταχέως δ' ἐπὶ τοῦ φαινομένου ἐλεγχομένης τῆς ἀληθείας — ὅπερ συμβαίνει τῇ τριακάδι).* = Cap. 9.

F. 95. *Περὶ ἐκλείψεως ἡλίου (Αἱ τοῦ ἡλίου ἐκλείψεις γίνονται κατ' ἐπιπρόσθησιν — καὶ ἐν τἄλλαις ἡμέραις οὐ γίνονται αἱ τῆς Σελήνης ἐκλείψεις, πλὴν ἐν τῇ διχομηνίᾳ).* = Cap. 10-11.

F. 100. *Ὅτι τὴν ἐναντίαν τῷ κόσμῳ κίνησιν οἱ πλανῆται κινοῦνται (Ὁ κόσμος κινεῖται φορὰν ἐγκύκλιον ἀπ' ἀνατολῆς ἐπὶ δύσιν — διαφόρους συμβέβηκε τὰς μεταβάσεις γίνεσθαι).* = Cap. 12.

F. 102v. *Περὶ ἀνατολῶν καὶ ἐπιτολῶν τῶν ἀστέρων (Ὁ κόσμος κινούμενος ἀπὸ ἀνατολῆς ἐπὶ δύσιν — καὶ τὰ περὶ τὰς ἀνατολὰς καὶ περὶ τὰς δύσεις).* = Capp. 13-14.

F. 105v. *Περὶ τῶν ἐν γῇ σφαιρῶν ζωνῶν* [sic] *(Ἡ τῆς συμπάσης γῆς ἐπιφάνεια σφαιροειδὴς ὑπάρχουσα — ἐπὶ δὲ τὸ πλάτος ὡς ἔγγιστα τὸ ἥμισυ).* = Cap 15.

F. 106. *<Περὶ οἰκήσεων>. (Τῶν δ' ἐπὶ γῆς κατοικούντων οἱ μὲν λέγονται σύνοικοι — οἵτινες ὑπὸ τοὺς τροπικοὺς κύκλους κεῖνται).* =Cap. 16.

F. 109v. *Περὶ ἐπισημασιῶν τῶν χρόνων (Ὁ περὶ ἐπισημασιῶν λόγος παρὰ μὲν τοῖς ἰδιώταις ἀλλοίαν ἔχει διάληψιν —*

F. 71. Geminus' introduction to the phenomena (The circle of the zodiac is divided into twelve parts and is commonly called the same lines as the horologes write) — Cf. Gemini Elementa, ed. Manitius, p. xv, et capp. 1-2.

F. 77. On the fixed zodiac signs (The fixed zodiac signs are divided into three parts from the hori zon, the rising appears). = Gemini cap. 3.

F. 78. On the axis and the pole (Since the world is spherical, the axis is called where the two poles lie in the same way on the horizon). = Cap.

F. 79. 4.n About the circles of the sphere (And in the sphere the circles of the meridian and the milk). = Cap. 5. Day

F. 85. and night (Day is called a day because it sets most — of the time). - Capp. 6-7.

F. 92. About months (It is not a time from synod to synod, because not even the nyavtoes agusi every sun or month). Vacat dein dimidia pagina.===Cap. 8.

F. 94. nSine title. (Triakonthimerus ieno. And those who were inoculated in spite of themselves. quickly d' on the phenomenon of controlled truth about what happens in the

F. 95. triad). Cap. 9. About the eclipse of the sun (Eclipses of the sun occur in addition and on other days they do not occur- lunar eclipses occur, except at the full moon). Cap. 10-11.

E. 100. That the planets move in a direction opposite to the cosmos (The cosmos moves in a circular motion from east to west the transitions have turned out to be different to occur). Cap. 12.

F. 1029. On the risings and settings of the stars (The cosmos moving from east to west — and the matters concerning the risings and the settings). = Capp. 13-14.

Γ. 105. On the spherical zones of the earth [sic] (The surface of the entire earth, being spherical upon the latitude approximately one half). Cap. 15.

F. 106. < On Habitations>. (Of those dwelling upon the earth, those circles are called synoikoi who lie beneath the tropical circles). ===Cap. 16.

Γ. 109. On the Significations of Times (The discourse on significations has a different interpretation among laymen

τούτοις δὲ τοῖς σημείοις καὶ ὁ Ἀριστοτέλης ὁ φιλόσοφος κέχρηται καὶ Εὔδοξος καὶ ἕτεροι πλείονες τῶν ἀστρολόγων). = Cap. 17.

F. 114. <Sine titulo>. (*Ἐξελιγμός ἐστι χρόνος ἐλάχιστος περιέχων ὅλους μῆνας καὶ ὅλας ἡμέρας ἡ δὲ μέση ὡς εἴρηται μοιρῶν ιγ' η' λε'', ἡ δὲ μεγίστη ιε' ιδ'. λε''*). = Cap. 18.

F. 116-117v vacant.

F. 118. <Sine titulo> (*Ἀστρονομία ἐστὶν ἐπιστήμη περὶ ποσὸν καταγινομένη συνεχὲς καὶ κινούμενον τοῖς τῶν ἀστέρων πλανήταις* — expl. f. 119v *καὶ μετὰ τὴν ἄνοδον ἅπαξ ὑποποδίζουσι*).

34. Cod. Matritensis Biblioth. Nationis 4616 (erat LXXXIV, N. 84) ; chartac., saec. XV ; ff. IIII +246 +II ; cm. 20,7—13,7 Cf. IRIARTE, p. 321 sqq. F. IIIIv : *ια' κύκλος νῦν ἐστὶν ὁ τῆς σελήνης μηνὸς Μαρτίου ἰνδ. ζ' ἔτει ,ςϡπβ'* (= 1474). Constantinus Lascaris scripsit ff. 1-54 ; 96v-120v ; 123v ; 130v-211v : manus paulo antiquior exaravit ff. 66-96 ; 121-123 ; 124-129v.

F. I-IIv vacant. — F. III. Libri tabula. — F. IIIv-IIII vacant.

F. 1. *Εἰ θέλεις εὑρεῖν γένναν ἢ ἀπόχυσιν τῆς Σελήνης ἢ ποσότητα ἡμερῶν — ὁ δὲ ποσὸς κυρίως ἡμέραι κθ' ς'' εἰσίν, εἰ καὶ λ' λέγονται.*

Λεῖ σε γινώσκειν ὅτι ἡ ἴνδικτος ἄρχεται σεπτεμβρίου α' — καὶ ὅσα ἐναπομένουσι κάτω δηλοῦσιν τὸν κύκλον αὐτῆς.

Ὁ δὲ βίσεκτος ἤγουν ἐμβόλιμος ἄρχεται φευρουαρίου α' — ἄλλοτε δὲ μὴ ὄντος δισέκτου (sic) *κα'.*

Εἰ θέλεις εὑρεῖν τὸ θεμέλιον τῆς Σελήνης ἐνδεκαπλασίασον τὸν ἐνεστῶτα κύκλον αὐτῆς — τῇ α' τοῦ ἰανουαρίου μηνός.

Ὡσαύτως εἰ θέλεις γνῶναι καὶ πόσων ἡμερῶν ἐστι κράτησον τὸ θεμέλιον τῆς Σελήνης τὰς ἡμέρας τοῦ φέγγους.

F. 1v. *Τὰ θεμέλια τοῦ φέγγους μετὰ τοῦ κύκλου τῆς Σελήνης ταῦτά εἰσι* — Sequitur tabula (duae ll.).

Ὁ πρῶτος κύκλος τῆς Σελήνης ἔχει θεμέλιον ια' — καὶ οὐ σφάλλεις καθὼς καὶ ἀνωτέρω ἔφην σοι.

Περὶ τῶν ἡμερῶν τοῦ φέγγους (*Εἰ θέλεις γνῶναι πόσον*

and these signs were also used by Aristotle the philosopher, and Eudoxus, and several others among the astrologers). = Cap. 17.

F. 114. <Sine titulo>. (Exeligmos is the smallest period of time encompassing having all months and all days, the mean, as stated, is 13° 35', and the greatest is 15° 14' 35'').
= Cap. 18.

F. 116-117v vacant.

F. 118. <Sine titulo> ('Astronomy is the science of constant and moving quantities of the stars you wander expl. f. 119 and after the ascent they fail again).

34. Cod. Matritensis Biblioth. Nationis 4616 (was LXXXIV, N. 84); paper, 15th century; ff. IIII +246 +11; cm. 20.7–13.7 Cf. Iriarte, p. 321–344.

F. PP: the 11th cycle is now that of the lunar month of March, indiction 7, year 82 (= 1474). Constantinus Lascaris wrote ff. 1-54; 96-120, 123, 130-211v: a hand somewhat older wrote ff. 66-96; 121-123; 124-129.

F. 1-1 Iv blank. F. III. Table of the book. F. III-IIII blank.

F. 1. F. III. Table of the book. F. III-IIII blank.

If you wish to find the birth or outpouring of the Moon or the number of days — and the number properly is 29 days and a sixth. even if 30 are said.

You must know that the indiction begins in September 1st and whatever remains below indicates the cycle of it.

The bissextile, that is, the intercalary day, begins on the 1st of February, but at other times when there is no bissextile, on the 21st.

If you wish to find the foundation of the Moon, multiply its current cycle by eleven. On the 1st of the Of the month of January.

Likewise, if you also wish to know how many days it is, retain the foundation of the Moon for the days of the light.

F. 1v. The foundations of the light together with the cycle of the Moon are as follows; Sequitur tabula (duae II.).

The first cycle of the Moon has a foundation of 11 and you will not err, just as I told you above.

On the days of the moon's light (If you wish to know how many

(sic) *ἡμερῶν ἐστι τὸ φέγγος, γνῶθι ὁποῖον θεμέλιον ἔχεις — καθῶς καὶ προέφην σοι).*

Εἰ θέλεις γνῶναι πόσας ὥρας λάμπει ἡ Σελήνη — καὶ ἔστι μιᾶς καὶ ἡμίσεως ὥρας καὶ ι' ὡρῶν.

F. 2. *Περὶ τοῦ πάσχα. μέθοδος δι' ἧς μέλλεις εὑρεῖν τὸ νομικὸν φάσκα* [sic] *(Κράτησον τὸν κύκλον τῆς Σελήνης οἷος ἐστὶ — ἐκεῖ ἐστι τὸ νομικὸν φάσκα).*

Περὶ τοῦ ἐν ποίᾳ ἡμέρᾳ τυγχάνει τὸ νομικὸν φάσκα (Κράτησον τὸν κύκλον τοῦ Ἡλίου οἷός ἐστιν — οὗ γὰρ περᾷ εἰς ἑτέραν κυριακήν).

Ἔτι ἰστέον σοι καὶ τοῦτο ὅτι εἰ μὲν εὕρῃς τὸ νομικὸν πάσχα ἐντὸς τῶν κ', μήν ἐστιν ἀπρίλλιος, εἰ δὲ ἐπάνω, μὴν μάρτιός ἐστι.

Ἔτι εἰδέναι χρὴ ὅτι εἰ μὲν τὸ ἡμέτερον πάσχα — ἐὰν ἐν μαρτίῳ μηνὶ τύχῃ τῶν χριστιανῶν πάσχα.

Εἰ δὲ θέλεις γνῶναι καὶ περὶ τῆς τεσσαρακοστῆς τῶν ἁγίων ἀποστόλων πόσας ἔχει ἡμέρας — καὶ ὅσαι εἰσὶν αὗται, τοσαῦται εἰσὶν καὶ αἱ ἡμέραι τῶν νηστειῶν.

Γινώσκειν δὲ δεῖ καὶ τοῦτο ὅτι τῶν ιβ' μηνῶν τὰ νυκτήμερα εἰσὶ τξε' ς'' ἡμέραι καὶ ῥοπαὶ σιγ 'ωα'.

[Ψ]*ῆφος σύντομος τῆς Σελήνης (Γίνωσκε ποῖος κύκλος ἐστὶ τῆς Σελήνης, καὶ κράτει τὰς ἐπακτὰς τοῦ κύκλου — καὶ τὰ κάτω τῶν λ' δηλοῦσι τὰς ἐπακτὰς τῆς Σελήνης ἐκείνου τοῦ ἔτους).*

[Π]*ερὶ τῶν ἐπακτῶν τοῦ Ἡλίου.* Titulo nihil additum est.

F. 3. [Ἡ] *Σελήνη λαμβάνει τοὺς πάντας σχηματισμοὺς δ' ἐν τῷ μηνιαίῳ χρόνῳ — ἐν τῇ αὐτῇ μοίρᾳ γίνονται, ὅπερ συμβαίνει τῇ λ'.*

F. 3v vacat.

F. 4. *Ἀριστοτέλους προβλήματα. ὅσα ἰατρικά. (Διὰ τί αἱ μεγάλαι ὑπερβολαὶ νοσώδεις; ἢ ὅτι ὑπέρβολον ἢ ἔλλειψιν ποιοῦσι — καὶ τὸ θερμὸν ἔξω τόπου περισπᾶται).* —Sunt problemata *α'-κθ'* : post haec verbum *ἔπεται*, deinde vacat dimidia pagina 11v.

F. 12. *Ὅσα βοηθικὰ πρὸς ἴασιν (Τίς καταπλάσματος ἀρετή;— νοτίδα γὰρ ξηραίνει).* — Sunt problemata *λ'-νζ'*.

F. 18v. *Ἀριστοτέλους φυσικὰ προβλήματα κατ' εἶδος συναγωγῆς· ὅσα περὶ ἱδρῶτα (Διὰ τί οὐδὲν συντείνουσι — ἔτι δὲ σαρκωδέστερά ἐστι τὰ περὶ τὸν νῶτον τῶν ἔμπροσθεν).* = *Problem.* B, p. 866 b, 8 ss.— Vacant novem partes f. 21

(sic) days the moon's light is, know what foundation you have,
as I have also told you beforehand).
If you wish to know how many hours the Moon shines, and
it is one and a half hours, and that of the hours.

F. 2. On Pascha. A method by which you are to find the legal
Pascha [sic] (Take the cycle of the Moon,
whatever it is — there is the legal Pascha).
On which day the legal Passover (Pascha) falls
(Hold the cycle of the Sun as it is
for it does
not pass into another Sunday).
You should also know this: that if you find the legal
Passover within the 20th, the month is April, but if above,
the month is March.
It is further necessary to know that if our Passover should
fall in the month of March, it is the Passover of the Christians.
If you also wish to know about the fast of the holy
Apostles, how many days it has — as many as those days are,
so many are also the days of the fasts.
One must also know this: that of the 12 months the day-and-night
periods are 365 and 7 days and moments 213 and 81.
[4]Brief calculation of the Moon (Know which cycle
of the Moon it is, and hold the epacts of the cycle —
and the numbers below 30 indicate the epacts of the Moon
for that year).
[On the Epacts of the Sun. Nothing has been added to the title.

F. 3. [The Moon receives all four configurations
in the monthly period, occurring in the same degree, which
befalls the 30th.

F. v vacant.

violence. 4. Problems of Aristotle. Those of a medical nature (Why are great
excesses disease-producing? Either because they produce excess or
deficiency, and heat is drawn outside its proper measure). --There
are prob- lems α'- χθ' : after these the word ἔπεται, then half of
page 11v is blank.

F. 12. Those helpful toward healing (What is the virtue of a poultice?- moist
For these things dry). - There are problems 2'-νζ".

F. 189. 'A ristotle's physical problems by collection of species;
those concerning sweat (Why do they contribute nothing yet
the parts around the back are more fleshy than the front).
= Problem. B, p. 866b, 8 ss.-- Nine sections of f. 21 are blank

et totum f. 21v. In f. 21 postremae duae ll. problematis *ιδ'* (?) scriptae sunt, quas sequitur vox *λείπ[ει]*.

F. 22. *Ἀριστοτέλους* (immo Alexandri) *περὶ ζῴων ἰδιότητος ἐπιγράφεται. προοίμιον (Οἱ μὲν πλεῖστοι τῶν παλαιοτέρων ἰατρῶν — τῶν παραπλησίων).* — Edidit Iriarte, p. 322-323. — Cf. supra cod. 20, f. 55.

F. 23. *Ἀριστοτελικῶν* [-ους superscr.] *ἰατρικῶν προβλημάτων καὶ φυσικῶν ἐκλογαί, τὸ γ' (Διὰ τί τῶν ἐν γάλακτι τρεφομένων ἀλεκτρυόνων — καὶ δυσηκοΐα καὶ δύσπνοια).*

F. 27. *Ἀριστοτέλους φυσικὰ προβλήματα· τοῦ δ' (Διὰ τί οἱ τὴν κάτω κοιλίαν ῥευματιζόμενοι— οὐ ταχὺ ὑπεξαγούσης τῆς ἕξεως εἰς τὰ ἄνω).* — Hic, f. 32v vacant duae ll.

F. 32v. *Διὰ τί οὐκ ἐν τοῖς ὀστώδεσι λεπτότεραι αἱ τρίχες — εὐθὺς συμβαίνει οὖν ἐξουρεῖν τὴν γονήν.* — Cf. supra cod. 20 f. 75.

F. 46v. *Ἀλεξάνδρου Ἀφροδισιέως προβλήματα φυσικά (Διὰ τί τοὺς ἀνθρώπους Ὅμηρος πολιοκροτάφους ἐκάλεσε; ὅτι ὡς ἐπὶ τὸ πλεῖστον ἐντεῦθεν αἱ πολιαὶ ἄρχονται — καὶ δάκνον αὐτὴν ἀνιᾷ).*

F. 55. *Ἐκ τῶν Κασίου ἰατροσοφιστοῦ (Διὰ τί ἡ ἐκ τῆς ἀνθρακιᾶς θέρμη ὡς ἐπίπαν κεφαλαλγίας ἐστὶ ποιητική, ἡ δὲ τῶν ξύλων οὐ τοιαύτη — γέγονεν ἀντὶ ἁλμυροῦ γλυκύ).*

F. 55v. *Αἱ ξηροτριβίαι στερεοῦσι τὴν σάρκα — καὶ πυκνουμένη στερεοῦται.*
Διὰ τί ὁ Ἥλιος τὸν μὲν κηρὸν καὶ τοῦλαιον λευκαίνει — τὴν δὲ σάρκα ἐπικαίει.
Διὰ τί μᾶλλον καίονται ὑπὸ τοῦ Ἡλίου οἱ καθεζόμενοι τῶν γυμναζομένων — οἱ δὲ καθεζόμενοι οὐ πάσχουσι τοῦτο.
Διὰ τί ὁ Ἥλιος ἐπικαίει, τὸ δὲ πῦρ οὔ — τὸ δὲ πῦρ οὔ.
Διὰ τί οἱ ἁλιεῖς καὶ πορφυρεῖς καὶ ἁπλῶς οἱ τὴν θάλασσαν ἐργαζόμενοι πυρροί εἰσι — πυρρότριχες καὶ λεπτότριχες.

F. 56. <De ventis; sine titulo>. *Ἔστι μέρος τοῦ οὐρανοῦ ἀνατολικὸν θερινόν, ἀνατολικὸν ἰσημερινόν, ἀνατολικὸν χειμερινόν· ἀλλ' ὁ μὲν Νότος κατὰ πρῶτον λόγον, ὁ δὲ Βορρᾶς κατὰ συμβεβηκός.*

F. 57-57v vacant.

F 58 *Ἐκ τοῦ Δαμασκίου περὶ τοῦ γεννητοῦ (Ὅτι διελέσθαι δεῖ τὰ τοῦ γεννητοῦ σημαινόμενα — εἰ γὰρ ἀνάγκη τῷ χρόνῳ συλλύεσθαι).*—Edidit Iriarte, p. 330-335. Post haec vacant f. 65 tres partes et f. 65v totum.

F. 66. *Πυθαγόρου φιλοσόφου λόγος τρίτος. κεφάλαια ιζ'*, Sequitur index. — Margini superiori Constantinus Lascaris adpinxit: *Ψευδεπίγραφον· Συμεὼν γὰρ τοῦ Σήθ ἔστιν, οὗ τὸ προοίμιον· ὁ μὲν Πλούταρχος, ὦ μέγιστε καὶ θειότατε βασιλεῦ... ὅπερ προιὼν εὑρήσεις καὶ ἀναγνοὺς τὰ δύο βιβλία ἐπάνιθι εἰς τόδε*

and the whole of f. 214. In f. 21 the last two lines of problem ιδ' (?) are written, followed by the word λείπει.

F. 22. Is titled Aristotle's (but rather Alexander's) On the Peculiarities of Animals. Proem (The majority of the earlier physicians – of similar things). --- Edited by Iriarte, p. 322- 323. – Cf. above cod. 20, f. 55[redacted].

F. 23. Selections from Aristotelian [-ous superscr.] medical and physical problems, the 3rd (Why among those nourished on milk, roosters — and hard of hearing and difficulty

F. 27. breathing). Aristotle's physical problems; the 4th (Why those suffering flux in the lower belly — the condition not quickly carrying it upward). Here, f. 32v, two lines are blank. F. 32. Why among the bony [parts] the hairs are not immediately thinner — it follows then that the seed is discharged in urination. — Cf. above cod. 20 f. 75. F. 46. Physical problems of Alexander of Aphrodisias (Why did Homer call men "grey-templed"? Because for the most part grey hair begins from there, and biting it causes distress).

F. 55. From Cassius the iatrosophist (Why does the heat from charcoal generally cause headaches, while that from wood does not — it has become sweet instead of [redacted]). G. 55. Dry rubbings firm the flesh — and being compressed it be [redacted]

comes solid.

Why does the Sun bleach wax and oil [redacted] the but scorches the flesh.

Why those who sit are burned more by the Sun than those who exercise, while those who sit do not suffer this.

Why the Sun scorches, but fire does not — fi[redacted] does not. Why fishermen and purple-dyers and in general those who work the sea are red-skinned, red-haired, and fine-haired. <On winds; without

G'. 56. title>. There is a part of the sky that is eastern-summer, eastern-equinoctial, eastern-winter — but the South wind according to the primary account, and the North wind according to what follows incidentally.

F. 57-57v vacant.

F 58 From Damascius on the Generated (That one must distinguish the meanings of the generated — for if it is necessary to be dissolved together with time). Edited by Iriarte, p. 330-335. After these, f. 65 three parts and f. 65v the whole are blank.

F. 66. The third discourse of the philosopher Pythagoras, 17 chapters. An index follows. In the upper margin Constantinus Lascaris wrote: Pseudepigraphon; for it belongs to Symeon Seth, whose preface begins: Plutarch, O greatest and most divine emperor... which, as you proceed, you will find, and having read the two books, return to this one.

τρίτον ὄν · ἔπειτα εἰς τὸ ἐκεῖ δ' τὸ περὶ ὕλης καὶ εἴδους καὶ φύσεως. —Cf. supra cod. 20, f 1 ss ; infra f. 96v ss.

Περὶ τῶν οὐρανίων σωμάτων κε(φάλαιον) α'. [in indice additum est : *καὶ περὶ κόσμου*]. (*Τινὲς τῶν φιλοσόφων ἐδόξασαν ἀπείρους εἶναι κόσμους— ἀλλὰ τὸ συνέχειν καὶ ἑνίζειν*).

F. 66v. *κε. β' Περὶ σχήματος οὐρανοῦ (Ὁ δὲ οὐρανὸς ἐστὶ σφαιροειδὴς — καὶ τῶν ἄλλων σχημάτων τελειότερον).* — Cf. cod. 20, f. 4v.

κε. γ'. Εἰ ἔμψυχος ὁ κόσμος καὶ προνοίᾳ διοικούμενος (Οἱ μὲν Ἕλληνες τάς τε σφαίρας τοῦ οὐρανοῦ — οἷα τὰ τέσσαρα). — Cf. cod. 20, ibid.

κε. δ'. Εἰ ἄφθαρτος ὁ κόσμος (Ὁ μὲν Ἀριστοτέλης — οὕτω καὶ κατὰ τὴν δύναμιν).

F. 67. *κε. ε'. Εἰ τρέφεται ὁ οὐρανός (Ἐδόξασάν τινες τὸν ἥλιον τρέφεσθαι — τὰ λοιπὰ ὄντα τῆς κινήσεως ἀνεπίδεκτα).* — Cf. cod. 20, f. 4v.

— Sequitur schema : circulus circulos comprehendit et Zodiaci lunaeque signa ; in margine autem : *Ἐνταῦθα εἰς τὸν μέγαν κύκλον περιέχονται τὰ ιβ' ζῴδια.* Cf. f. 68v : *Ἡ δ' σφαῖρα ἁρπακτικῶς κινεῖ τὰς ἄλλας καίπερ τὴν ἐναντίαν ἰούσας,* quae verba Const. Lascaris ipse scripsit.

F. 67v. *Περὶ τῆς τάξεως τοῦ κόσμου. κεφ. ς' (Τοῦ κόσμου τὸ μεσαίτατον ἐστὶν ἡ γῆ — ἀπὸ δύσεως πρὸς ἀνατολήν).* — Cf. cod. 20, f. 5.

κε. ζ'. Περὶ τῶν ἐν οὐρανῷ νοουμένων κύκλων (Ἐν τῷ οὐρανῷ σφαιροειδεῖς ἀντίκυκλοι νοοῦνται — ἀπὸ τῆς διὰ ψύξιν ἀοικήτου). — Cf. cod. 20, f. 5v.

F. 68. *κε. η'. Τίς ἡ τῶν ἀστέρων οὐσία (Ἡ τῶν ἀστέρων οὐσία πυρώδης τίς ἐστι — ὥστε οὗτοι τιμιώτεροι).* — Cf. cod. 20, f. 5v et infra f. 99v.

κε. θ'. Περὶ σχήματος ἀστέρων (Τὰ σχήματα τῶν ἀστέρων — ὡς Πτολεμαῖος ἐν τῇ τετραβίβλῳ δείκνυσιν). — Cf. ibid., f. 6.

— Vacat fere dimidia pagina: primis figurae inchoatae lineamentis haec addita sunt : *Ταῦτά ἐστι τὰ σχήματα τοῦδε τοῦ πολυποικίλου κύκλου · ὁ ἔξω κύκλος τῶν ιβ' ζῳδίων— οἱ τρεῖς τετράγωνοι* [signum quadrati] *τὴν ζώνην.*

third; then to the fourth book there, concerning matter, form, and nature. Cf. supra cod. 20, f 1 ss; infra f. 969 ss. On the Celestial Bodies, Chapter 1. [added in the index: and on the world]. (Some of the philosophers held that the worlds are infinite, but that which holds together and unifies).

F. 66. ch. 2. On the Shape of the Heaven (But the heaven is more spherical perfect than all other shapes).
Cf. cod. 20, f. 1st.

ch. 3. Whether the World is Animate and Governed by Providence (The Greeks, both the spheres of heaven — such as the four). - Cf. cod. 20, ibid.

ch. 4. Whether the World is Indestructible (Aristotle [held] thus les also according to its capacity).

F. 67. ch. 5. Whether the Heaven is Nourished (Some held that the sun is nourished — the remaining things being incapable of motion). — Cf. cod. 20, f. 4v.

There follows a diagram: a circle containing circles and the signs of the Zodiac and the moon; but in the margin: Here within the great circle are contained the 12 signs of the Zodiac. Cf. f. 68: The 9th sphere drives the others with a snatching motion, even though they proceed in the opposite direction, which words Const. Lascaris himself wrote.

F. 67. On the Order of the Universe. Ch. 6 (The centermost point of the universe is the earth, from west to east). Cf. cod. 20, f. 5.

Ch. 7. On the Circles Conceived in the Heaven (In the heaven, spherical counter-circles are conceived, from the uninhabited region due to cold). Cf. cod. 20, f. 5.

F. 68. 25. 8. What is the substance of the stars (The substance of the stars is fiery — so these are more honorable). — Cf. cod. 20, f. 5v and below f. 99v.

25. 9. On the shape of the stars (The shapes of the stars as Ptolemy shows in the Tetrabiblos).
- Cf. ibid., f. 6.

Nearly half a page is blank: to the first sketched lines of a figure the following has been added: These are the figures of this multifarious circle; the outer circle of the 12 zodiacal signs... the three squares [square symbol] the zone.

F. 68v. In ima pagina : *Τὰ τοῦ κύκλου τοῦδε σχήματα οὐκ ἐτυπώθησαν ἐνταῦθα διὰ τὸ τοῦ πρωτοτύπου ζοφῶδες ἢ μὴ καθαρόν.*

F. 69. *κε. ι΄. Περὶ τῆς τῶν ἀστέρων φορᾶς (Ἡ φορὰ τῶν ἀστέρων ἐστὶ μὲν τῶν πλανητῶν ταχεῖα — καὶ τεταγμένα καὶ ὁμαλά).* — Cf. cod. 20, f. 6

F. 69v. *κε. ια΄. Περὶ τοῦ πόθεν φωτίζονται οἱ ἀστέρες (Περὶ τούτων πολλὴ ἀμφιβολία τῶν παλαιῶν σοφῶν ἐγένετο ἐδόξασαν ἔχειν τούτοις τε καὶ τοὺς ἄλλους οἰκεῖον φῶς).* — Cf cod. 20, f. 6v.

F. 70. *κε. ιβ΄. Πῶς γίνονται οἱ τέσσαρες καιροί (Πάντα μὲν ὅσα τὸ θεῖον ἐδημιούργησε — ὡς πλατύτερον ἡμῖν ἀπεδείχθη ἐν τῷ μνημονευθέντι συγγράμματι).* Cf. ibidem.

F. 70v. *κε. ιγ΄. Περὶ μεγέθους καὶ σχήματος ἡλίου (Τὸ τοῦ ἡλίου μέγεθος ἄπιστον δοκεῖ — ἐν τῷ περὶ σχήματος σελήνης λόγῳ ῥηθήσεται).* — Cf. cod. 20, f. 7.

F. 71. *κε. ιδ΄. Περὶ τῆς τοῦ ἡλίου ἐκλείψεως (Ἡ τοῦ ἡλίου ἔκλειψις — καὶ ἀναλόγως ἐπὶ τῶν λοιπῶν).* — Cf. cod. 20, f. 7v.

F. 71v. *κε. ιε΄. Περὶ οὐσίας καὶ φωτισμοῦ σελήνης καὶ σχήματος (Εἰ καὶ οἱ Ἀριστοτελικοὶ πέμπτον ὑπέθεντο σῶμα —καὶ τέλος συνοδεύουσα τῷ ἡλίῳ ἀφανὴς ἡμῖν γίνεται).* — Cf. ibidem.— Post haec vacat paginae quarta pars : deest schema.

F. 72. *Ἀποροῦντες δὲ οἱ ἀρχαῖοι — κατὰ δέ τινας καὶ κθ΄ πλάσιον.* — Cf ibidem.

F. 73. *κε.ις΄. Περὶ ἐκλείψεως σελήνης (Ἐκλείπει ἡ σελήνη κατὰ διάμετρον τῷ ἡλίῳ γινομένη ὑπάρχει κάτωθεν ἡ ἡμέρα καὶ ἔνθεν ἐπάνω νύξ.)* — Cf. cod. 20, f. 8v.

F. 73v. *κε. ιζ΄. Περὶ νοῦ (Αἰσθήσεων πέντε οὐσῶν τῆς ψυχῆς — μήτε τῇ διαιρέσει τὴν ἕνωσιν κωλυούσης).*— Cf. ibid., f. 9.

F. 74v. *Τοῦ αὐτοῦ φιλοσόφου ψῆφος περὶ τῶν γεννωμένων βρεφῶν καὶ περὶ ὁμοίας σκέψεως τῶν ἑπτὰ πλανητῶν ἀστέρων, ἵν' ἀπὸ θεωρίας νοῇς ἕκαστον εἰς ποῖον ἀστέρα ἐγεννήθη (Ὁ Κρόνος σημαίνει τοιούτους ἄνδρας μελάγχροας, σκυθρωπούς, — τραχεῖς καὶ ἀλαζονικωτέρους).* — Cf. infra. f. 121. Edetur in appendice.

F. 75v. *Αἱ ζῶναι τῶν ἑπτὰ πλανητῶν ἀστέρων (Πρώτην ζώνην*

F. 68. At the bottom of the page: The figures of this circle were not printed here on account of the darkness or lack of clarity of the original.

F. 69. 25. 10. On the motion of the stars (The motion of the stars is for the planets swift and ordered and uniform). Cf. cod. 20, f. 6

F. 69v. 25. 11. On the source of the stars' light (There was much disagreement among the ancient sages on these matters; they held the opinion that these and the other [stars] have their own light). Cf. cod. 20, f. 6°.

F. 70. 25. 12. How the four seasons come about (All things that the divine creator fashioned, as was demonstrated more broadly for us in the aforementioned treatise). Cf. ibidem.

F. 70v. 25. 13. On the size and shape of the sun (The size of the sun seems incredible — it will be discussed in the account on the shape of the moon). Cf. cod. 20, f. 7.

F. 71. 25. 14. On the Eclipse of the Sun (II the eclipse of the Sun — and analogously for the rest). — Cf. cod. 20, f. 7. 25. 15. On

F. 71v. the Substance and Illumination of the Moon and its Shape (Even if the Aristotelians supposed a fifth body and finally accompanying the Sun she becomes invisible to us). Cf. ibidem. After this, a quarter of the page is blank: the diagram is missing.

F. 72. The ancients being at a loss, and according to some also 29 times as much. Cf. ibidem.

F. 73. 25. 16. On the Eclipse of the Moon (The Moon is eclipsed when she comes into opposition with the Sun, below is day and above on this side is night.) — Cf. cod. 20, f. 8. 25.

F. 73v. 17. On the Mind (There being five senses of the soul, nor does division hinder union). — Cf. ibid., f. 9. F. 74. A calculation of the same philosopher concerning newborn infants and concerning a similar examination of the seven planetary stars, so that from observation you may understand under which star each was born (Saturn signifies men of such a kind: dark-complexioned, gloomy, rough and rough and more arrogant). — Cf. infra, f. 121. Will be published in the appendix.

F. 75. The zones of the seven planetary stars (The first zone

ἐπέχει — ἑβδόμην ζώνην ἐπέχει [signum lunae] *σελήνη*). — Edetur ibid.

Περὶ τῶν ζ' πλανητῶν ἀστέρων καὶ τῶν ἡμερῶν τῆς ἑβδομάδος ψῆφος. — Edetur ibidem.

Οἱ οἶκοι τῶν ζ' πλανητῶν καὶ τὰ ὑψώματα.

F. 76. Schema : circuli aliquot ; uno codemque centro ducti in duodecim partes divisi sunt ; duodecim Zodiaci signa addita sunt ; — vd. Iriarte, p. 336, 1.

F. 76v. *Ὧραι ἡμεριναὶ τῆς ἁγίας κυριακῆς* (*Κυ. ὥρα α'* [signum Solis] *πολεύει καὶ αὐτὸς διέπει* —[signum Martis] *διέπει*). — Edetur ibidem.

F. 78. *Κατασκεύασις καὶ παρατήρησις τῶν ὡρῶν, πῶς δεῖ ἡμᾶς ἀναστρέφεσθαι* (*Ὥρα τοῦ Ἡλίου οὐκ ἔχει παρατήρησιν καὶ ἐν πάσῃ θεωρίᾳ ἀειδής ἐστιν*). — Edetur ibidem.

F. 78v. *Ὡρολόγιον τῶν ἑπτὰ πλανητῶν ἀστέρων* (*Ὅτι ὁ Κρόνος τῷ σαββάτῳ ἐπέχει ὅλην τὴν ἡμέραν — παῖδας εἰς εἰς μάθησιν παραδίδου, θεῷ προσεύχου, φυτὰ φύτευσον*). — Edetur ibidem.

Post haec vacant paginae duae partes ; schema deest, et in ima pagina : *Διὰ τὸ τοῦ πρωτοτύπου σκοτεινὸν οὐκ ἔσχε τέλος ὁ ἄνω κύκλος ἢ σφαῖρα, ἵν' οὕτως εἴπω.*

F. 79v. *Ἐκ τοῦ Ἀράτου* (*Γίνωσκε ὅτι ἀπὸ κα' Μαρτίου δέχεται ὁ Κριὸς τὸν Ἥλιον*). Horarum et duodecim signorum tabulam sequuntur : *Αἱ ζῶναι τῶν ἀστέρων* et *Τῶν ιβ' ζῳδίων αἱ στάσεις.* — cf. Iriarte, p. 336, 2. — Edetur ibidem.

F. 80. *Περὶ μοιρῶν τῶν ζῳδίων.* ([Signum Arietis] *ὁ γεννώμενος μοίρᾳ δ' ἔσται χωλὸς τὸν δεξιὸν πόδα* — [signum Piscium] *ὁ γεννώμενος μοῖρα γ' ἔσται λεπρός*). — Edetur ibidem.

Περὶ τῶν τεσσάρων στοιχείων τῆς κτίσεως τοῦ κόσμου καὶ τῶν ιβ' ζῳδίων καὶ τῶν ἀνέμων (*Ἐκ τεσσάρων στοιχείων συνίσταται ἡ κίνησις εὖρος*). — Huic capiti de ventis Constantinus Lascaris notulam ipse adiecit.

F. 80v. *Τοῦ αὐτοῦ περὶ μορφῶν καὶ σημείων τῶν ιβ' ζῳδίων, ὅπως ἀπὸ θεωρίας ἑκάστου μάθῃς ὁποῖον ζῴδιον ἔχει καὶ τὴν πρᾶξιν αὐτοῦ* (*Κριοῦ οἱ ἔχοντες ζῴδιον εἰσὶ τὰ πρόσωπα ὑπομήκεις — εἰσὶ δὲ καὶ μεταβολικοί*).

occupies — the seventh zone is occupied by (signum lunae) the Moon. the Moon). — Edited ibid.

A calculation concerning the 7 planetary stars and the days of the week. — Edetur ibidem.

The houses of the 7 planets and their exaltations.

F. 76. A diagram of some circles; twelve parts were divided into one code and the center of the leadership; the twelve signs of the Zodiac were added; see Iriarte, p. 336, 1.

F. 76. The daytime hours of the holy Sunday (Κυ. ὥρα a' signum Solis] rules and he himself governs --signum Martis) governs).

— Will be published in the same place.

F. 78. The construction and observation of the hours, how we must conduct ourselves. The Hour of the Sun has no observation tion and in every contemplation it is ever-bright). Will be published in the same place.

F. 78. Horologium of the seven planetary stars (That Saturn holds sway over the entire day on Saturday — hand over children for learning, pray to God, plant plants).

— Will be published in the same place.

After these, two partial pages are blank; the schema is missing, and on one page: Due to the darkness of the original, the above circle or sphere, so to speak, was not completed.

F. 79. From Aratus (Know that from the 21st of March Aries receives the Sun). Following the table of hours and twelve signs: The first zones of the stars and The positions of the 12 zodiac signs. --- cf. Iriarte, p. 336, 2. - Will be published in the same place.

F. 80. Concerning the degrees of the zodiac signs. ([Signum Arielis] he who is born in the 4th degree will be lame in the right foot — [signum Piscium] he who is born in the 3rd degree will be leprous).

— Will be published in the same place.

On the Four Elements of the Creation of the World and the 12 Zodiac Signs and the Winds (The motion consists of four elements, breadth). To this chapter — on the winds Constantinus Lascaris himself added a note.

F. 80v. By the same author, on the forms and signs of the 12 zodiac signs, so that from the observation of each you may learn what kind of sign it has and its effect (Those who have the sign of Aries have elongated faces and are also changeable).

Signorum ordo est ab Ariete ad Pisces ; totius igitur capitis extrema verba sunt : *Ἰχθύος οἱ ἔχοντες ζῴδιον εἰσὶ ἐρυθροκέφαλοι, πυρρότριχες...— ὀρνεοτρόφοι, πραγματευταί.* — Edetur ibidem.

F. 82v. *Ποῖά εἰσι τὰ ἁπλᾶ καὶ διπλᾶ ζῴδια (Ἁπλᾶ ζῴδια εἰσὶ ταῦτα — ἀνθρωπόμορφα ζῴδια εἰσὶ ταῦτα — τὰ πρῶτα).* Signis igitur, quae *ἁπλᾶ* et *διπλᾶ* vocantur, addita sunt *τετράποδα, θηριώδη* et *ἀνθρωπόμορφα.* — Edetur ibidem.

F. 82v. *Πυθαγόρας Τηλαυγῇ χαίρειν (Πολλὰ παθὼν καὶ πολλὰ πειράσας — τὸ θ' ἀπὸ ϛϡ' θθ').* — F. 83, sequitur : *καὶ οὕτως πάντων τῶν στοιχείων τὴν γνῶσιν λάμβανε — ἐπὶ δὲ τῶν ἀρτίων ὁ ἐγκαλούμενος.* Post haec exhibet liber numerorum tabulam. — Edidit Tannery, *Mém. scientifiques*, t. IX, 1929, p. 35 ss. Cf. Desrousseaux, *Mél. École de Rome*, VI, 1886, p. 534 ss.

F. 83v. *Περὶ ἀνδρογύνων, ἵνα γνῷς τὸν προτελευτῶντα αὐτῶν (Ψήφισον τὸ ὄνομα τοῦ ἀνδρὸς καὶ ἴδε — εἰ δὲ ἁπλᾶ τὴν γυναῖκα).* — Edetur in app.

Περὶ τοῦ μέλλοντος νικᾶν ἢ ἡττᾶσθαι (Ἀρίθμησον τὰ ὀνόματα τῶν δύο μαχομένων — εἰ δὲ τοῦ μαχουμένου σε, ἡττᾶσαι). — Edetur ibidem.

Περὶ παραμονῆς (Ψήφισον τὸ ὄνομά σου — μὴ παραμείνῃς). — Edetur ibidem.

Περὶ πράξεως τινός (Ὡσαύτως τὸ ὄνομά σου — μόνον ζημιοῦσθαι). — Edetur ibidem.

Περὶ ὁδευόντων, ὁδοιπορούντων καὶ συμπορευομένων (Ψήφησον [sic] *τὸ ὄνομά σου — μὴ ὁδεύῃς μετ' αὐτοῦ).* — Edetur ibidem.

Περὶ κοινωνίας (Τὸ ὄνομά σου καὶ τοῦ κοινωνοῦντός σοι ψήφισον — οὐ συμφέρει). — Edetur ibidem.

Περὶ ἀποδημίας ἐκ πόλεως εἰς ἑτέραν πόλιν (Ἀρίθμησον τὸ ὄνομά σου — εἰ δὲ τῆς πόλεως, οὐ συμφέρει). — Edetur ibidem.

[Π]ερὶ γαμούντων (Ἀρίθμησον τὸ ὄνομα τοῦ ἀνδρὸς καὶ τῆς γυναικὸς ὁ ἀνὴρ προτελευτᾷ). — Hoc caput in ima pagina Const. Lascaris ipse scripsit.—Edetur ibidem.

F. 84. *Περὶ ἀπωλείας (Ψήφησον* [sic] *τὸ ὄνομα τοῦ ἀπολέσαντος — οὐχ εὑρεθήσεται).* — Edetur ibidem.

The order of the signs is from Aries to Pisces; the final words of the whole chapter are therefore: Those who have the sign of Pisces are red-headed, with auburn hair... keepers of birds, traders. - To be published in the same place.

F. 82r. Which are the simple and double signs (The simple signs are these; the human-shaped signs are these, the first ones). To the signs, therefore, which are called simple and double, there are added four-footed, beast-like and human-shaped ones.

To be published in the same place.

F. 82. Pythagoras to Telauges, greetings (Having suffered much and having tried much — the 9th from the 6th 00'). - F. 83, follows: and thus receive the knowledge of all the elements; but in the case of even numbers, the one who is accused. After this the book presents a table of numbers. Edited by Tannery, Mém. scientifiques, Vol. IX, 1929, p. 35 ff. Cf. Desrousseaux, Mél. École de Rome, VI, 1886, p. 534 ff.

F. 83v. On androgynes, so that you may know which of them will die first (Calculate the name of the man and see — but if simple, the woman). To be published in the appendix.

On who will win or lose in a fight (Count the names of the two combatants – but if it is of the one who will fight you, you will be defeated). Edetur ibidem.

On staying or not staying (Calculate your name – lest lest he remain you remain). Edetur ibidem.

On a certain matter of business (Likewise your name alone – to suffer loss). Edetur ibidem.

On travelers, wayfarers, and fellow travelers (Calculate [sic] your name – do not travel with him). – Edetur ibidem.

On partnership (Calculate your name and that of your partner – it is not advantageous). Edetur ibidem.

On traveling from one city to another (Count your name – but if it is of the city, it is not advantageous). – Edethere

[Concerning those getting married (Count the name of the husband and of the wife; the husband dies first). - This chapter was written by Const. Lascaris himself at the bottom of the page. - It will be published in the same place.

C. 84. Concerning loss (Calculate [sic] the name of the one who lost — it will not be found). It will be published in the same place.

Περὶ φυγάδος (Τὸ ὄνομα τοῦ φυγόντος ψήφησον — οὐχ εὑρεθήσεται). — Edetur ibidem.

Περὶ ἐλευθερώσεως (Τὸ ὄνομα τοῦ δούλου καὶ τοῦ δεσπότου — οὐκ ἐλευθεροῦται). — Edetur ibid.

Περὶ πράσεως δούλου (Ψήφησον τὸ ὄνομα τοῦ δούλου. — οὐ πραθήσεται). — Edetur ibid.

Περὶ γάμου εἰ συμφέρει (Τὸ τοῦ ἀνδρὸς καὶ τῆς γυναικὸς ὄνομα οὐ συμφέρει). — Edetur ibid.

Περὶ τοῦ γνῶναι τὸν κλέπτην ἐκ πολλῶν ὑπονοουμένων (Πάντων τῶν ὑπονοουμένων τὰ ὀνόματα — ἐκεῖνός ἐστιν ὁ κλέπτης). — Edetur ibid.

Περὶ νοσοῦντος, εἰ ζήσεται (Ψήφησον τὸ ὄνομα τοῦ ἀνθρώπου τοῦ νοσοῦντος — ἐὰν δὲ ἄζυγα, βραδέως). — Edetur ibid.

Περὶ τελευτῆς ἀδελφῶν (Ἀμφοτέρων τὰ ὀνόματα ψήφησον ἑνὸς ἑκάστου — προτελευτῶντα τὸν νικῶντα). — Edetur ibid.

F. 84v. *Περὶ ξενιτεύοντος εἰ ἐρωτηθῇς (Ἴδε τὸ ζῴδιον τὸ ἐπιπολεῦον — ἢ ἐτελεύτησεν).* — Edetur ibid.

Περὶ ἀνδρογύνων· τὸν αὐτὸν ἐπὶ τὰς πληνθίδας [sic] *παρατήρει (θα'. Σύμφωνοι ἔσονται καὶ ἑαυτοῖς ἀρέσκοντες —00' ἀσύμφωνοι ἔσονται διὰ γυναίκειον* [sic] *γένος, καὶ διὰ ἰδίαν παιδίσκην ἀποζευχθήσονται).* — Edetur ibid.

F. 86v. *Διάγνωσις ἄρξεως ἀρχόντων, εἴτε καλῶς, εἴτε κακῶς (Σκόπησον ἀκριβῶς τὴν ἡμέραν τῆς προβολῆς αὐτοῦ — εἰ δὲ ἄζυγα, εὐτυχεῖ).* — Edetur ibid.

Ἐὰν ἐρωτηθῇς περὶ ζωῆς τινος ἢ θανάτου (Κράτησον ἐπὶ τῶν δακτύλων σου —κακά, ὅσα δὲ ἄζυγα καλά εἰσι). — Edetur ibid.

Περὶ τοῦ γνῶναι τὸν νικῶντα ἐν μάχῃ (Ψήφησον τὰ ὀνόματα πρῶτον τοῦ ἑνὸς οὕτως εἰ δὲ εἰς τὴν ἥτταν, ἡττᾶται). — Edetur ibidem.

F. 87. Numerorum tabula : duae lineae de lunae diebus.

Ἑτέρα ψῆφος περὶ ζωῆς καὶ θανάτου (Λάβε τὸ ποσὸν τῆς Σελήνης καὶ εὑρήσεις εἰς τὸν στίχον τὸν ἀνωτέρω — ἤγουν τῆς ζωῆς). Hoc caput sequitur tabula duarum linearum. — Edetur ibid.

Ἑτέρα ψῆφος κατ' Αἰγυπτίους περὶ ζωῆς καὶ θανάτου καὶ μακρονοσίας (Ψήφησον ἀπὸ τῶν κε' τοῦ

Concerning a fugitive (Having counted the name of the one who fled — it will be found). It will be published in the same place. not

Concerning emancipation (The name of the slave and of the master — he will not be freed). It will be published in the same place.

Concerning the sale of a slave (Count the name of the slave — he will not be sold). — It will be published in the same place.

Concerning marriage, whether it is beneficial (The name of the husband and of the wife — it is not beneficial). It will be published in the same place.

Concerning the identification of a thief from among many suspects — The names of all those suspected that is the thief). Will be edited ibid.

On the sick person, whether he will live (Count the name of the sick man; if odd, slowly). Will be edited ibid.

On the death of siblings, (The names of both count each one the one who dies first, the one who wins). Edited ibid.

F. 84. On the traveler abroad, if you are asked (See the zodiac sign that is rising). Will be edited ibid. or whether he has died).

On androgynous persons: observe the same in relation to the plethides [sic] (89. They will be in harmony and pleasing to each other — 90. They will be discordant on account of the female [sic] sex, and will be separated on account of a private maidservant). Will be edited ibid. F. 86. Diagnosis of the beginning of rulers' rule, whether well or badly (Examine carefully the day of his appointment — if odd, he prospers). — Will be edited ibid.

If you are asked about the life or death of someone (Count on your fingers — even numbers are bad, odd numbers are good), It will be published ibid.

On knowing the victor in battle (First count the names of the one thus; but if toward defeat, eta is defeated). - It will be published ibidem.

F. 87. Table of numbers: two lines on the days of the moon.

Another calculation concerning life and death (Take the quantity of the Moon and you will find it in the verse above, that is, of life). This chapter is followed by a table of two lines. It will be published ibid.

Another calculation according to the Egyptians concerning life and death and prolonged illness (Count from the 25th of the

κατ' Αἰγυπτίων Ἐπιφὶ μηνὸς — καὶ εὑρήσεις τὴν ἀπόβασιν τοῦ πάσχοντος). — Edetur ibid.

F. 87v. *Ἀρχὴ στίχων διὰ τῶν λς'* (*α. ζωή. β' θάνατος. γ'. θάνατος — λς'. ζωή*). — Edetur ibid.

Ἑτέρα γνῶσις περὶ ζωῆς, θανάτου καὶ μακρονοσίας (*Ἐὰν πέσῃ τις ἄρρωστος — ἑκάστης ἡμέρας ἰδίαν ἀναλογίαν*). — Edetur ibid.

Hoc caput sequitur tabula : *Κυριακὴ α'* — *ἀποθνήσκει* usque ad *σαββ. α' ἀποθνήσκει, β' ζήσεται, γ' οὐκ ἀποθνήσκει.*

F. 88. *Ἐὰν δέ θέλῃς νοῆσαι ἐν ποίᾳ ἡμέρᾳ τῆς ἑβδομάδος ἀποθνήσκει* (*Σκόπει οὕτως · ψήφησον τὸ ὄνομα τοῦ κατακλιθέντος ἀκριβῶς—τετάρτῃ ἀποθνήσκει*). —Edetur ibid.

Ἑτέρα γνῶσις περὶ ἀρρώστων (*Πρώτῃ τοῦ μηνὸς ἐὰν κατακλιθῇ τις φόβον θανάτου — τριακοστῇ πρώτῃ τοῦ μηνὸς ὁ κατακλιθεὶς φόβον θανάτου ἔχει ἕως ἡμερῶν δέκα*). — Edetur ibid.

F. 89. *Πετοσίρεως ἑτέρα γνῶσις* (*Περὶ ἑνὸς ἑκάστου τῶν ὑπ' ἐμοῦ εὑρισκομένων πρὸς τὸν ἀνθρώπινον βίον — μικρὸς θάνατος*). — Edidit Iriarte, p. 338-9 ; cf. *Catal.*, IV, p. 120 s. ; VIII, 1, p. 26 (cod. 4, fol. 32).

F. 89v. *Τὰ παρακείμενα τῶν ἡμερῶν τῆς Σελήνης.* — Edetur in appendice.

F. 90. *Ποίημα Πετοσίρεως φιλοσόφου* : Schema. — Vd Iriarte, p. 339 ; Berthelot, *Alchimistes grecs*, I, p. 88 ; Riess, *Petosiridis fragm.*, p. 387.

Σκίρτα δὲ πολλὰ καὶ ποῦ φυγεῖν οὐκ ἔχεις — ἢ ἄνθος χλόης. — Edidit Iriarte, p. 339.

F. 90v. *Ὕψειλον διὰ τῶν κθ'.* — Tabula est in tres columnas divisa : numeri ab 1 usque ad 62 multiplicantur in *κθ'* et multiplicationum numeri proponuntur.

F. 91. *Αἱ φωτισμέναι ἡμέραι τῆς Σελήνης* (*α' β' γ' — κη'*).— Edetur ibid.

Αἱ ἀφώτιστοι ἡμέραι τῆς Σελήνης (*δ' ε' ς' — λ'*). — Edetur ibid.

Αἱ εὔχρηστοι ἡμέραι τῆς Σελήνης (*Πρώτη τῆς Σελήνης. ὁ Μελάμπους ἔφη · ἡ ἡμέρα ὅλη εὔχρηστός ἐστιν, ἕτερος δὲ τῶν σοφῶν εἶπεν · ὅτι πρωὶ μόνον — τρια-*

according to the Egyptians, in the month of Epiphi and you will find the distance the gait of the patient). — Edited ibid.

F. 87. Beginning of verses through the 36 (1. life. 2. death. 3. death death – 36. life). — Edited ibid.

Another method of knowing about life, death, and prolonged illness (If someone falls sick, each day has its own correspondence). — Edited ibid.

This chapter is followed by a table: Sunday 1st he dies up to Saturday 1st he dies, 2nd he will live, 3rd he does not die.

F. 88. But if you wish to know on which day of the week he dies (Look thus: calculate the name of the one who has taken to bed carefully — on the fourth day he dies). To be published in the same place. Another method of knowing about the sick (On the first of the month if someone takes to bed, fear of death — on the thirty-first of the month the one who has taken to bed has fear of death for up to ten days). To be published in the same place.

F. 89. Petosiris' another treatise (On each of the things discovered by me concerning human life / minor death). - Edited by Iriarte, p. 3389; cf. Catal., IV, p. 120 s.; VIII, 1, p. 26 (cod. 4, fol. 32). F. 89. The adjacent days of the Moon. To be edited in appendix.

F. 90. A poem of Petosiris the philosopher: Schema. - See Iriarte, p. 339; Berthelot, Alchimistes grecs, 1, p. 88; Riess, Petosiridis fragm., p. 387.

But there are many leaps and you have nowhere to flee or flower of green grass. — Edited by Iriarte, p. 339.

E. 909. I subtracted through the 29th. - The table is divided into three columns: numbers from 1 to 62 are multiplied by x0′ and the numbers of the multiplications are set forth.

F. 91. The illuminated days of the Moon (1st, 2nd, 3rd. - κη′). — Will be published ibid.

The unilluminated days of the Moon (4th, 5th, 6th – 30th). – Will be published ibid.

The propitious days of the Moon (The First of the Moon. Melampus said: the whole day is favorable, but another of the wise men said: only in the morning— tria-

κοστὴ τῆς Σελήνης · πρωὶ εὔχρηστος). — Cf. *Catal.*, VIII, iv, p. 103.

F. 91v. *Ἐπίγνωσις ὑπογείου καὶ ὑπεργείου Σελήνης* (*α'. Ἄρχεται ὑπὸ γῆν εἶναι ἀπὸ ὥρας νυκτερινῆς ἡμισείας τῆς νεομηνίας — μοιρῶν γ' ἄχρι τῆς αὐτῆς ἡμέρας*) — Edetur ibid.

F. 92. *Περὶ τῶν τῆς Σελήνης σημείων* (*Τριταία λεπτὴ καθαρὰ εὔδιος — ῥηγνυμένη ἅλως μέλαινα, χειμῶνα δηλοῖ*). — Edetur ibid. Cf. *Catal.*, VIII, i, p. 139.

Σεληνοδρόμιον τῶν τριάκοντα ἡμερῶν τοῦ δρόμου τῆς Σελήνης (*α' Σελήνης · Ἀδὰμ ἐπλάσθη. αὕτη ἡμέρα καλὴ καὶ ἀγαθὴ — λ'. Σαμουὴλ ἐγεννήθη ὁ προφήτης. αὕτη ἡμέρα καλὴ καὶ ἀγαθὴ.. ὄνειρον ἐὰν ἴδῃς, ἀληθές ἐστιν*). — Cf. *Catal.*, III, p. 32; VIII, iii, p. 34 (cod. Paris., 44, f. 331).

F. 95v. *Περὶ τῶν τοῦ ἡλίου σημείων πρόγνωσις χειμερινοῦ ἀέρος καὶ εὐδιηνοῦ* (*Ἥλιος ἐρυθρὸς ἀνατέλλων — εὐδίαν σημαίνει*). — Cf. *Catal.*, VIII, i, p. 138.

F. 96v. *Συμεὼν μαγίστρου τοῦ Σὴθ σύνοψις τῶν φυσικῶν* (*Ὁ μὲν Πλούταρχος, ὦ μέγιστε καὶ θειότατε βασιλεῦ — ἐν δὲ τῷ πέμπτῳ περὶ τῆς πρώτης τῶν ὄντων αἰτίας*). Quae sequuntur Constantinus Lascaris ipse scripsit. — Cf. supra cod. 20, f. 1 ss., cod.

Ὅτι ἡ γῆ σφαιροειδής (*Περὶ δὲ τοῦ εἶναι τὴν γῆν σφαιροειδῆ — ὅλη ἂν ὁμοῦ ἐφωτίζετο*).

F. 97. *Ὅτι κυρτὴ ἡ γῆ.* (*Ὅτι δὲ κυρτή ἐστιν ἡ ταύτης ἐπιφάνεια — ἐνταῦθα δὲ οὐ φαίνεται, ὡσαύτως καὶ ἄλλοι*).

Ὅτι ἐν τῷ μέσῳ ἡ γῆ (*Ὅτι δὲ ἐν τῷ μέσῳ κεῖται ἡ γῆ τοῦ παντὸς — δυομένου δὲ πρὸς ἀνατολήν*).

F. 97v. *Περὶ τοῦ μεγέθους τῆς γῆς* (*Περὶ δὲ τοῦ μεγέθους τῆς γῆς πολλαὶ γεγόνασι δόξαι — εὗρον τὴν περίμετρον τῆς γῆς τοσαύτην ὡς εἴπομεν*).

Περὶ τῶν οἰκήσεων (*Ἡ δὲ ἡμετέρα οἴκησίς ἐστιν ἐν τῷ βορείῳ μέρει — ἀεὶ τὰς νύκτας ἔχουσιν ἴσας ταῖς ἡμέραις*).

Μερισμὸς τῆς γῆς (*Διαμεμέρισται δὲ ἡ οἰκουμένη ὑπὸ τῶν πάλαι — τῶν βορείων ὡρῶν, ὡς εἴπομεν*).

F. 98. *Ἔστι δὲ τὸ μὲν μῆκος τῆς οἰκουμένης διάστημα ὡρῶν ιβ' — διὸ γελοῖοι ὅσοι κυκλοτερῆ τὴν οἰκουμένην καταγράφουσι.*

F. 98v. *Περὶ τῶν μεταξὺ τοῦ οὐρανοῦ καὶ τῆς γῆς στοιχείων. Λόγος δεύτερος · περὶ ὕδατος.* ([*Ἡ*] *γῆ τὴν μέσην τοῦ παντὸς χώραν λαχοῦσα εὐθὺς τὸ ὕδωρ ἔχει — ἔστι δὲ τὸ ὅλον ὕδωρ τῷ ὄγκῳ τῆς γῆς μεῖζον*).

cost of the Moon; useful in the morning). — Cf. *Catal.*, VIII, IV, p. 103.

F. 91v. Recognition of the Moon below and above the earth (1. "It begins to be under the earth from the half hour of the night of the new moon — of 3 degrees until the same day) Edetur ibid.

F. 92. On the signs of the Moon (The third day, thin, clear, fair-weather; a broken black halo signifies storm).

fair-weather; a broken black halo signifies storm).

Edetur ibid. Cf. Catal., VIII, I, p. 139.

Lunar course of the thirty days of the course of the Moon (1st of the Moon: Adam was formed. This day is good and blessed — 2. Samuel the prophet was born. This day is good and blessed.. if you see a dream, it is true). — Cf. Catal., III, p. 32; VIII, III, p. 34 (cod. Paris., 44, f. 331).

Γ. 95. On the signs of the sun, a forecast of wintry weather and fair weather ("The sun rising red signifies fair weather rages). — Cf. *Catal.*, VIII, I, p. 138.

F. 96v. Synopsis of natural things by Symeon the Magistros, surnamed Seth (Plutarch, O greatest and most divine emperor, but in the fifth book concerning the first cause of beings). What follows was written by Constantine Lascaris himself. — Cf. above code. 20, f. 1 ff., cod.

That the earth is spherical (But concerning the earth being spherical — it would all be illuminated at once).

F. 97. That the earth is convex. (That its surface is convex — but here it does not appear, and likewise also others).

That the earth is in the middle (That the earth lies in the middle of the universe — but as it sets, toward the east).

Γ. 97. On the size of the earth (Concerning the size of the earth many opinions have arisen — they found the circumference of the earth to be as great as we have said).

On the Habitations ('Our habitation is in the northern part — they always have nights equal to days). Division of the Earth: The inhabited world has been divided by the ancients — of the northern hours, as we have said).

F. 98. The length of the inhabited world is a distance of 12 hours — therefore those who describe the inhabited world as circular are ridiculous.

F. 984. On the Elements between Heaven and Earth. Second discourse: on water. ([1] The earth, having obtained the middle place of the universe, immediately has water — and the whole water is greater in mass than the earth).

Περὶ ἀέρος καὶ πυρός καὶ νεφῶν καὶ ὑετῶν καὶ ἀστραπῶν καὶ βροντῶν (*Τῆς δὲ γῆς ἄνωθεν καὶ τοῦ ὕδατος — διὰ τὴν ἐναντίωσιν ἐκπυκνισθῇ*).

F. 99. *Σεισμός* (*Ἐκ δὲ τῆς θερμαινομένης γῆς — ὑετὸς μεθ' ὃν αὖχμός*).

Κομήτης (*Οἱ κομῆται γίνονται ἐξ ἀναθυμιάσεως ὑγρᾶς — οἱ πλείους φανέντες τέρας πονηρόν*).

Περὶ ἀνέμων (*Διπλῆς οὔσης τῆς ἀναθυμιάσεως — καὶ μέσος Ἀπαρκτίου καὶ Ἰάπυγος ὁ Θρασκίας*).

Περὶ ἴριδος (*Ἡ λεγομένη ἶρις ἰδίαν ὑπόστασιν οὐκ ἔχει — δοκεῖ τι τμῆμα κύκλου ἐν τῷ νέφει εἶναι*).

Ἅλως (*Ἡ δὲ ἅλως περὶ τὴν Σελήνην — καὶ περὶ τὴν Σελήνην*).

F. 99v. *Περὶ τῶν οὐρανίων. Λόγος γ' · περὶ κόσμου* (*Τινὲς τῶν φιλοσόφων ἐδόξασαν ἀπείρους εἶναι κόσμους — συναίρειν καὶ ἑνίζειν*). In marg. : *Τὰ τοῦ τρίτου λόγου εὑρήσεις εἰς τὰ καλούμενα Πυθαγόρου.* — Cf. supra f. 66.

Περὶ σχήματος οὐρανοῦ (*Ὁ δὲ οὐρανός ἐστι σφαιροειδής — τὰ δὲ λοιπὰ προεγράφησαν*). — Cf. supra, f. 66v.

Περὶ τῆς ἐγκλίσεως τοῦ κόσμου (*Τοῦ κόσμου ἔγκλισις οὐ κατ' αὐτὸν τὸν κόσμον — ἀριστερὰ τὰ νότια*).

Τίς ἡ τοῦ οὐρανοῦ οὐσία (*Ὁ μὲν Ἀριστοτέλης πέμπτον φησὶ τὸν οὐρανὸν σῶμα — καὶ μάλιστα πυρὸς καὶ ἀέρος*).

Post haec Constantinus Lascaris non antigraphi textum descripsit, sed indicem capitum, scilicet titulos continue : *Μετὰ ταῦτα ἕπεται τὸ περὶ τῶν οὐρανίων νοουμένων κύκλων. καὶ τίς ἡ τῶν ἀστέρων οὐσία. καὶ περὶ σχήματος ἀστέρων. καὶ περὶ τῆς τῶν ἀστέρων φορᾶς. καὶ περὶ τοῦ πόθεν φωτίζονται οἱ ἀστέρες. καὶ πῶς γίνονται οἱ δ' καιροί. καὶ περὶ μεγέθους καὶ σχήματος τοῦ ἡλίου. καὶ περὶ τῆς ἐκλείψεως ἡλίου. καὶ περὶ οὐσίας καὶ φωτισμοῦ τῆς σελήνης καὶ σχήματος. καὶ περὶ ἐκλείψεως σελήνης, ἃ πάντα προγέγραπται ἐν τῷ καλουμένῳ τρίτῳ λόγῳ τοῦ Πυθαγόρου · ἃ εὑρὼν ἀνάγνωθι, ἐκεῖνα γὰρ τοῦ Σήθ εἰσι.* — De his cf. supra f. 67v ss.

F. 100. *Τοῦ αὐτοῦ λόγος δ'. περὶ ὕλης. περὶ φύσεως ἐν ᾧ καὶ περὶ τόπου καὶ χρόνου. περὶ ψυχῆς, ἐν ᾧ καὶ περὶ τῶν αἰσθήσεων. Περὶ νοῦ* (*Ἐπὶ τὴν τῆς ὕλης ἔννοιαν ἧκον οἱ παλαιοὶ — καὶ ὁ Φιλόπονος Ἰωάννης*).

F. 100v. *Περὶ εἴδους* (*Τὸ δὲ εἶδος λέγεται πολλαχῶς — τῶν διανοήσεων*).

F. 101. *Περὶ φύσεως* (*Φύσις κατ' Ἀριστοτέλην ἀρχὴ καὶ αἰτία — τὰ δὲ λοιπὰ εἴασα*).

Περὶ τόπου (*Ὁ δὲ τόπος πέρας ἐστὶ — φύσιν ἐπιδεικτικὴν σώματος*).

F. 101v. *Περὶ χρόνου* (*Ἐπεὶ καὶ ὁ χρόνος — καὶ τῆς φθορᾶς γινομένης*).

Περὶ ψυχῆς (*Εἰ καὶ ἡ πρώτη ὕλη — εἰς θόρυβον ἄσχημον ἐμβάλλει*).

On Air and Fire and Clouds and Rain and Lightning and Thunder (But from above the earth and the water through the by opposition it is condensed.

F. 99. Earthquake (But from the heated earth – posited with dn drought).

Comet (Comets arise from moist exhalation o when several appear, an evil omen).

On Winds (Since exhalation is twofold — and the middle between Aparctias and Iapyx is Thraskias).

On the Rainbow (The so-called rainbow has no substance of its own but appears to be a segment of a circle in the cloud).

Halo (The halo around the Moon and about Se linn).

1. 993. On Celestial Matters. Book III: On the World (Some of the philosophers held that there are infinite worlds, combining and settling). In the margin: The contents of the third book you will find in the so-called work of Pythagoras. Cf. above f. 66.

On the Shape of the Heaven (The heaven is spherical, and the remaining matters were written above). Cf. above, f. 66v.

On the Inclination of the World (The inclination of the world is not according to the world itself — the southern regions are on the left).

What is the Substance of Heaven (Aristotle says that heaven is the fifth body — and especially of fire and air). After this, Constantinus Lascaris did not copy the text of the antigraph, but instead listed the chapter headings, namely the titles in sequence: After these follows the section on the celestial circles as conceived by the mind, and what is the substance of the stars, and on the shape of the stars, and on the movement of the stars, and on the source from which the stars receive their light, and how the four seasons come about, and on the size and shape of the sun, and on the eclipse of the sun, and on the substance and illumination of the moon and its shape, and on the eclipse of the moon — all of which were written above in the so-called third book of Pythagoras; having found it, read it, for those things belong to Seth. Cf. above f. 67v ss. De his cf.

F. 100. supra f. 67v ss. Of the same author, Book IV: On Matter, On Nature, in which also on Place and Time; On the Soul, in which also on the Senses; On the Mind (the ancients came to the concept of matter, and so did John Philoponus).

F. 100. On Form (Form is spoken of in many ways of the thoughts ments).

F. 101. On Nature (Nature according to Aristotle is a principle and cause — the rest I have omitted).

On Place (Place is a limit — the demonstrative nature of a body).

F. 101v. On Time (Since time also — and of corruption coming to be).

On the Soul (If the first matter also — throws into ugly confusion).

F. 102v. *Περὶ ὁράσεως* (*Περὶ τοῦ πῶς ὁρῶμεν — τὸ ὀπτικὸν πνεῦμα*).
Περὶ ἀκοῆς (*Ἡ δὲ ἀκοὴ ἔξωθεν δέχεται— καὶ φθείρειν αὐτήν*).

F. 103. *Περὶ ὀσφρήσεως* (*Τῆς ὁράσεως τελουμένης — τοῦ λυποῦντος καὶ τοῦ ἡδέος*). — Cf. supra cod. 20, f. 12v. Hoc capitulum et sequentia ed. Ideler, *Physici et Medici Graeci minores*, II (1842), p. 283.
Περὶ γεύσεως (*Ἡ δὲ γεῦσις γίνεται — καὶ τὸ λυπηρόν*).
Περὶ ἁφῆς (*Ἡ δὲ ἁφὴ ἀναγκαιοτέρα — καὶ τῶν ἑξῆς*).
Περὶ τῶν αἰσθήσεων τῆς ψυχῆς (*Αἰσθήσεων πέντε οὐσῶν τῆς ψυχῆς καθάπερ καὶ τοῦ σώματος. τοῦτο τὸ κεφάλαιον εὑρήσεις ἐν τοῖς εἰρημένοις ἐν τῷ Πυθαγόρου τρίτῳ λόγῳ*). — Cf. supra. cod. 20 f. 13.

F. 193v. *Τοῦ αὐτοῦ λόγος ε'. περὶ τῆς πρώτης τῶν ὄντων αἰτίας* (*Περὶ τῆς πρώτης αἰτίας τῶν ὄντων καὶ τῆς ἀπ' αὐτῆς διηκούσης ἐνταῦθα προνοίας — οὐδὲ παρὰ τῶν ἀσωμάτων δυνάμεων τελεῖσθαι δυνατόν*).

F. 105v. *Τοῦ αὐτοῦ Συμεὼν τοῦ Σὴθ περὶ χρείας τῶν οὐρανίων σωμάτων* (*Περὶ μὲν τῆς κινήσεως καὶ τῆς θέσεως τῶν οὐρανίων σωμάτων — τὸν παρόντα διεῖλον λόγον χάριν σαφηνείας*). — Sequitur libri tabula, quae inscribitur *κεφάλαια*, quorum numeri sunt *α'-μγ'*. — Cf. supra cod. 20, f. 15v ss.

F. 106. [*α'*] *Διὰ τί σφαιροειδὴς ὁ οὐρανός* [in libri tabula *Δ. τί. σ. δεδημιούργηται ὁ οὐ.*]. (*Σφαιροειδὴς δὲ παρήχθη ὁ οὐρανὸς — ἔδει στάσιν τούτων γίνεσθαι*).

F. 106v. [*β'.*] *Διὰ τί κινεῖται ὁ οὐρανός* [in l. tab. *Δ. τί κινούμενος ὁ οὐ.*] (*Ὁ δὲ Πλωτῖνος κομψῶς τῆς κυκλικῆς κινήσεως — πρὸς τὰ λοιπὰ στοιχεῖα*).
[*γ'.*] *Διὰ τί αἱ ἐν τῷ οὐρανῷ κινήσεις ἐναντίαι* [*ἐν αὐτῷ* pro *ἐν οὐρανῷ* in l. tab.] (*Αἱ δὲ ἐναντίαι κινήσεις τὸ μὲν ἐτάχθησαν — καὶ ταῦτα μὲν περὶ κινήσεως*).

F. 107. *δ'. Διὰ τί τὴν χροιὰν κυάνεος* (*Κυάνεος δὲ ὁρᾶται ὅτι λυσιτελέστερον τοῦτο τὸ χρῶμα τῇ ὄψει τῶν λοιπῶν χρωμάτων — ἀλλ' ὅτι οὕτως ὁρᾶται*).
ε'. Διὰ τί ἐστι διαφανής (*Διαφανείας δὲ ἔτυχεν — καὶ αὐτοὺς τοὺς ἀπλανεῖς ἀστέρας*).
ς'. Περὶ τοῦ μεγέθους τοῦ οὐρανοῦ [in l. tab. : *Διὰ τί τοιοῦτον ἔσχε μέγεθος.*] (*Τοσοῦτον δὲ εὐπορεῖ μεγέθους — καὶ τὴν ἀπειρίαν περισκοπεῖ*).

F. 107v. *ζ'. Περὶ τῆς τοῦ οὐρανοῦ ἀποστάσεως* [in l. tab. : *Διὰ τί*

F. 102v. On Vision (On how we see — the optical spirit). On Hearing (Hearing receives from without — and to destroy it). F. 103. On Smell (Of vision being completed, of the painful and of the pleasant). Cf. above cod. 20, f. 12. This chapter and the following edited by Ideler, Physici et Medici Graeci minores, II (1842), p. 283.
On Taste (But taste occurs — and the painful).
On Touch (Touch is more necessary — and of the following).
On the Senses of the Soul (There being five senses of the soul just as also of the body. This chapter you will find in what has been said in the third discourse of Pythagoras — discourse). Cf. supra. cod. 20 f. 13.

E. 1935. By the same, fifth discourse, on the first cause of beings (Concerning the first cause of beings and the providence extending from it to this place, it is not possible to be fulfilled even by the incorporeal powers).

G. 105v. By the same Symeon the Se 0 on the utility of the heavenly bodies (Concerning the motion and the position of the heavenly bodies I divided the present discourse for the sake of clarity). There follows a table of the book, which is entitled κεφάλαια, whose numbers are α'-μγ'. Cf. above cod. 20, f. 15v ff.

F. 106. [α'] Why is the heaven spherical [in the book's table: Why the heaven has been created spherical]. (The heaven was brought forth spherical — it was necessary for these to come to rest).

F. 106v. [β'.] Why does the heaven move [in the book's table: Why the heaven, being in motion]. (But Plotinus elegantly [explains] the circular motion in relation to the remaining elements).

[γ'.] Why are the motions in the heaven contrary [ἐν αὐτῷ in place of ἐν οὐρανῷ in the book's table] (But the contrary motions on the one hand were arranged, and these things concern motion).

F. 107. δ'. Why is its color dark blue (It appears dark blue because this color is more beneficial to vision than the other colors, but because it is thus seen).
ε'. Why it is transparent (It obtained transparency and — the fixed stars themselves).
ς'. On the size of the heaven [in the book's table: Why it has such a size.] (It is so well provided with size — and surveys the boundlessness).

F. 107. ζ'. On the distance of the heaven [in the book's table: Why

τοσοῦτον ἡμῶν ἀφέστηκεν.] (*Τοσοῦτον δὲ τῆς γῆς ἀφίσταται — περὶ τῆς γῆς διεξήλθομεν*).

η΄ Περὶ τῶν ἐν οὐρανῷ ἀναγκαίων, χρησίμων καὶ ἐπιτερπῶν [in l. tab. : *Ὅτι οὐ μόνον ἐν τῷ οὐρανῷ εἰσί τινα ἀναγκαῖα ἡμῖν, ἀλλὰ καὶ χρήσιμα καὶ ἐπιτερπῆ.*] (*Ὥσπερ οὖν οἰκίας σοφὸς δημιουργὸς τὰ περὶ τοῦ σχήματος αὐτῆς*).

F. 108. *θ΄. Περὶ τοῦ τῆς Σελήνης σχήματος* [in l. tab. : *Διὰ τί ἡ Σελήνη δεδημιούργηται σφαιροειδής.*] (*Σφαιροειδὴς τοίνυν ἐδημιουργήθη — καὶ νύκτας ἱκανὰς ἐν σκοτομήνῃ διήγομεν*).

ι΄. Περὶ τῆς αὐξομειώσεως αὐτῆς [in l. tab. : *Διὰ τί αὔξει τοῖς ἀριθμοῖς καὶ μειοῦται.*] (*Νυνὶ δὲ σφαιροειδὴς οὖσα — οὕτω καὶ τὰ φῶτα ταύτης*).

ια΄. Διὰ τί παρὰ τοῦ Ἡλίου δέχεται τὸ φῶς (*Ἐπειδὴ ὁ αἰσθητὸς οὗτος κόσμος — οὐκ ἂν ἀνεκλῶντο ἀπ' αὐτοῦ αἱ ἀκτῖνες*).

F. 109. *ιβ΄. Περὶ τοῦ τῆς Σελήνης προσώπου* [in l. tab. : *Διὰ τί ἔστιν ἐν αὐτῇ μέλασμα τὸ καλούμενον πρόσωπον.*] (*Ἔχει δὲ ἐν αὐτῇ τὸ καλούμενον πρόσωπον — διὰ τὴν προειρημένην κοινὴν αἰτίαν*).

ιγ΄. Διὰ τί διὰ μηνὸς ἀποκαθίσταται (*Ποιεῖται δὲ καὶ μηνιαίαν σχεδὸν τὴν ἀποκατάστασιν — μέχρι τοῦ νῦν καὶ ἕτερα*).

ιδ΄. Διὰ τί τὴν ἡλιακὴν ὁδὸν ὑπερβαίνει ἡ Σελήνη [in l. tab. : *Διὰ τί τὸν τοῦ Ἡλίου δρόμον ὑπερβαίνει κατά τε βορρᾶν καὶ νότον.*] (*Τὴν τοιαύτην δὲ τελεῖ κίνησιν — ἡ δὲ οὐ τοιαύτη*).

F. 109v. *ιε΄. Διὰ τί οὐ στηρίζει* (*Οὐ στηρίζει οὐδ' ἀναποδίζει — — διὰ τὸ κοινὸν σύμπτωμα*).

ις΄. Περὶ τοῦ μεγέθους τῆς Σελήνης [in l. tab. : *αὐτῆς* pro *τῆς Σ.*] (*Τὸ δὲ μέγεθος αὐτῆς — κατὰ τὸ μέγεθος*).

ιζ΄. Περὶ τῆς ἀποστάσεως αὐτῆς [in l. tab. : *Διὰ τί τοσοῦτον τῆς γῆς ἀφέστηκεν.*] (*Ἀφέστηκε δὲ τοσοῦτον—καὶ ζῴων σώματα*).

F. 110. *ιη΄. Διὰ τί ὑψηλοτέρα καὶ χθαμαλοτέρα γίνεται* (*θαυμαστὴ δὲ ἡ κατὰ ἀπόγειον — ταῖς κινήσεσιν αὐτῆς συμπεριαγομένης*).

so far removed from us.] And it is so far removed from the earth that we have gone through [the discussion] concerning the earth).

η On the Necessary, Useful, and Delightful Things in the Heavens [in the table of contents: That not only are there certain things in the heavens necessary for us, but also useful and delightful.] (Just as a wise craftsman of a house [considers] the matters concerning its form).

1. 108. 9. On the Shape of the Moon [in the table of contents: Why the Moon was created spherical.] (The Moon was indeed created spherical, and we spend many nights in darkness during the moonless period).

10. On its Waxing and Waning [in the table of contents: Why it increases and decreases in number.] (But now, being spherical, thus also its lights).

11. Why it receives its light from the Sun (Since this sensible world — the rays would not be reflected from it).

F. 109. 12. On the Face of the Moon [in the table of contents: Why there is in it a dark mark called the face.] (It has in it what is called the face on account of the aforementioned common cause).

13. Why it completes its return in a month (It makes its monthly return approximately — up to the present and other things).

14. Why the Moon exceeds the solar path [in the table of contents: Why it exceeds the course of the Sun both to the north and to the south.] It performs such a motion — but the other does not perform such a motion).

F. 109. 15. Why it does not become stationary (It neither becomes stationary — nor retrogrades on account of the common phenomenon). 16. On the Size of the Moon [in the table of contents: αὐτῆς in place of τῆς Σ.] (Its size — according to its magnitude). 17. On its Distance [in the table of contents: Why it stands so far from the earth.] (It stands at such a distance — and the bodies of living creatures).

F. 110. xiv. Why it becomes higher and lower (but the one at apogee is wonderful — revolving together with its motions).

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ιθ'. *Περὶ τοῦ Ἑρμοῦ (Ἀνάγει με ὁ λόγος — καὶ τὸ σπανίως ἡμῖν φαίνεσθαι).*

κ'. *Διὰ τί ὁ Ἑρμῆς ἐπὶ τὴν Σελήνην ἐτάχθη* [in l. tab. : ὑπὸ pro ἐπὶ.] *(Ἐτάχθη δὲ ἐν χώρᾳ — τέλειον ἂν ἐκρύπτετο).*

κα'. *Διὰ τί στίλβει* [in l. tab. : *Διὰ τί στίλβων παρήχθη.*] *(Ἔστι δὲ καὶ μικρός τις Ἡλίου πρόδρομος — καὶ Στίλβοντα αὐτὸν οἱ παλαιοὶ διὰ τοῦτο ἐκάλουν).*

F. 110v. κβ'. *Διὰ τί πλησιάζει τῷ Ἡλίῳ* [in l. tab. : *Διὰ τί <οὐ> πλεῖον τῶν κζ' μοιρῶν τοῦ Ἡλίου ἀφίσταται.*] *(Ἐμφαίνει δὲ ἡμῖν διὰ τῆς κινήσεως—πρὸς τοῦτον φερόμενος).*

κγ'. *Διὰ τί αὐτὸς καὶ οἱ λοιποὶ ἀστέρες ἀναποδίζουσι* [in l. tab. : *Διὰ τί αὐτός τε καὶ οἱ λοιποὶ πλανῆται ἀναποδίζουσι καὶ στηρίζουσι καὶ προποδίζουσιν.*] *(Καὶ ἐπεὶ ταῦτα κοινά ἐστι τὰ πάθη τῶν πέντε πλανωμένων — τῶν τῆς ὕλης κακῶν).*

κδ'. *Περὶ τῶν τοῦ Ἑρμοῦ ἰδιοτήτων (Ἔχει δέ τινας ὁ Ἑρμῆς ἰδίας ἐπισημασίας — ἑσπερίου δὲ ἐν τῇ δύσει).* — Hoc caput astrologicum est.

κε'. *Διὰ τί ἡ Ἀφροδίτη οὐ κατὰ πολὺ τοῦ Ἡλίου ἀφίσταται* [in l. tab. : *κε'. Περὶ τῆς Ἀφροδίτης. κς'. Διὰ τί κτλ.*] *(Ἡ δὲ Ἀφροδίτη ὑπὲρ τοῦτον κεῖται — πᾶσαν τὴν ἡμέραν ἐκάθευδε).*

F. 111v. κς'. *Διὰ τί οὐ συνεχῶς ἀναποδίζει αὕτη* [in l. tab : *κζ'. Διὰ τί οὐ συνεχῶς οὗτος ὁ ἀστὴρ ἀναποδίζει, ἀλλ' ἐνιαυτὸν παρ' ἐνιαυτόν.*] *(Οὐκ ἀναποδίζει δὲ ὥσπερ ὁ Ἑρμῆς — ἃ ἐπὶ τοῦ Ἑρμοῦ εἴρηται).*

κζ'. *Περὶ τοῦ Ἡλίου* [in l. tab. : *κη' κτλ.*] *(Εἰ δὲ περὶ τῆς Σελήνης — περὶ τῶν λοιπῶν λόγον).*

κη'. *Περὶ μεγέθους αὐτοῦ* [in l. tab. : *κθ' κτλ.*] *(Μείζων δὲ πάντων ἀστέρων — ὅτι ἐπεσκέψατο αὐτόν).*

F. 112v. κθ'. *Διὰ τί λοξῶς κινεῖται ὁ Ἥλιος* [in l. tab. : *λ'. Διὰ τί μὴ ἐπ' ὀρθοῦ καὶ παραλλήλου κύκλου φέρεται ὁ Ἥλιος ἀλλ' ἐπὶ λόξου*] *(Ὅταν ἴδῃς τὸν Ἥλιον — ἐναργέστερον διεσαφήσαμεν).*

F. 113v. [λ'] *Διὰ τί ἡ τοῦ Ἡλίου λόξωσις κδ' μοιρῶν ἔστιν ἀμφοτέρωθεν* [in l. tab. : *Διὰ τί ἡ λόξωσις τοῦ Ἡλίου ἐπὶ βορρᾶν καὶ νότον κδ' ἐστὶ μοιρῶν ἔγγιστα καὶ οὔτε*

xix. On Mercury (The discussion brings me — to [illegible] and the — appear to us in a new way).

xx. Why Mercury was assigned to the Moon [in l. tab.: ὑπὸ for ἐπὶ] (It was assigned to a place — would have been completely hidden).

xxi. Why it shines [in l. tab.: Why, shining, it was brought forth.] (It is also a small forerunner of the Sun, and the ancients called it "Stilbon" for this reason).

F. 110. xxii. Why it approaches the Sun [in l. tab.: Why it does not stand more than 27 degrees away from the Sun.] (It shows us through its motion — moving toward it). xxiii. Why it and the other stars move in retrograde [in l. tab.: Why both it and the other planets move in retrograde, station, and direct motion.] (And since these affections are common to the five wandering stars — of the evils of matter).

xxiv. On the properties of Mercury (Mercury has certain distinctive significations — in the west at evening setting). — This chapter is astrological.

xxv. Why Venus does not stand far from the Sun [in l. tab.: xxv. On Venus. xxvi. Why etc.] (But Venus lies above it — all the [illegible] day she slept.

F. 111v. 26. Why does it not retrograde continuously [in l. tab.: 27. Why does this star not retrograde continuously, but every other year.] (It does not retrograde as Mercury does — what has been said concerning Mercury applies here).

27. On the Sun [in the table of contents: 28, etc.] (But if concerning the Moon, concerning the remaining discourse).

28. On its magnitude [in the table of contents: 29, etc.] (Greater than all the stars – that he observed it).

F. 112. 29. Why the Sun moves obliquely [in the table of contents: 30. Why the Sun does not travel along a straight and parallel circle but along an oblique one — — we have explained more clearly).

F. 113. [30.] Why the obliquity of the Sun is 24 degrees on both sides [in the table of contents: Why the obliquity of the Sun toward the north and south is approximately 24 degrees and neither

πλεῖον οὔτε ἔλαττον.] (Θαυμαστὴ δὲ καὶ ἡ μέχρι τῶν κδ' μοιρῶν λόξωσις — διατηρεῖται ἀλώβητος).

F. 114. λα'. Περὶ τῆς ἐν τροπικοῖς βραδύτητος τοῦ Ἡλίου τῷ θερινῷ καὶ χειμερινῷ [in l. tab. : Διὰ τί ὁ Ἥλιος πρὸς τῷ θερινῷ καὶ χειμερινῷ τροπικοῖς σημείοις ἀναβραδύνει ὅσον πρὸς ἡμᾶς, πρὸς δὲ τῷ ἰσημερινῷ τὴν πορείαν ταχύνει.] (Ἄγαμαι δὲ πρὸς τούτοις — τοῖς τροπικοῖς τὸ ἐπὶ τοιᾶσδε).

F. 114v. λβ'. Διὰ τί ἐν τοῖς βορειοτέροις μείζονες αἱ θεριναὶ ἡμέραι [in l. tab. : λγ'. Διὰ τί ἐν ταῖς βορειοτέραις καὶ ψυχραῖς χώραις μείζων ἐστὶ ἡ θερινὴ ἡμέρα ἤπερ ἡ ἐν ταῖς νοτίαις καὶ θερμαῖς.] (Οὐ μὴν ἀλλὰ καὶ ἕτερον ἔστιν ἰδεῖν — τῶν νυχθημέρων κέκτηται).

F. 115. λγ'. Διὰ τί ὁ Ἥλιος ποτὲ μὲν πλησιάζει, ποτὲ δὲ ἀφίσταται [in l. tab. : Πλησιάζει τῇ γῇ.] (Ἔχει δὲ ὁ Ἥλιος ποτὲ ἀπόγειον — γίνεσθαι τὰς μεταβολάς].

λδ'. Διὰ τί διὰ τξε' ἡμερῶν ἀποκαθίσταται [l. tab addit : καὶ τετάρτου μιᾶς ἡμέρας καὶ οὐκ ἐν πλείονι ἢ ἐλάττονι.] (Τί δὲ εἴπωμεν — τὴν τοῦ Ἡλίου ἀποκατάστασιν).

F. 116. λε'. Περὶ τῆς τοῦ Ἡλίου ἀφ' ἡμῶν ἀποστάσεως [in l. tab. : λς'. Διὰ τί τοσοῦτον ἡμῶν ἀφέστηκε.] (Λοιπὸν λεκτέον — παρ' ὃν παραστέφεται).

F. 116v. λς'. Διὰ τί ἀνατέλλει καὶ δύνει ὁ Ἥλιος (Δύνει δὲ ὁσημέραι καὶ τὴν νύκτα ἐργάζεται — καὶ περίοδος καὶ ἀποκατάστασις).

F. 117v. λζ'. Περὶ τοῦ Ἄρεος καὶ Διὸς καὶ Κρόνου (Λοιπὸν λεκτέον — τῷ ὑπερμεγέθει τοῦ σώματος).

λη'. Περὶ τῶν ἀπλανῶν ἀστέρων. [in l. tab. : λθ'. Τίνος χάριν οἱ ἀπλανεῖς ἀστέρες παρήχθησαν.] (Λοιπὸν οὖν σκοπητέον — βιωφελές τε καὶ χρήσιμον).

F. 118v. λθ'. Περὶ τῆς βραδείας τούτων κινήσεως [in l. tab. : μ'. Διὰ τί βραδεῖα ἡ τούτων κίνησις.](Οὐ μὴν ἀλλὰ καὶ τῆς κινήσεως — καὶ εὐαρμοστότερα).

μ'. Περὶ τῆς ἀνάστρου σφαίρας (Εἰ δὲ καὶ ἐπὶ τὴν ἀπλανῆ — τὴν ἄπειρον δύναμιν).

μα'. Διὰ τί δι' ὡρῶν κδ' ἀποκαθίσταται (Τὸ γὰρ τοσοῦτον μέγεθος — γεννῶνται καὶ φθείρονται).

μβ'. Διὰ τί τὰς λοιπὰς περιάγει σφαίρας (Ἐμπεριάγει

more nor less.] (Wonderful also is the obliquity up to 24 degrees; it is maintained unharmed). F. 114. 31.

On the slowness of the Sun at the solstices in summer and winter [in the table of contents: Why the Sun slows down near the summer and winter solstitial points as far as concerns us, but accelerates its course near the equinoctial point.] (I marvel, moreover, at these solstices — of such a kind).

F. 114. 32. Why in the more northern regions the summer days are longer [in the table of contents: 33. Why in the more northern and cold lands the summer day is longer than in the southern and warm ones.] (But furthermore there is another thing to observe — of the nychthemera it possesses).

Γ. 115. 33rd. Why does the Sun sometimes draw near, and sometimes move away [in the 1st table: It draws near to the earth.] (The Sun sometimes has an apogee — and this The Sun sometimes has an apogee is how the changes come about).

34th. Why it returns to its place in 365 days [1st table adds: and a quarter of one day, and not in more or less.] (But what shall we call the restoration of the Sun to its place).

F. 116. 35th. On the distance of the Sun from us [in the 1st table: 36th. Why it stands so far away from us.] (It remains to be said alongside which it is crowned).

Γ. 116. 36th. Why the Sun rises and sets (And it sets each day and makes the night, and there is a cycle and a restoration).

Γ. 117. 37th. On Mars and Jupiter and Saturn (It remains to be said — by reason of the exceeding greatness of the body).

38. On the Fixed Stars. (in the table of contents: 39. For what reason the fixed stars were brought forth.) (It remains therefore to consider – beneficial and useful for life).

F. 118. 39. On the Slowness of Their Motion (in the table of contents: 40. Why their motion is slow.] Not only however also of the motion – and more harmonious).

40. On the Starless Sphere (But if also upon the fixed [sphere] – the infinite power).

41. Why it is restored in 24 hours (For so great a magnitude – they are generated and destroyed).

42. Why it carries around the remaining spheres (It carries around

δὲ καὶ περιστρέφει — βέλτιον τούτου καὶ τὰ γινώσκοντα).

F. 119v. *Ἀδαμαντίου σοφιστοῦ (Ἐπεὶ δὲ καὶ οἱ κατ' οὐρανὸν ἀστέρες ἀνατέλλοντες — μηνὶ φευρουαρίῳ κς' χελιδόνες φαίνονται).*

F. 120v. <De ventis>. *(Οἱ τοπικοὶ ἄνεμοι τῶν καθολικῶν νοσερώτεροι — οἱ δὲ ὀυτικοὶ ὑγροὶ καὶ προσηκεῖς καὶ οἰκειότεροι μᾶλλον τοῖς σώμασιν ἡμῶν).* Edidit Rose, *Anecdota Graeca*, I, p. 29 ss. His Const. Lascaris ipse addidit : *κε' τοῦ Μαρτίου πνεῖ ἄνεμος ὁ λεγόμενος παχνίτης ἡμέρας ζ' καὶ γίνεται ταραχὴ — τοῦ αὐτοῦ ὁ ζ' παχνίτης, ἐν ᾧ ταραχὴ καὶ ζάλη.*

F. 121. *Πυθαγόρου φιλοσόφου ψῆφος περὶ τῶν γεννωμένων βρεφῶν καὶ περὶ ὁμοίας σκέψεως τῶν ζ' πλανητῶν ἀστέρων ἵνα ἀπὸ θεωρίας νοεῖς* (sic) *ἕκαστον εἰς ποῖον ἀστέρα (Ὁ Κρόνος σημαίνει τοιούτους ἄνδρας · μελάχρους* [sic], *σκυθρωπούς, σπαδοπώγωνας —ἐν δὲ πᾶσι στυγνούς).* Sequuntur *Ζεύς, Ἄρις* (sic) , *Ἥλιος, Ἀφροδίτη, Ἑρμῆς, Σελήνη* ; Postrema autem verba sunt : *τραχεῖς καὶ ἀλαζονικωτέρους.* — Cf. supra f. 74v.

Ἑτέρα γραφὴ εἴς τινα ὄστρακα ἀπουμνήματα (sic) *(Ἔφραξα στόματα λεόντων — δύναμιν κοπίδων).*

Πρὸς γυναῖκα ἵνα γεννήσῃ ταχέως (Φωνὴ Κυρίου ἐκ τοῦ οὐρανοῦ ἐδόθη — χαμχὰμ εἰπὲ εἰς τὸ ὠτίον τὸ δεξιὸν αὐτῆς).

F. 121v. *Πυθαγόρου φιλοσόφου περὶ μορφῶν καὶ σημείων τῶν ιβ' ζῳδίων ὅπως ἀπὸ θεωρίας ἑκάστου μάθῃς ὁποῖον ζῴδιον ἔχοι* (sic) *καὶ τὴν πρᾶξιν αὐτοῦ (Κριοῦ οἱ ἔχοντες ζῴδιόν εἰσι τὰ πρόσωπα ὑπομήκεις — μεταβολικοί).* His addita sunt capita « *Ταύρου* » et « *Δίδυμοι* » ; extrema autem verba sunt : *ἀπὸ δόσεως καὶ λήψεως τὸν βίον ἔχοντες.*

κε. ι'. Περὶ ἴριδος. ἀπὸ τοῦ δευτέρου λόγου (Ἡ λεγομένη ἶρις — ἢ δευτέρου κύκλου τμῆμα). Haec in ima pagina scripta sunt.

κε. ια'. Περὶ ἁλῶς (sic) *(Ἡ δὲ ἅλως περὶ τῆς Σελήνης — ὡς διὰ γεωμετρικοῦ σχήματος δείκνυται). Τέλος. Οὕτω διέπονται αἱ ζ' ἡμέραι (Τῇ κυριακῇ ὁ Ἥλιος — τῷ σαββάτῳ ὁ Κρόνος).* Haec in ima pag. scripta sunt.

and revolves – better than this, and those that have knowledge).

F. 119. Adamantius the Sophist (Since also the stars in the sky rising in the month of February, the 26th swallows appear).

F. 120. <De ventis>. (Local winds are more pestilent than universal ones – while the western winds are moist and suitable and more agreeable to our bodies). Edited by Rose, Anecdota Graeca, I, p. 29 ss. To these Const. Lascaris himself added: On the 25th of March blows the wind called pachnites for 7 days and there is turbulence – the 7th of the same, the pachnites, in which there is turbulence and storm. F. 121. The calculation of Pythagoras the philosopher concerning newborn infants and concerning a similar examination of the 7 planetary stars, so that from observation you may understand each one as to which star (Saturn signifies such men: dark-complexioned [sic], sullen, sparse-bearded — and in all things gloomy). There follow Zeus, Ares (sic), Sun, Aphrodite, Hermes, Moon; the last words, however, are: rough and rather boastful. - Cf. above f. 74v. Another writing concerning certain ostracized memoranda (sic) (I stopped the mouths of lions — the power of swords). For a woman to give birth quickly (The voice of the Lord from heaven was given — say chamcham into her right ear). F. 121v. Of Pythagoras the philosopher, concerning the forms and signs of the zodiac signs, so that from observation of each you may learn what zodiac sign one has and its character (Those who have the zodiac sign of Aries have elongated faces, changeable).To these are added the chapters "Taurus" and "Gemini"; the last words, however, are: those who make their living from giving and receiving.

κε. ι'. On the Rainbow. From the second book (The so-called rainbow, or a segment of the second circle). These are written at the bottom of the page,

κε. ια'. On the Halo (sic) (The halo around the Moon, as is shown by a geometric figure). End. Thus the 7 days are governed (On Sunday, the Sun; on Saturday, Saturn). These are written at the bottom of the page.

F. 122. *Εἰ δὲ θέλεις εὑρεῖν τὸν κύκλον τοῦ Ἡλίου, κράτει τὰ παρατρέχοντα ἔτη — καὶ οὕτως εὕρῃς τὴν ἀλήθειαν.*
Περὶ τῆς Σελήνης (Ὡσαύτως καὶ περὶ τῆς Σελήνης — δηλοῦσι τὸν κύκλον τῆς Σελήνης).
Τὴν δὲ ἴνδικτον εἰ θέλεις εὑρεῖν — ὅτι ἐκεῖ ἐστὶν ὁ βίσεκτος.
Εἰσὶ δὲ ὄρη διάφημα καὶ μεγάλα ιβ' (Deest *α'. β' Καύκασος — ιβ' Ὄλυμπος*).
Ποταμοὶ μέγιστοι οὗτοι (*α'* lac. *καὶ Δούναβις. β' Γαιών ὁ καὶ Νεῖλος — κ'. Βιός.* Postea vero, in seq. pag. : *κα' Εὖρος, κβ' Σαγαριός — λζ' Δούναβις*).

F. 122v. *Ἀγαρηνοὶ καλοῦσι τοὺς δ' ποταμοὺς οὕτως · Ἀσιανὶ ὁ καὶ Γαιών — δ' Ὀλφερὰ ὁ καὶ Εὐφράτης*
Νῆσοι μέγισται ια' (*Τὰ Προβάνη* [sic] *λεγόμενα — ια' Κύπρος*).
Μέθοδος ὅθεν συνίσταται ἡ ὥρα (*Γίνεται μὲν ἡ ὥρα — εἴτε πρὸς τὸ λήγειν*).

F. 123. Ventorum sphaera : nonnulla ipse addidit Constantinus Lascaris.

F. 123v. *Σημείωσαι ὅτι ὁ μὲν Κριὸς καὶ Ταῦρος καὶ Δίδυμος θερμοὶ καὶ ὑγροὶ — Ἰχθῦς ψυχροὶ καὶ ὑγροὶ ὅθεν καὶ χειμών*). —Haec ipse scripsit Constantinus. Lascaris.
Σημείωσαι δὲ καὶ τοῦτο ὅτι ὁ Κριὸς ἐν ἀρχῇ μετέχει ψυχρότητος — ὁ δὲ Ἰχθύς ἐπὶ τὰ τέλη θερμότητος. — Haec ipse scripsit Constant. Lascaris.

F. 126. *Τιμαίῳ Λοκρῷ περὶ ψυχᾶς καὶ φύσιος* (*Τίμαιος ὁ Λοκρὸς τάδε ἔφα — καὶ αἰωνίῳ καὶ νοατῷ*).
Tabula : circulis aliquot numeri inscripti sunt, et circulis sua nomina addita : *πυθμήν, ἐπόγδοος κτλ.* Saepius *λεῖμμα* memoratur in capite de re musica :

F. 129v. *Ὁ ἐπίτριτος λόγος συμπληροῦται διὰ δ' ὁρῶν, ἤγουν δύο τόνων — ὁ τοῦ λειμματος λόγος.*
Ἀριθμός ἐστι μονάδων σύστημα κτλ. — duae ll.
Δύο εἰσὶν αἱ διαθέσεις κυρίως ἐνεργητικὴ καὶ παθητικὴ — οἷον λημμῷ (sic), *πάσχω.* Schema.

F. 130 vacat.

F. 130v. *Ὄργανον ἀστρονομικὸν Πετοσίρεως πρὸς Νεχεψὼ βασιλέα Ἀσσυρίων* (*Ψῆφος σεληνιακὸς διὰ οὗ ἐστὶ τὸν ἐπισκεπτόμενον τοὺς νοσοῦντας — ὅτι νικᾷ*

F. 122. If you wish to find the cycle of the Sun, keep track of the passing years and thus you will find the truth.

On the Moon (Likewise, they also indicate the cycle of the Moon concerning the Moon).

If you wish to find the indiction – that there is the bi-sextus.

There are various famous and great mountains: 2 (d' is missing. 2nd: Caucasus, 12th: Olympus).

The greatest rivers are the following (1st: [lacuna] and the Danube. 2nd: Geon, also called the Nile — 20th: Bios. Then, on the following page: 21st: Euros, 22nd: Sagarios — 25th: Danube).

F. 122. The Agarenes call the 4 rivers thus: the Asianic, also called the Geon — 4th: alphera, also called the Euphrates

The greatest islands: 29 (The so-called Provane [sic]: 11 Cyprus).

Method from which the hour is established (The hour is made either toward the ending).

F. 123. Sphere of Winds: Constantine Lascaris himself added certain things. Lascaris.

F. 123. Note that Aries, Taurus, and Gemini are warm and moist; Pisces are cold and moist, whence also winter). These Constantine Lascaris himself wrote. Note also this, that Aries at its beginning partakes of coldness. And Pisces toward the ends of warmth.

These things Constantine Lascaris himself wrote.

F. 126. Timaeus of Locri, On the Soul and Nature (Timaeus the Locrian said these things – and of the eternal and the intelligible).

Table with some circles inscribed with numbers, and circles with their names added: root, epogdoos, etc. The term leimma is mentioned several times in the chapter on music:

F. 129v. The epitritic ratio is completed through 4 terms, that is two... – the ratio of the leimma.

Number is a system of units, etc. — two lines.

There are two dispositions properly speaking, active and passive, such as leimma (sic), I suffer. Schema.

F. 130 vacant.

F. 130v. Astronomical instrument of Petosiris for King Nechepso of the Assyrians (Lunar calculation by which the one visiting the sick can determine who will

prevail

Λαυὶδ τὸν Γολιάθ).— Edid. Riess, *Petosir. fragm.* (*Philologus*, VI Supplementband), p. 386. Cf. *Catal.* VIII, III, p. 75 (cod. Paris., 55 f. 43).

F. 131. *Ἡμικύκλιον ἀναστάσεως ζωῆς πράξεως καὶ εὑρέσεως.* Vd. Iriarte, p. 344. Circulo huic supposita sunt haec verba : *Ἡμικύκλιον σκότους ἀπωλείας ἥττης καὶ θανάτου.*

F. 131ᵛ vacat : deest enim schema alterius hemicycli. — Cf. supra, f. 90.

F. 132. *Πεδανίου Διοσκουρίδους Ἀναζαρβέως περὶ δυνάμεως ἁπλῶν φαρμάκων. περὶ τῶν ἀπὸ τοῦ γευστοῦ ποιοτήτων δηλουμένων κράσεων (Οὔτ' ἐξ ὀσμῆς ἐστιν ἀσφαλές, τὸ δὲ ἐλαιῶδες — ὑγραίνει, μαλάττει, χαλᾷ).* — Cf. cod. 35, f. 86.

F. 132ᵛ. *Περὶ τῆς τάξεως καὶ ἀποστάσεως τῶν κράσεων (Τὸ μὲν δὴ σύμμετρον φάρμακον ὡς ὁμοίας εἶναι κράσεως — ῥοῦς καὶ στυπτηρία).*

F. 133. *Ἀρχὴ τοῦ α'. ἁβρότονον · μελιτινὴ θερμαίνει καὶ ξηραίνει κατὰ τὴν γ' ἀπόστασιν ὠκιμοειδὴς ἣν ἔνιοι φιλαιτέριον ὀνομάζουσιν. ἄχρηστον μὲν ἡ ῥίζα, τὸ δὲ σπέρμα λεπτομερὲς καὶ ξηραντικὸν ἀδήκτως).* — Cf. cod. 35 f. 87.

F. 171. *Περὶ τινων βοτανῶν δυνάμεως (Ἀψίνθιον θερμόν ἐστι καὶ ξηρὸν τῆς γ' τάξεως — Κισσήριον θερμὸν καὶ ξηρὸν τῆς δ' τάξεως... τοὺς ὀδόντας τριβόμενον).*

F. 175ᵛ vacat.

F. 176. *Φιλόστρατος Ἀσπασίᾳ εὖ πράττειν (Τὸν ἐπιστολικὸν χαρακτῆρα — τὰ δὲ κοινὰ κοινῶς).*

F. 174ᵛ. *Ἑρμοῦ Τρισμεγίστου (Τοῦ γὰρ θεοῦ τὰ σπέρματα ὀλίγαμέν, μεγάλα δὲ καὶ καλὰ καὶ ἀγαθὰ — καὶ τὰ κακὰ μόνος ἀγαθοποιεῖ).*
Ἐπιχάρμου ποιητοῦ (Φύσις ἀνθρώπων — συλλέγειν). — Vid. Iriarte, p. 346.

F. 177. *Ἑρμῆς τρισμέγιστος Ἀσκληπιῷ εὖ φρονεῖν (Ἐπεὶ ὁ υἱός μου Τάτ — ἐν οἷς πάντη ἐστίν).*

F. 179. Chrysippi, Aristotelis, Porphyrii, Platonis, Sanchoniathonis, Oenomai sententiae.

F. 180. *Ὅτι ὁ Ἥλιος οὐκ ἔστι θεός (Ὁ θεὸς ἔστιν ἀσώματος — ὁ δὲ σῶμα καὶ ὅσα τούτῳ παρέπεται).*

F. 181ᵛ. *Τί ἐπιχείρημα (Ἐπιχείρημα ἐστὶ κατὰ μὲν Ἀροκρατίωνα λῆμμα, ἐπιφορά).*

F. 182. *Περὶ τῶν ἰχθύων ἀπὸ Ὀπιανοῦ (Τῶν ἰχθύων οἱ μὲν φύονται καὶ βόσκονται — Ὁ δὲ κεστρεὺς... καὶ οὐδὲ τὸν τόκον αὐτῶν βλάπτονται).*

F. 185ᵛ. Sine titulo : *Ἡ φώκη πᾶσαν ὀφθαλμίαν θεραπεύει.* — Cf. *Coeranides*, p. 76 s. ed. Ruelle.

Λαυίδ τὸν Γολιαθ). Ed. Riess, Petosir. fragment (Philippians, VI Supplement hand), p. 386. Cf. Catal. VIII, nIII, p. 75 (cod. Paris., 55 f. 43).

F. 131. Hemicycle of the rising of life, action, and discovery. Vd. Iriarte, p. 344. Beneath this circle the following words are placed: Hemicycle of darkness, destruction, defeat, and death. F. 131 is blank: for the diagram of the other hemicycle is missing. Cf. above, f. 90.

F. 132. Of Pedanius Dioscorides of Anazarbus, on the properties of simple medicines. On the mixtures indicated by gustatory qualities (It is not safe to judge from smell alone, but oily substances moisten, soften, and relax). Cf. cod. 35, f. 86.

F. 132. On the order and classification of the mixtures (The well-proportioned medicine, so as to be of similar mixture, and astringent). sumac

F. 133. Beginning of the first [section]. Abrotanum: the honeyed [preparation] heats and dries according to the third degree; it was basil-like; some call it philaiterion. The root is useless, but the seed is of fine composition and drying without irritation). - Cf. cod. 35 f. 87.

F. 171. On the properties of certain plants (Wormwood is hot and dry of the third order; Kisserion is hot and dry of the fourth order... ground, it cleans the teeth).

F. 175nF. is free

176. Philostratus To Aspasia, greetings (The epistolary style — and common matters in a common manner).

Γ. 174. Of Hermes Trismegistus (For the seeds of God are few, but great and beautiful and good, and evil things He alone makes good).

Of Epicharmus of the poet (The nature of men to gather). Vine. Go away, p. 346.

F. 177. Hermes Trismegistus to Asclepius, on right thinking (Since my son Tat— in all things where it is entirely).

F. 179. Of Chrysippus, of Aristotle, of Porphyry, of Platon, of Sanchuniathon, sayings of Oenomaus. That the Sun is not a god (God is incorporeal, but the sun is a body and whatever accompanies it).

F. 180.

F. 181. What is an epicheireme (An epicheireme is, according to Harpocration, a premise and a conclusion).

F. 182. On Fish, from Oppian (Some fish grow and feed... But the mullet... and are not even harmed by their offspring).

Γ. 185. Without title: The seal heals every ophthalmia. — (1

Coeranides, p. 76 s. ed. Ruelle.

F. 186. *Περὶ τῆς πανουργίας τῶν ἰχθύων καὶ πῶς φεύγουσι τοὺς ἁλιεῖς (Ὁ κεστρεὺς ὅτε νοήσῃ — ἔτι καὶ αἱ τευθίδες ῥίπτουσι ἐρυθρὸν καὶ πυρὸν καὶ φεύγουσι).*
[Ἐ]κ τῶν τοῦ *Αἰλίου.* [sic] — Scilicet excerpta, quorum exhibeo initia :
Ὅτι τῶν ὀστρακονώτων καὶ ὀστρακοδέρμων — Aelian., *Hist. anim.*, IX. 6.
Ὅτι τοὺς ὄφεις ἰσχυρῶς ἐλαύνει φυγῇ ἡ ἔνδροσος καὶ νοτερὰ καλαμίνθη — Ibid., IX, 26.
Ὅτι ἐν τῇ Σκυθίᾳ γίνονται ὄνοι κερασφόροι — Ibid. X, 40.
Ὅτι ἐλέφας βρέφους ἐρασθείς κ. τ. λ.
Ὅτι σελάχια ὅσα οὐκ ἔχει λεπίδας — Ibid. XI, 37.
Ὅτι αἱ φάλαγγες γεωμετρικῶς ὑφαίνουσι — ibid. VI, 57.
Ὅτι ἡμίονος γέρων ὡς Ἀριστοτέλης ἱστορεῖ Ἀθήνησιν — ὁ δὲ Θεόπομπός φησι..... καὶ μεμαγμένας μάζας. — Ibid., VI, 59.

F. 187. *Ὁ σῖτος φυλάττεται εἰ τέφραν κλιματίδων ἐμπάσεις αὐτῷ ἢ τέφραν βολβίτων ἢ ὀρυός.*— Sequuntur praecepta de servandis cibis : *κριθῆς, ἄρτου, γλεύκους, οἴνου.*—Cf. *Geoponica*, II, 27, 6 ; II, 20, etc.

F. 188v. *Δεῖ φυτεῖν τὰ δένδρα αὐξανούσης τῆς Σελήνης — καὶ πολλοῖς ἄγνωστος.* — Sermo est de *rosis, ficis, oleis etc.*

F. 190-190v vacant.

F. 191. *Γεμιστοῦ ὑπὲρ Πλάτωνος κατὰ Ἀριστοτέλους (Οἱ μὲν ἡμῶν παλαιότεροι καὶ Ἑλλήνων καὶ Ῥωμαίων — καὶ φαῦλα ἐγκαταμέμικται).*

F. 211. *Κτῆμα Κωνσταντίνου τοῦ Λασκάρεως ἐν Μεσσήν(ῃ) τῆς Σικελίας ἐκγραφέν.*

F. 212. *Συνεσίου περὶ ἐνυπνίων (Εἰ δὲ εἰσὶν ὕπνοι προφῆται — κατὰ θεὸν πιστεύηται. Deo gratias amen.)* Margini adpicta sunt Nicephori Gregorae commentaria : *Ὥσπερ τὰ τῶν βασιλέων κειμήλια — καὶ δέχη.* — Cf. supra, cod. 20, f. 161. Sed Niceph. Gregorae verba solum praebet folium 212.

35. Cod. Matritensis Bibl. Nat. 4631 (erat CX ; N, 110) ; chartac., sacc. XV ; ff. 162+IV ; cm. 20—14,2. Legitur f. 5 : *Κωνσταντίνου τοῦ Λασκαρέως κτῆμα καὶ κόπος ἐν Μεσσήνῃ τῆς Σικελίας* ; F. 147 : *Κωνσταντῖνος ὁ Λάσκαρις ἐξέγραψε χρώμενος ἐν Μεσσήνῃ τῆς Σεικελίας ,ανοδ'.* Anno igitur 1474 p. Chr. scriptus est. — Iriarte, *Catal.* p. 431 ss. Zuretti, *Catalogue des mss. alchimiques grecs*, t. V (Les manuscrits d'Espagne), 1928, p. 75-92.

F. 1. Adnotiunculae duae. — F. 1v-2 vacant. — F. 2v. Praecepta tria ad medicinam, religionem, superstitionem pertinentia. — Ff. 3-4v vacant. — F. 5. Possessoris nota (cf. supra). — F. 5v vacat.

F. 186. On the cunning of fish and how they flee from fishermen (The mullet, when it perceives... and also the cuttlefish throw something red and fiery and flee).
[From the works of Aelianus. [sic] That is, excerpts, of which I present the beginnings:]
On the shell-backed and shell-skinned creatures Aelian. Hist. anim., IX. 6.
That the dewy and moist calamint strongly drives serpents to flight – Ibid., IX, 26.
That in Scythia there are horned asses — Ibid. X, 40.
That an elephant, having fallen in love with a child, etc.
That all cartilaginous fish which have no scales - Ibid. XI, 37.
That spiders weave geometrically — ibid. VI, 57.
That an old mule, as Aristotle records, at Athens — but Theopompus says..... and kneaded bar ley cakes Ibid., VI, 59.

G. 187. Wheat is preserved if you sprinkle into it the ash of vine-cuttings, or the ash of cow-dung or of oak. — There follow precepts on the preserving of foods: barley, bread, must, wine. Cf. Geoponica, II, 27, 6; II, 20, etc.

E. 188. One must plant trees when the Moon is waxing – and unknown to many. — The discourse concerns roses, figs, olives, etc.

E. 190-190 vacant.

E. 191. Gemistus, In Defense of Plato against Aristotle (Some of those older than us, both Greeks and Persians, and base things have been mixed in).

F. 211. Property Of Constantine the of Lascaris in Messene) transcripts from Sicily.

F. 212. Synesius, On Dreams (But if there are prophetic dreams, let it be believed according to God. Deo gratias amen.) In the margins are inscribed the commentaries of Nicephorus Gregoras: Just as the treasures and gifts of kings. Cf. above, cod. 20, f. 161. But folio 212 provides only the words of Niceph. Gregoras.

35. Cod. Matritensis Bibl. Nat. 4631 (formerly CX; N, 110); paper, 15th century; ff. 162 + IV; cm. 20×14.2. On f. 5 one reads: Κωνσταν τίνου τοῦ Λασκαρέως κτῆμα καὶ κόπος ἐν Μεσσήνῃ τῆς Σικελίας; F. 147: Κωνσταντῖνος ὁ Λάσκαρις ἐξέγραψε χρώμενος ἐν Μεσσήνῃ τῆς Σεικελίας, ανοδ'. It was therefore written in the year 1474 A.D.
Catal. p. 431 ff. ZURETTI, Catalogue des mss. alchimiques grecs, vol. V (Les manuscrits d'Espagne), 1928, p. 75–92.

F. 1. Two short notes. Ff. 1–2 are blank. F. 2. Three precepts relating to medicine, religion, and superstition. Ff. 3–4 are blank. F. 5. Owner's note (cf. above). – F. 5r is blank.

F. 6. *Ἑρμοῦ τοῦ Τρισμεγίστου τοῦ Αἰγυπτίου (Θεοῦ δῶρον μέγιστον ἀγγέλων λαοῖς Ἑρμῆς — τοῦ δὲ Ἁρποκρατίωνος οὕτως εἶχε).* — Ed. Iriarte *l. c.* p. 432 col. II; F. de Mély et Ruelle, *Les lapidaires de l'antiquité*, t. II, 1898, p. 3-4.

F. 6v. *Ἁρποκρατίωνος βίβλος ἀπὸ Συρίας θεραπευτική.* Incipiunt libri quattuor *Coeranidarum*, cuius pleniorem descriptionem invenies in *Catal. alchim.*, *l. c.*, — Liber quartus explicit f. 73.

F. 73-74v vacant.

F. 75. *Ἁρποκρατίων Καίσαρι Αὐγούστῳ χαίρειν (Πολλῶν ἐπιχειρησάντων ἐν τῷ βίῳ, Σεβαστὲ Καῖσαρ — σκεύαζε καθ' ἑκάστην δύναμιν).* — Sequuntur capitula de plantis quae primis quattuor signis zodiaci tribuuntur. — Revera est epistula Thessali Trallensis medici, quam edidit Boudreaux, hoc codice Matritensi usus, in *Catal. astrolog.* VIII, III, p. 134 ss. Cf. VIII, IV, p. 253 ss.

F. 80-805v vacant.

F. 86. *Πεδανίου Διοσκορίδ(ου) Ἀναζαρβέως περὶ τῶν ἀπὸ τοῦ γευστοῦ ποιοτήτων δηλουμένων κράσεων.* Sequuntur excerpta alia medica. — Cf. *Catal. alchim.*, l. c., p. 91.

F. 87. *Περὶ δυνάμεως τινῶν βοτανῶν ἐκγραφὲν ἐκ τῆς βίβλου Πεδανίου Διοσκορίδους* (sic) *Ἀναζάρβεως κατὰ ἀλφάβητον.* — Cf. *Catal. alchim.*, l. c. et supra cod. 14 f. 171.

F. 147v. *Περὶ τῶν ἀντιβαλλομένων (Ἀντὶ ἀψινθίου — συκαμίνου χυλός).* — Excerpta ex Galeno.

F. 148-148v vacant.

F. 149. *Τοῦ ὑπερτίμου Ψελλοῦ περὶ λίθων δυνάμεων (Αἰτιολογήσασθαι μέν σοι τὰς ἐν τοῖς λίθοις δυνάμεις — παρὰ τοῖς ἄνω θησαυροῖς ἔασον).* — Ediderunt de Mély et Ruelle, *op. cit.* t. II, pp. 201-204.

F. 152v vacat.

F. 153. *Τοῦ ἁγίου Ἐπιφανίου περὶ τῶν ιβ' λίθων.* — Epitome opusculi Epiphanii edita a F. de Mély et Ruelle, l. c., pp. 194-197.

F. 155. *Περὶ λίθων Διοσκουρίδους.* — Edid. de Mély et Ruelle pp. 179-183.

F. 158. *Πυθαγόρου ἀρχικέστορος προγνωστικὸν πρὸς Αὐγίαν τιμιωτάτην (Πολλὰ παθὼν καὶ πολλὰ πειράσας —*

F. 6. Of Hermes Trismegistus the Egyptian what (Hermes, the greatest gift of God to the peoples of the angels, and of Harpocration it read thus). Ed. Iriarte 1. c. p. 132 col. 11; F. de Mély et Ruelle, Les lapidaires de l'antiquité, t. II, 1898, p. 3-4.

F. 6v. The healing book of Harpocration from Syria. Incipiunt libri quattuor Coeranidarum, cuius pleniorem descriptionem invenies in Catal. alchim., 1. c., — Liber quartus explicit f. 73.

F. 73–74v vacant.

F. 75. Harpocration to Caesar Augustus, greeting (Many having undertaken matters in life, Augustus Caesar, prepare according to each faculty). The following chapters deal with plants assigned to the first four signs of the zodiac. This is in fact a letter by Thessalus of Tralles, the physician, edited by Boudreaux using this Madrid Codex, in Catal. astrolog. VIII, 111, p. 134 ff. Cf. VIII, 1v, p. 253 ff. F.

80-80v are blank.

F. 86. Pedanius Dioscorides of Anazarbus, On the Mixtures Indicated by Gustatory Qualities. The following are other medical excerpts. Cf. Catal. alchim., l. c., p. 91. On the Powers of Certain Plants,

F. 87. excerpted from the book of Pedanius Dioscorides (sic) of Anazarbus, arranged alphabetically. Cf. Catal. alchim., l. c. and above cod. 4 f. 171. F. 147. On Substitutes (In place of wormwood – juice of mulberry). Excerpts from Galen.

F. 148-118v vacant.

F. 149. Of the most honourable Psellus, On the Powers of Stones (To explain to you the powers residing in stones among the treasures above; let it be). among the treasures above; let it be. Edited by de Mély and Ruelle, op. cit. vol. II, pp. 201–204.

F. 152v is free

F. 153. Of Saint Epiphanius on the 12 stones. Epitome opusculi Epiphanius editya FF. de M ly et Ruelle, 1. c., pp. 194-197.

F. 155. On Stones of Dioscorides. Ed. de Mély et Alley pp. 179-183.

F. 158. Prognostic of Pythagoras the Archicensor, addressed to Au most honored wisdom (Having suffered much and having tried much

ὁ ἐγκαλούμενος νικᾷ). — F. 158-159ᵛ, novem πλινθίδες exhibentur. — Cf. Tannery in *Notices et extraits des mss.*, XXXI, 2, 1886, p. 248 = *Mémoires scientifiques*, IX, p. 35 ss.; Desrousseaux, in *Mélanges d'archéol. école de Rome*, VI, (1886), p. 534.

F. 159ᵛ. *Ὅτε κατεκλίθη ὁ νοσῶν (Ψήφισον πόσας ἔχει ἡ σελήνη · καὶ τὸ ὄνομα τοῦ ἀρρώστου — τοῦ κάτω μέρους τεθνήξεται)* — Sequitur schema vitae et mortis (cf. Iriarte *Catal.*, p. 439). — *Ταῦτα ποίησον δύο καὶ τὸ μὲν ἐν κάπνισον τὸν πάσχοντα, τὸ δὲ ἕτερον δὸς φορεῖν φυλακτόν.*

F. 160. *Μηνολόγιον ἀστρολογικόν (Μηνὸς Μαρτίου δ' ἡμέρα δύσκολος* — Februarii *κη' · Ζέφυρος πνεῖ).* — Edidit Iriarte, *Catal.*, p. 439-441.

F. 162ᵛ vacat.

36. Cod. Matritensis Bibl. Nat. 4678. Chartac. sacc. XIV, cm. 24,6—20,2; ff. IV + 145 + III (etiam f. 1 est a conglutinatore additum). Ff. 62ᵛ-135ᵛ eadem manu atque pars antiquior cod. 4681 (?). — Cf. Iriarte, *Catal.*, p. 163 ss.

F. 2. *Περὶ τοῦ τρόπου τῆς ἀναγραφῆς τῶν ἀπλανῶν ἀστέρων (Ἐκ δὲ δὴ τῆς τούτων καὶ τῆς τῶν ἄλλων λαμπρῶν ὁμοίας παρατηρήσεως καὶ συνκράσεως — διαφόρως σημαινομένοις τῶν ἀστέρων. καὶ ἔστιν ἡ τῶν ἀναγραφῶν ἔκθεσις τοιαύτη).*

F. 3 et 3ᵛ. Tabulae duae, prior inc.: *Ὁ ἑπόμενος αὐτῶν...*, altera: *Ὁ τοῦτο ἑπόμενος ἐπὶ τοῦ αὐτοῦ ποδός...* Cf. infra, f. 144.

F. 4. *Νικομάχου Γηρασηνοῦ ἀριθμητικῆς εἰσαγωγῆς τῶν εἰς δύο τὸ πρῶτον.* — Sequitur F. 26ᵛ: *τὸ δεύτερον* Des. f. 57ᵛ: *Νικομάχου Γηρασηνοῦ Πυθαγορικοῦ ἀριθμητικῆς εἰσαγωγῆς τῶν εἰς β' τὸ α'* (sic).

F. 58. *Διοφάντου Ἀλεξανδρέως ἀριθμητικῶν α'.* Inc. *Τὴν εὕρεσιν τῶν ἐν τοῖς ἀριθμοῖς προβλημάτων...* — F. 130ᵛ: *Διοφάντου Ἀλεξανδρέως ἀριθμητικῶν ς' τέλος.*

F. 130ᵛ. *Διοφάντου Ἀλεξανδρέως περὶ πολυγώνων ἀριθμῶν (Ἕκαστος τῶν ἀπὸ τῆς τριάδος ἀριθμῶν αὐξανομένων μονάδι πολύγονός ἐστιν — τετμήσθω δίχα κατὰ τὸ η').* — Vacat fere dimidia pagina 135ᵛ.

F 136-136ᵛ vacant.

F. 137. *Ζωσίμου περὶ ἁρμονικῆς (Ἁρμονική ἐστιν ἐπιστήμη*

the accused wins). - F. 158-159, nine πλινθίδες
are exhibited. Cf. Tannery in Notices et extraits des mss., XXXI, 2, 1886, p. 248 = Mémoires scientifiques, IX, p. 35 ff.; Desrousseaux, in Mélanges d'archéol. école de Rome, VI, (1886), p. 534.

F. 159. When the sick person took to bed (Calculate how many days the moon has; and the name of the patient of the lower part will die) - Follows a schema of life and death (cf. Iriarte Catal., p. 139). -- Do these two things and fumigate the sufferer with one, and give the other to be worn as an amulet.

F. 160. Astrological Menologion (The 4th day of the month of March is difficult; on the 28th of February Zephyr blows). Edited by Iriarte, Catal., p. 439-441.

F. 162v vacant.

36. Cod. Matritensis Bibl. Nat. 4678. Paper, 14th century, cm. 24.6—20.2; ff. IV+145+III (also f. 1 was added by the binder). Ff. 62v-135v in the same hand as the older part of cod. 4681(?). Cf. IRIARTE, Catal., p. 163 ff.

F. 2. On the Method of Recording the Fixed Stars (From the similar observation and combination of these and of the other bright ones differently indicated among the stars. And the exposition of the records is as follows).

Γ. 3 et 3. Two tables, the first beginning: The one following them..., the other: The one following this on the same foot... (Cf. below, f. 144.

F. 4. Nicomachus of Gerasa, Introduction to Arithmetic, the first of the two parts. Followed by F. 267: the second part. Ends at f. 57: Nicomachus of Gerasa the Pythagorean, Introduction to Arithmetic, the first of the two parts, book one (sic).

F. 58. Diophantus of Alexandria, Arithmetica, Book I. Inc. The discovery of problems among numbers... -. F. 130: Diophantus of Alexandria, Arithmetica, Book VI, end.

F. 130. Diophantus of Alexandria, On Polygonal Numbers (Each of the numbers increasing from the triad by a unit is a polygonal number; let it be bisected at point η). Nearly half of page 135 is blank.

F. 136–136 v **vacant.**

F. 137. Zosimus, On Harmonics (Harmonics is a science

θεωρητική καὶ πρακτική τῆς τοῦ ἡρμοσμένου φύσεως — σχῆμα ἐπίπεδον τὰς τῶν ὁμολογουμένων περιέχον δυνάμεις).

F. 141v. *Εἰσαγωγὴ ἁρμονικὴ Εὐκλείδου (Λύναμις δὲ τῶν φθόγγων ἐν συστήματί ἐστι — κατὰ τὸ ἡρμοσμένον ἐστὶ πραγματείας).*

F. 142. *Εὐκλείδου κατατομὴ κανόνος (Ἡσυχίας οὔσης καὶ ἀκινησίας, σιωπὴ ἂν εἴη — πολλαπλάσιον τὸ ὅλον καὶ τὸ αβαρα [?]).*

Ff. 144-145v. Tabulae quattuor. Prima incipit : *Ὁ ἐπ' ἄκρας τῆς οὐρᾶς...* Secunda : *Ὁ τρίτος καὶ ἐπ' ἄκρας τῆς οὐρᾶς...* Tertia : *Τῶν ἐπὶ τοῦ δεξιοῦ ἀκροχείρου.* Quarta : *Ὁ μέσος τῶν τριῶν.* — Ad tractatum primum, sicut tabulae ff. 3-3v, pertinere videntur.

37. Cod. Matritensis Bibl. Nat. 4681 (erat LI et N, 51) Bombyc., sacc. XIV, ff. V+164+III, sed folium numeratum 1 a bibliopega adiectum ; verum f. 1 deest ; cm. 24 - 16,5 ; corio viridi compactus — Cf. Iriarte, *Catal.*, p. 169 ss.

F. 2. *... νυνὶ τελευτὴν. ὁ γὰρ αὐτὸς ἀνὴρ οὗτος ἢ ὁ ἄγγελος μᾶλλον — εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.* Cf. Iriarte, p. 169-170, de hac oratione in SS. Basilii Magni, S. Gregoriorum duorum et Ioannis Chrysostomi laudem, auctore Psello, ut videtur.

F. 17. *Τοῦ αὐτοῦ στίχοι εἰς τοὺς αὐτοὺς διδασκάλους : εἰς τὸν μέγαν Βασίλ(ειον) (Ἐπιτρέπει τις σεμνοποιὸς ὠχρότης — πρὸς ἐπαρκεῖς καὶ γραφεὶς οὕτω μόνον).*
Εἰς τὸν Θεολόγον Γρηγόριον (Τί σοι τὸ σύννουν βλέμμα βούλεται πάτερ — φθάσαντες οἱ σοί μου λόγοι).
Εἰς τὸν ἅγιον Ἰωάννην τὸν Χρυσόστομον (Ἡ γλῶσσαν εὐρὼν πῦρ πνέουσαν ζωγράφε — καταφρονεῖν με πείθει τοῦ βίου).

F. 17v. *Εἰς τοὺς τρεῖς ἅμα (Τρεῖς μὲν εὗρον ἰσαρίθμους συμμάχους — εὔνους μαθητὴς οἰκέτης Ἰωάννης).*
Εἰς τοὺς αὐτοὺς τρεῖς, ἐν οἷς ἦν καὶ Θεοδώρητος ὁ Κύρου (sic) *γεγραμμένος (Ἀνιστορήσας τοὺς σοφοὺς διδασκάλους — ἐνταῦθα τούτοις εἰκότως συνεγγράφω).*

F. 18. *Τοῦ σοφωτάτου κυρ. Κω(νσταντίνου) τοῦ Ψελλοῦ σύνταγμα διαιτητικὸν περὶ δυνάμεως τροφῆς πρὸς τὸν βασιλέα κυρ. Κων(σταντῖνον) τὸν Μονόμαχον (Πολλῶν καὶ λογίων, ὦ μέγιστε καὶ τὸν νοῦν ἡλιοειδέστατε βασιλεῦ — ἀγαθοῦ βασιλέως ὑγείας τε καὶ μακροζωίας).* Post epistulam dedicatoriam sequitur ordine alphabetico ciborum : *ἀρνός, ἀμύγδαλα* etc. Expl. f. 64v cum *Ω*. Vox ultima est *τὰ ὠοτάριχα*. Cf. Iriarte, p. 170. — Psello in hoc codice tributum, editum est hoc opusculum sub nomine Symeonis Sethi a Lagercrantz, Lipsiae, 1868.

theoretical and practical, concerning the nature of what is harmonized, a plane figure containing the powers of the consonant intervals).

F. 141. Harmonic Introduction by Euclid (The power of the notes in a system is — what pertains to the harmonized is the subject of inquiry).

F. 142. Euclid sectio sectio canonis (There being stillness and immobility, silence would be a multiple of the whole and the abara (2).

Fr. 144–145. Four tables. The first begins: Ὁ ἐπ' ἄπρας τῆς οὐρᾶς... The second: Ο τρίτος καὶ ἐπ' ἄκρας τῆς οὐρᾶς... The third: Τῶν ἐπὶ τοῦ δεξιοῦ ἀκροχειρου. The fourth: Ο μέσος τῶν τριῶν. — These appear to belong to the first treatise, just as the tables on ff. 3–3'.

37. Cod. Matritensis Bibl. Nat. 4681 (formerly LI and N, 51) Bombycine, 14th century, ff. V+164+III, but folio numbered 1 added by the binder; true f. 1 is missing; cm. 24 - 16.5; bound in green leather - Cf. IRIARTE, Catal., p. 169 ff.

F. 2. ... now the end. For this same man, or rather the angel, unto the ages of ages, amen. Cf. Iriarte, p. 169-170, concerning this oration in praise of SS. Basil the Great, the two SS. Gregories, and John Chrysostom, authored by Psellus, as it appears. Verses by the same author on the same teachers; on Basil the Great: A certain grave paleness permits — addressed to the prefects and written thus only).

F. 17. On Gregory the Theologian (What does your pensive gaze mean, O Father — your words have reached me).

On Saint John Chrysostom (If you have found a tongue breathing fire, O painter — it persuades me to disdain life). On the three together (I have found three allies equal in number — a devoted disciple, servant, John).

F. 17v. On these same three, among whom Theodoret of Cyrrhus (sic) was also depicted (Having portrayed the wise teachers, I fittingly include — him here alongside them).

F. 18. A dietetic treatise on the powers of food by the most learned lord Constantine Psellus, addressed to the Emperor Lord Constantine Monomachos (Among the many learned men, O greatest and most sun-like in mind of emperors — for the health and long life of a good emperor). After the dedicatory epistle, the foods follow in alphabetical order: lamb, almonds, etc. Ends at f. 64v with Ω. The last word is τὰ ὠοτάριχα. Cf. Iriarte, p. 170. Attributed to Psellus in this codex, this small work has been edited under the name of Symeon Seth by Lagercrantz, Leipzig, 1868.

F. 65. *Περὶ τοῦ εἶναι Θεόν* (*Τὸ μὲν εἶναι Θεὸν ὁμοῦ πάντων καὶ προνοητήν — αὕτη γοῦν ἡ τρισυπόστατος οὐσία ἡ ἐν μονάδι ὁμοῦ καὶ τριάδι*). — Pselli; cf. Iriarte, p. 171.

F. 69. *Τοῦ αὐτοῦ ἔκθεσις πίστεως ἐκδοθεῖσα τῷ βασιλεῖ Κωνσταντίνῳ τῷ Μονομάχῳ πρὸς ἔλεγχον τῶν διαβαλλόντων αὐτόν* (*Πιστεύω εἰς πατέρα καὶ υἱόν — ἀλλ' εἰς τὸ πρωτότυπον ἀναφέρων τὴν ὁμοιότητα*).

F. 71. *Τοῦ αὐτοῦ ἕτερα κεφάλαια φυσικῶν ἀπορημάτων πρὸς τὸν βασιλέα Κωνσταντῖνον τὸν Μονόμαχον.* (1)
[*α'*]. *Τί ἐστι φύσις* (*Φύσις ἐστὶ δύναμις ὀφθαλμοῖς μὲν ἄθικτος — μόνη ἡ φύσις κινεῖ καὶ πάλιν ἵστησιν τῆς κινήσεως*).

F. 71v. *β'. Τίνι διαφέρει ἀρχὴ καὶ στοιχεῖον* (*Ἡ μὲν ἀρχὴ οὐκ ἔχει τι πρότερον αὐτῆς — τὰ σώματα ἐπὶ αὐτὴν ἀνάγεται προσεχῶς*).
γ'. Περὶ ἀρχῶν τί εἰσίν (*Ἀρχὴ τῶν ὄντων πρώτη μὲν καὶ ὑπεράρχιος ὁ Θεός — τὸν κόσμον ἐδημιούργησεν*).

F. 72. *δ'. Περὶ ὕλης* (*Ὕλη πρᾶγμά ἐστιν οἷον εἰπεῖν ἄϋλον — τὸ ἐσχάτως τούτοις καταλειφθὲν ἡ ὕλη ἐστίν*).

F. 72v. *ε'. Περὶ ἰδεῶν* (*Ἰδέα κατὰ Πλάτωνά ἐστι καὶ ἡ πρώτη τοῦ δημιουργοῦ ἔννοια — ἀλλ' ἀχωρίστως τῶν σωμάτων εἶναι*).

F. 73. *ς'. Εἰς πόσους κύκλους διαιρεῖται ὁ οὐρανός* (*Τὸν οὐρανὸν εἰς πολλοὺς κύκλους οἱ φιλόσοφοι — καὶ λήγοντα εἰς τὸν νότιον*).
ζ'. Τίς ἡ οὐσία τῶν ἀστέρων (*Πάντων τῶν ἀστέρων τῶν τε ἀπλανῶν καὶ πλανητῶν — πλανῆται ὀνομάσθησαν* [sic]).

F. 73v. *η'. Περὶ τῆς τῶν ἀστέρων φορᾶς καὶ κινήσεως* (*Οἱ μὲν ἀπλανεῖς ἀστέρες ἅπαντες — ἡμέρας καὶ νύκτας ποιεῖ*).

F. 74. *θ'. Πόθεν φωτίζονται οἱ ἀστέρες* (*Οὔτε τῶν ἀπλανῶν ἀστέρων οὐδεὶς — κατὰ τὸ πλέον*).
ι'. Περὶ ἐπισημασίας ἀστέρων καὶ πῶς γίνεται χειμὼν καὶ θέρος (*Ἐπισημασία ἐστὶν ὅταν ὁ ἐπιτέλλων ἀστὴρ — καὶ ἰσημερίαν αὖθις*).

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(1) De opusculis Pselli meteorologicis vide Iosephum Bidez, *Psellus sur la Chrysopée*, in *Catal. alchim.* VI, 1928, p. 52 ss. Cf. Migni *Patrol. Gr.* CXXII, col. p. 741 ss. (*De omniforia doctrina*); col. 785 ss. (*Solutiones quaestionum naturalium*).

F. 65. On the Existence of God (That God is at once the creator and provider of all things — for this is the tri-hypostatic essence that is simultaneously in the monad and in the triad). - Of Psellus; cf. Iriarte, p. 171.

F. 69. By the same author, an exposition of faith submitted to the Emperor Constantine Monomachos in refutation of those who slandered him (I believe in the Father and the Son — but referring the likeness back to the archetype).

F. 71. By the same author, further chapters of natural problems addressed to the Emperor Constantine Monomachos. (1) [1]. What is nature (Nature is a power untouchable by the eyes — nature alone sets in motion and again brings motion to rest).

F. 71. 2. In what does a principle differ from an element (A principle has nothing prior to itself — bodies are referred back to it proximately).

is referred back to it proximately).

3. On principles, what they are (The first principle of beings, and the principle above all principles, is God — who created the world). 4.

F. 72. On matter (Matter is a thing that is, so to speak, immaterial — what is ultimately left over in these is matter).

F. 72v. 5. On ideas (An idea, according to Plato, is the first concept of the creator but inseparably from the of bodies).

F. 73. 5. Into how many circles is the heaven divided (The philosophers divide the heaven into many circles, ending with the southern one).

7. What is the substance of the stars (Of all the stars, both the fixed and the wandering — were named planets [sic]).

F. 73v. 8. On the motion and movement of the stars (All the fixed stars together make days and nights). 9. From what

F. 74. source are the stars illuminated (Neither any of the fixed stars — for the most part).

10. On the Sign of the Stars and How Winter and Summer Come About (A sign is when the rising star and the equinox again).

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(1) On the meteorological works of Psellus see Joseph Bidez, Psellus sur la Chrysopée, in Catal. alchim. VI, 1928, p. 52 ff. Cf. Mignii Patrol. Gr. CXXII, col. p. 741 ff. (De omnijoria doctrina); col. 785 ff. (Solutiores quaestionum naturalium).

F. 74v. *ια'. Περὶ οὐσίας ἡλίου καὶ εἰ πολλοὶ εἰσὶν ἥλιοι (Τὴν μὲν οὐσίαν τοῦ ἡλίου — τὸν αἰσθητὸν ἐξεικόνισον).*

F. 75. *ιβ'. Περὶ μεγέθους ἡλίου καὶ σελήνης καὶ γῆς (Ὁ ἥλιος πρὸς τὴν γῆν — τὰς ἀποδείξεις ὕστερον ἐπιζήτει μοι).*

F. 75v. *ιγ'. Περὶ ἐκλήψεως* [sic] *ἡλίου (Οὐ κυρίως ἔκληψις — ὅλον ἀντιφράττει τὸν ἥλιον).*

ιδ'. Περὶ ἐκλήψεως [sic] *σελήνης (Ἐκλείπει ἡ σελήνη — ἡ δὲ κορυφὴ βραχυτέρα).*

F. 76. *ιε'. Πόσος ἑκάστῳ τῶν πλανητῶν ὁ χρόνος τῆς περιόδου (Τοῖς πλάνησι πᾶσι κατὰ ἀναλογίαν — καὶ ὁ διὰ τεσσάρων).*

F. 76v. *ις'. Πόθεν ἄν τις γνοίη Ἑλληνικαῖς ἀποδείξεσι τὴν τοῦ κόσμου συντέλειαν (Περὶ τῆς τελευταίας ἡμέρας — μέγιστα καὶ μέσα καὶ ἐλάττονα ἔτη παράκειται).*

F. 77. *ιζ'. Περὶ τῶν ἀστέρων τῶν καλουμένων Διοσκούρων (Ἐπὶ τοσοῦτον ἡ ματαία τῶν Ἑλλήνων σοφία ἠπάτηται — καταστερίζουσιν).*

F. 77v. *ιη'. Εἰ θερμὸς ὁ ἥλιος (Πλάτων μὲν τὸ αἰθέριον εἶπεν σῶμα — τὸν ἐπικείμενον ἐν αὐταῖς μολίβδον).*

F. 78. *ιθ'. Περὶ τῶν φαινομένων ἐν τῷ οὐρανῷ διαφόρων πυρίνων φαντασμάτων (Ἐκφλογούμενον ὑπὸ τοῦ ἡλίου — καὶ λοξικὴ κίνησις).* — Cf. infra cod. 38, f. 167.

κ'. Περὶ τῶν φαινομένων ἐν τῷ οὐρανῷ χρωμάτων αἱματωδῶν καὶ φασμάτων (Φαίνονται αἱματώδη χρώματα — τοῦ μέλανος χρώματος γίνεται). — *De omnifaria doctrina* cap. *ρβ'* (Migne, P.G., CXXII, p. 743).

F. 78v. *κα'. Περὶ κομήτου (Ὁ κομήτης ἐν τῷ ὑπεκκαύματι — ἐροῦμεν προϊόντες).*

F. 79. *κβ'. Περὶ τοῦ φαινομένου ἐν τῷ οὐρανῷ γαλακτοειδοῦς κύκλου καὶ καλουμένου γαλαξίου (Ὅπερ ἐστὶ κομήτης — ἀπολευκαίνεται).* — *De omnifaria doctrina* cap. *ρ'*.

F. 79v. *κγ'. Περὶ ὑετοῦ χαλάζης χιόνος πάχνης καὶ δρόσου (Κομεῖται* (sic) *μὲν καὶ γαλαξίας τὴν ψύξιν λέγει).* — Cf. Bidez, *l. c.*, p. 64.

F. 80. *κδ'. Περὶ δρόσου αὔθις καὶ πάχνης (Πάχνη καὶ δρόσος — ποιεῖ τὴν χάλαζαν).*

κε'. Περὶ ἴριδος (Ἡ ἶρις τὸ καλούμενον — καὶ ἀνομοιομερέσι νέφεσι). — Cf. infra cod. 38 f. 173.

F. 80v. *κς'. Περὶ τοῦ φαινομένου ἐν τῇ Σελήνῃ, οἷον ἁλωνίου,*

F. 74. 11. On the Substance of the Sun and Whether There Are Many Suns (Conceive the substance of the perceptible sun).

F. 75. 12. On the Size of the Sun, the Moon, and the Earth (The sun in relation to the earth — seek out the proofs from me later).

F. 75. 13. On the Eclipse [sic] of the Sun (Not properly eclipsed it entirely blocks the sun).

14. On the Eclipse [sic] of the Moon (The moon is eclipsed — and the apex is shorter).

F. 76. 15. How Long Is the Period of Revolution for Each of the Planets (For all the wandering stars proportionally, and also the interval of a fourth).

F. 76. 16. How One Might Know by Greek Demonstrations the Consummation of the World (Concerning the last day — the greatest, middle, and lesser years are set out alongside).

F. 77. 17. On the Stars Called the Dioscuri (To such an extent has the vain wisdom of the Greeks been deceived, catasterizing — them).

F. 77. 18. Whether the sun is hot (Plato indeed said the ethereal body – the lead lying upon them).

C. 78. 19. On the various fiery apparitions appearing in the sky (Inflamed by the sun and oblique motion). Cf. infra cod. 38, 1. 167.

20. On the blood-red colors and phantoms appearing in the sky (Blood-red colors appear – of the black color is produced). De omnijaria doctrina cap. of (Migne, P.G., CXXII, p. 7433).

F. 78. 21. On the comet (The comet in the inflammable material — we shall speak as we proceed).

F. 79. 22. On the milk-like circle appearing in the sky and called the galaxy (Which is a comet whitened). - De omni aria — doctrina cap. 100. Γ. 79. 23. On rain, hail, snow, frost and dew (Comets and the galaxy, he says, cause cooling). Cf. Bidez, I. c., p. 64.

F. 80. 24. On dew again and frost (Frost and dew produce hail).

25. On the rainbow (The rainbow, the so-called, and dissimilar-parted clouds). Cf. infra cod. 38 f. 173.

F. 80v. 26. On the appearance in the Moon, such as a halo,

(*Καὶ τὸ ὑπὸ τὴν σελήνην — δυσπόριστος βασιλικῇ ἀκοῇ*).

F. 81. *Περὶ τῶν φαινομένων ἐν τῷ ἀέρι ῥάβδων* (*Οἱ φαινόμενοι οἷον ῥάβδοι — τὸ λευκὸν νέφος ἐκάλεσαν*). — Cf. infra cod. 38. f. 178.

F. 81v. *κη'. Περὶ παρηλίων* (*Πολλὴν κοινωνίαν ἔχουσιν οἱ — ἀνακλᾶται ἡ ὄψις*).
κθ'. Περὶ σεισμοῦ (*Τὸν σεισμὸν ποιεῖ — διαλύοντος τὸν ἀέρα καὶ διακρίνοντος*).

F. 82. *λ'. Διὰ τί ἁλμυρὸν τὸ τῆς θαλάττης ὕδωρ* (*Ἁλμυρὸν τὸ θαλάττιον ὕδωρ — διὰ τὴν ὑποκειμένην παχύτητα*).

F. 82. *λα'. Περὶ λιμνῶν* (*Ἡ μυθευομένη παρὰ τοῖς πολλοῖς Νεκρὰ θάλασσα — ἀναθυμίασιν παχυτάτην οὖσαν*).

F. 83. *λβ'. Τίς ἡ αἰτία τοῦ ἐν θαλάττῃ γλυκὺ ὕδωρ εὑρεθῆναι* (*Αἴτιον τοῦ εἶναι ἐν τῇ θαλάττῃ γλυκὺ ὕδωρ — μετὰ πολλοῦ πνεύματος*).
λγ'. Περὶ ποταμῶν (*Ἀπὸ τοῦ Παρνασσοῦ — ὅρη δὲ ταῦτα περὶ τὸν Ἑλληνικὸν Πόντον*). = *De omnif. doctrina* cap. 139.

F. 83v. *λδ' Περὶ ἀνέμων* (*Ὁ ἄνεμος οὐκ ἐστὶν ἀὴρ κινούμενος — ἀπὸ τοῦ θερινοῦ τροπικοῦ*).

F. 85v. *λε'. Περὶ τυφῶνος* (*Ὁ τυφῶν ἄνεμος — παρά τισι σίφων*).

F. 86. *λς'. Περὶ ἐκνεφίου* (*Ἄνεμός ἐστι καὶ ὁ ἐκνεφίας — ψυχροὶ διαρρέουσιν*).
λζ'. Περὶ τῆς τοῦ Νείλου ἀναβάσεως (*Ὁ Νεῖλος τὰς μὲν ἀρχὰς τῆς ῥύσεως — ὡς ἐκεῖθεν ἀρξάμενος*). = ibid. cap. 140.

F. 86. *λη'. Διὰ τί μόνος ποταμῶν ὁ Νεῖλος αὔρας οὐκ ἀναδίδωσιν* (*Διότι τῶν νεφῶν ἀπὸ τῆς Αἰθιοπίας — καὶ τοῦ μὴ αὔρας ἐξ αὐτοῦ ἀναδίδοσθαι*).

F 87. *λθ'. Περὶ τοῦ τῆς ἐν Εὐβοίᾳ παλιρροίας* (*Τὸ πέλαγος τὸ Ἰώνιον — πρὸς τῆς ἀντιτοπίας εἰς κλύδωνα κορυφούμενον*).
μ'. Περὶ κεραυνοῦ (*Ὁ κεραυνὸς οὐκ ἔχει τὸ φλέγον — παρὰ ταύτην οὖν τὴν αἰτίαν οὐ φλέγει ὁ κεραυνός*).

F. 87v. *μα'. Περὶ πρηστῆρος* (*Ὁ πρηστὴρ καταφλέγει ὡς καὶ αὐτὸ δηλοῖ τὸ ὄνομα — ταῦτα κατὰ ἐκπυρισμὸν γίνεται*).

F. 88. *μβ'. Περὶ τοῦ μεγάλου χειμῶνος καὶ τοῦ μεγάλου θέρους* (*Μέγας χειμὼν γίνεται — καὶ θαλαττιοῦται πάλιν τὸ ἠπειρωθέν*). = *De omnif. doctrina* cap. 129.

F. 88v. *μγ'. Περὶ τῶν ψυχικῶν δυνάμεων.* (1) — *Πῶς ὁ Πλάτων γεννητὴν ὁμοῦ τὴν ψυχὴν καὶ ἀθάνατον ἀποφαίνεται* (*Ἀγέν-*

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(1) Hoc caput deesse videtur. Cf. Psellum, *De omnifaria doctrina*, cap. 34 (Migne P.G., CXXII, p. 709). Quae sequuntur sunt capita pleraque eiusdem operis ordine tamen mutato.

(And what is beneath the moon [redacted] hard to obtain, royal by hearing).

F. 81. On the rods appearing in the air (Those appearing like rods they called the white cloud). Cf. infra code. 38. f. 178.

E. 814. 28. On parhelia (The — have much in common — the snake is refracted).

29. On Earthquakes (The earthquake is caused — by air that disperses and separates).

F. 82. 2. Why is seawater salty (Seawater is salty due to the underlying density).

F. 82. 31. On Lakes (The so-called Dead Sea, as it is mythologized among the many [redacted] being a very thick exhalation).

C. 83. 32. What is the cause of fresh water being found in the sea (The cause of there being fresh water in the sea [redacted] together with much breath/wind).

33. On Rivers (From Parnassus — and these are mountains around the Greek Pontus). - De omnif. doctrina cap. 139.

F. 83. 34. On Winds (The wind is not air in motion — of the — from summer solstice).

Г. 85. 35. On the Typhoon (The typhoon wind — by some, siphon).

F. 86. 36. On the Eknephis ("The eknephias is also a wind cold flowing through).

37. On the Rising of the Nile (The Nile at first in its flow — as having begun from there). = ibid. cap. 140. 38. Why the

F. 86. Nile alone among rivers does not give off breezes (Because of the clouds from Ethiopia and the fact that no breezes are given off from it).

F 87. 39. On the Tidal Current in Euboea (The Ionian sea, surging into turbulence due to the opposing position).

40. On Thunder (Thunder does not have the burning quality — for this reason therefore thunder does not burn).

E. 87. 41. On the Prester (The prester burns entirely, as the very name indicates — these things occur through ignition).

F. 88. 42. On the Great Winter and the Great Summer (A great winter occurs — and what had become land will once again become sea). De omnif. doctrina cap. 129.

E. 88. 43. On the Powers of the Soul. (4) — How Plato declares the soul to be at once generated and immortal (Un-

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(1) This chapter appears to be missing. Cf. Psellus, De omnifaria doctrina, cap. 34 (Migne P.G., CXXII, p. 709). What follows are chapters mostly from the same work but in a changed order.

ητον μὲν τὴν ψυχὴν ὁ Πλάτων — καὶ τὸν θεῖον διάκοσμον τίθησιν).

F. 89. *μδ'. Τίς ἡ Πλατωνικὴ ψυχογονία (Τῆς ψυχῆς ἄλλη μὲν ἡ οὐσία — καὶ τελευταῖον τὸ ἐκ τούτων εἶδος).*

F. 89v. *με'. Διὰ τί ἡ ψυχὴ μεριστὴ καὶ μέση τῶν μεριστῶν καὶ τῶν ἀμερίστων λέγεται (Τῶν μὲν νοητῶν ἰδιώματα ταῦτα — μέση ἐστὶν ἀμερίστου καὶ μεριστοῦ).*

μς'. Ποίαν ψυχὴν ὁ Πλάτων ἐν Τιμαίῳ γεννᾷ (Τὴν τοῦ παντὸς ψυχὴν ὁ Πλάτων — καὶ τὸν ψυχικὸν ἐν ταύτῃ συμπληροῦσι διάκοσμον).

F. 90. *μζ'. Εἰ ἔναρχος ἡ ψυχή (Οὐκ ἔστιν ἀρχὴ καθ' ἑαυτὴν ἡ ψυχὴ — ἀχρόνως ἐξ αὐτοῦ προιοῦσα).*

F. 90v. *μη'. Τίς ἡ τῆς ψυχῆς δύναμις (Οὐκ ἔστιν ἡ τῆς ψυχῆς δύναμις ἀτελὴς — προσηκούσας δυνάμεις ἀπαλλάττεται).*

μθ'. Πόσαι αἱ τῆς ψυχῆς δυνάμεις καὶ τίνες (Τῆς ψυχῆς ἡ μὲν ἀντιληπτική τις — τῷ νῷ ταῦτα ἐγκατατίθησι).

F. 91. *ν'. Περὶ τῆς ἀλόγου ψυχῆς (Ἐν τέτταρσι τούτοις τὴν ἄλογον ψυχὴν — οἰκονομεῖν τὰ τοῦ σώματος ἐπιτρέπουσι).*

F. 91v. *να'. Τίς ἡ διαίρεσις τῶν κοινῶν ἐνεργιῶν* (sic) *τῆς ψυχῆς πρὸς τὸ σῶμα (Τῶν κοινῶν ἐνεργειῶν αἱ μὲν ἄρχονται — ψυχῆς ὑπάρχει ἐνέργεια).*

F. 92. *νβ'. Περὶ τῶν ψυχικῶν δυνάμεων (Οἱ μὲν πολλοὶ τῶν φιλοσόφων ἁπλῶς — ἄλλα δὲ ἐν τῷ παχὺ* [sic] *σώματι).*

νγ'. Περὶ προαιρέσεως καὶ προσοχῆς (Μέσαι δυνάμεις τῆς ψυχῆς — ὡς μεταξὺ κείμενα τῶν τε νοερῶν λόγων καὶ τῶν δοξαστικῶν).

F. 92v. *νδ'. Τίς ἡ βούλησις καὶ τίς ὁ πρακτικὸς λόγος (Ἡ βούλησις περὶ τὸ λογιστικὸν μόριον — λαμβάνει καὶ τὴν ὁμοίωσιν).*

F. 93. *νε'. Εἰ μεταβάλλει ψυχὴ εἰς ἄγγελον (Οὐ μεταβάλλει τὰ κατ' οὐσίαν ἕτερα εἴδη — εἰ δὲ ἔλαττον).*

F. 93v. *νς'. Περὶ ψυχῆς (Ψυχὴ ἑαυτὴν γνοῦσα — καταχώννυται ἢ ἀπόλλυται).*

νζ'. Πότε ἡ ψυχὴ τῷ κινουμένῳ ἑνοῦται σώματι (Ὁ μὲν τὴν θεολογίαν μέγας Γρηγόριος — καὶ προιόντι τὴν νοεράν).

F. 94. *νη'. Πῶς ἑνοῦται τῷ σώματι ἡ ψυχή (Ἐγκρίνεται τῷ σώματι ἡ ψυχή — καὶ αὐτὴ ἀχρόνιος τῷ σώματι).*

F. 94v. *νθ'. Πῶς συνέχεται ἡ ψυχὴ ἐν τῷ σώματι (Ἡ ψυχὴ συνέχεται ἐν τῷ σώματι — ἐν τῷ σώματι τὴν ψυχὴν ἀναπαύουσι).*

ξ'. Πότερον ἡ ψυχὴ λύεται ἀπὸ τοῦ σώματος ἢ τὸ σῶμα ἀπὸ τῆς ψυχῆς (Ἐπὶ μὲν τοῦ φυσικοῦ θανάτου — ὁ δὲ Θεὸς ἀνεννοήτως καὶ ὑπερουσίως).

F. 95. *ξα'. Περὶ διαφορᾶς γνώσεων (Πρώτη ἐστι καὶ ὑψηλοτέρα τῶν γνώσεων — μερικῶν πραγμάτων ἀντιλαμβανομένη).*

F. 95v. *ξβ'. Πῶς οἶδε Θεὸς τὰ μεταβαλλόμενα πράγματα (Οὐχ ὡς ἔχει τὰ πράγματα γινώσκει — οὕτω καὶ τὸ ἀόριστον ὡρισμένον).*

generated indeed Plato and the divine order considers the soul to be my own).

F. 89. 44. What is the Platonic doctrine of the soul's generation (The substance of the soul is one thing and the form that arises from these is the last).

G. 89. 45. Why the soul is said to be divisible and intermediate between the divisible and the indivisible (These are the characteristics of intelligible things — it is intermediate between the indivisible and the divisible).

46. What kind of soul does Plato generate in the Timaeus (Plato generates the soul of the universe and the psychic order that is fulfilled within it — — fulfills the cosmic arrangement).

F. 90. 47. Whether the soul has a beginning (The soul is not a principle in itself, proceeding from it timelessly).

F. 90. 48. What is the power of the soul (The power of the soul is not imperfect — it is released from the appropriate powers).

49. How many are the faculties of the soul and what are they (One faculty of the soul is perceptive — it deposits these things in the mind).

F. 91. 3. On the irrational soul (In these four things the irrational soul — they entrust the management of bodily affairs).

F. 91v. 51. What is the division of the common activities (sic) of the soul in relation to the body (Of the common activities, some are initiated by — is an activity of the soul).

F. 92. 52. On the faculties of the soul (Most of the philosophers simply — but others in the gross [sic] body).

53. On choice and attention (Middle faculties of the soul, lying as intermediaries between the intellectual principles and the faculties of opinion).

G. 92b. 54. What is the will and what is practical reason (The will pertains to the rational part and takes on the likeness). 55. Whether the soul

F. 93. transforms into an angel (Things that differ in essence do not change into other species — but if less).

E. 93. 56. On the soul (The soul, having known itself is buried or is destroyed).

57. When does the soul unite with the body that is moved (Gregory the Great in theology — and proceeding with the disease).

F. 94. 58. How does the soul unite with the body (The soul is joined to the body, and it itself is united with the body without time).

F. 94. 59. How is the soul held together in the body (The soul is held together in the body — they give rest to the soul in the body).

60. Whether the soul is released from the body or the body from the soul (In the case of natural death — but God incomprehensibly and in a manner beyond essence).

F. 95. 61. On the Difference of Knowledge (The first and highest of the kinds of knowledge — apprehending particular things). F. 95. 62. How God knows changing things (He does not know things as they are — and thus the indefinite is defined).

F. 96. *ξγ'. Πῶς οὐκ ἀεὶ μετέχομεν τοῦ Θεοῦ ἀεὶ ἐνεργοῦντος αὐτοῦ (Οὐ μετέχομεν ἀεὶ τοῦ Θεοῦ — διηνεκῶς ἐνατενίζει Θεῷ).*

F. 96v. *ξδ'. Διὰ τί ὅλως ἐστὶ τὸ κακόν (Τὸ κακὸν κυρίως οὐκ ἔστιν — τὸ τέλειον ἀποφαίνῃ τῷ κόσμῳ).*

ξε'. Τί ἐστι τὸ ἐν ἀγγέλοις κακόν (Ὁ μὲν θεολόγος Γρηγόριος — τὰς μετὰ Θεὸν πάσας δυνάμεις κατονομάζουσιν).

F. 97. *ξς'. Εἰ κακὸν ἡ ὕλη (Πλάτων ὁ φιλόσοφος ἐν μὲν τῷ Τιμαίῳ — ὅπερ ἀναγκαῖόν ἐστιν).*

ξζ'. Εἰ ἐν τόπῳ τὸ ἀσώματον (Ἐναντία εἰσὶ τὸ σῶμα καὶ τὸ ἀσώματον — πρὸς αὐτὸ ὅταν βούλεται).

F. 97v. *ξη'. Περὶ τῆς πρὸς τὸ θεῖον τῶν ὄντων ἐπιστροφῆς (Τῶν παρὰ Θεοῦ ἀπὸ τοῦ μὴ ὄντος — ἀληθέστατός τε καὶ ἀκριβέστατος ὤν).*

F. 98. *ξθ'. Πότερον πλείους οἱ ἄγγελοι ἢ οἱ ἄνθρωποι (Ἐλάττους τῶν ἀνθρώπων — κατὰ τὸν τῆς συντελείας καιρόν).*

ο'. Διὰ τί ἄπειρον τὸ θεῖον καὶ πῶς ἄπειρον (Πᾶν τὸ ὄντως ὄν, οὔτε κατὰ τὸ πλῆθος — καὶ ὁ θεολόγος Γρηγόριος τῷ ὄντι θεολογικῶς διορίζεται).

F. 98v. *οα'. Περὶ αἰῶνος καὶ χρόνου (Τῶν ὄντων τὰ μὲν καὶ τὰ τὴν οὐσίαν — ὑπὸ χρόνον καὶ αὐτὸς κείμενος).*

F. 99. *οβ'. Περὶ τῶν πέντε αἰσθήσεων (Ἡ ὅρασις γίνεται ὅταν ἀπὸ τῶν ὀφθαλμῶν — δι' ὧν αἰσθανόμεθα ὧν ἁπτόμεθα).*

ογ'. Εἰ ἀληθὲς τὸ καταβασκαίνεσθαι τινὰς ὑπὸ τῶν ὁρώντων (Οὐ ψεῦδός ἐστι τὸ καταβασκαίνεσθαι — ἐν ταῖς τοιαύταις ἀναφοραῖς).

F. 99v. *οδ'. Πῶς ὄνειροι γίνονται (Πολλαὶ τῶν ὀνείρων εἰσὶν αἰτίαι — — ἀλλὰ πολλαὶ ὡς εἴρηται).*

F. 100. *οε'. Διὰ τί οἱ νηστεύοντες διψῶσι μᾶλλον ἢ πεινῶσι (Διψῶμεν μᾶλλον ἅταν νηστεύωμεν — δι' ἔνδειαν θερμότητος). = De omnifaria doctrina* cap. 87.

ος'. Διὰ τί πεινόντες [sic] *μὲν ἂν πίωσι, παύονται, διψῶντες δὲ ἐὰν φάγωσιν, ἐπιτείνονται (Ἡ δίψα τοῖς φαγοῦσιν — καὶ προστίθεσθαι δύναμιν).*

F. 100v. *οζ'. Περὶ ὑγείας καὶ νόσου καὶ γήρους (Ὑγείας αἴτιον συνεκτικὸν — ἐν τετραμήνῳ δὲ τελειοῦσθαι). = De omnifaria docir.* cap. 86,

F. 101. *οη'. Εἰ τὸ ἔμβρυον ζῶον καὶ πῶς φέφεται (Τισὶν ἐνέτυχον μονοβίβλοις — διὰ τοῦ στόματος τὸ γεννηθὲν φέρεται).*

οθ'. Πόθεν γίνονται τῶν γονέων αἱ ὁμοιώσεις καὶ αἱ πρὸς τούτους ἀνομοιότητες (Τὸ μὲν ἀποκρινόμενον σπέρμα — πρὸς τὸ φανταασθὲν ἀπεικάζεται τὸ γεννόμενον [sic]).

F. 101v. *π'. Διὰ τίνα αἰτίαν τὸ τῶν ἀγρίων συῶν δάκρυον ἡδύ, τὸ δὲ τῶν ἐλάφων ἁλμυρόν (Τοῦτο διὰ θερμότητα — καὶ τὰ δυσεξέλεκτα προσδεχόμενος). = De omnif. docir.* cap. 133.

D. 102. *πα'. Τίς ἡ αἰτία δι' ἣν εὔθρυπτα γίνεται τὰ ἐν τῇ συκῇ κρεμμανύμενα* [sic] *κρέη (Τὸ φυτὸν ἡ συκῆ ἁπάντων ἐστὶν ὀπωδέστατον — ὥσπερ ὄλυνθον ἐξήνεγκε καὶ ἀπωχέτευσε).*

F. 96. 63. Why we do not always participate in God who is always active (We do not always participate in God — gazes steadfastly upon God). E. 96. 64. Why evil exists at all (Evil properly speaking does not exist — declares perfection to the world).

65. What evil is among the angels (The theologian Gregory — they name all the powers that come after God). 66.

F. 97. Whether matter is evil (Plato the philosopher in the Timaeus — which is necessary).

67. Whether the incorporeal is in place (The body and the incorporeal are opposites — toward it whenever it wishes).

G. 97. 68. On the return of beings to the divine (Of those things from God out of non-being — most true and most precise ὤν).

F. 98. 19. Whether the angels are more numerous than men (Fewer than men at the time of the consummation).

70. Why the divine is infinite and in what sense it is infinite (Everything that truly exists, neither in respect of multitude — and Gregory the Theologian truly defines it in a theological manner).

F. 98 v. 201. On eternity and time (Of existing things, some also have their essence — itself subject to time).

F. 99. 72. On the Five Senses (Sight occurs when from the eyes — through which we perceive what we touch).

73. Whether it is true that some people are bewitched by those who look at them (It is not false that bewitching occurs in such references).

C. 997. 74. How dreams occur (There are many causes of dreams — but many as has been said).

C. 100. 75. Why those who fast are more thirsty than hungry (We are more thirsty when we fast due to a lack of warmth).

On the doctrine of omnifaria ch. 87.

76. Why those who are hungry, if they drink, stop, but those who are thirsty, if they eat, it intensifies (Thirst in those who have eaten can also add strength).

F. 100v, 77. On health, disease, and old age (The sustaining cause of health — to be completed in four months). = De omnifaria doctr. cap. 86,

F. 101. 78. Whether the embryo is a living being and how it is carried — (I have come across certain monographs — the newborn is carried through the mouth).

79. Whence arise the resemblances to parents and the unlikenesses to them (The seed that is secreted — the offspring is likened to what was imagined (sic)).

F. 101v. 80. For what reason is the tear of wild boars sweet, while that of deer is salty (This is due to heat — and receiving what is difficult to separate out). =. De omnif. doctr. cap. 133.

D. 102. 81. What is the reason why meat hung on a fig tree becomes tender (The plant, the fig tree, is the most softening of all — just as it brought forth and drained away an unripe fig).

πβ'. Διὰ τὶ τὰ ῥόδα μᾶλλον ἀνθεῖ δυσόδμων τινῶν παραπεφυτευμένα αὐτοῖς (Οὐ τὰ ῥόδα μόνον ἀλλὰ καὶ τὰ κρίνα — τὴν τοῦ σύκου διαφυλάττει γλυκύτητα). = *De omnif. doctr.* cap. 152.

F. 102v. πγ'. Διὰ τίνα αἰτίαν αἱ χάλικες καὶ αἱ μολιβδίδες ἐμβαλλόμεναι ψυχρότερον τὸ ὕδωρ ποιοῦσιν (Τοῦτο τὸ ζήτημα Ἀριστοτέλης — τὸ ψυχρὸν διὰ βάθος ποιοῦσι). = *De omnif. doctr.* cap. 154.

F. 103. πδ'. Διὰ τίνα αἰτίαν ἀχύροις καὶ ἱματίοις ἡ χιὼν διαφυλάττεται (Θαυμαστὸν δοκεῖ, εἰ τὰ θερμότατα ἄχυρον καὶ ἱμάτιον — ἀμυδραὶ ταύτης σκιαὶ καὶ ἀπύρροιαι).

F. 103v. Τοῦ αὐτοῦ ἑτέραι ἐπιλύσεις φυσικῶν ἀπορημάτων πρὸς τοὺς ἰδίους μαθητὰς καὶ ἑτέρους ἐπερωτῶντας — α'. Πότε ψυχοῦται τὸ ἔμβρυον (Ἠρώτησας πότε ψυχοῦνται τὰ ἔμβρυα — ψυχῆς καὶ ζωῆς ἐστὶ καθαρόν).

F. 104. β'. Ποίᾳ αἰτίᾳ τῶν βρεφῶν τὰ μὲν εἰσὶν ἐλλιπεῖ (sic), τὰ δὲ ἄρτια (Θαυμάζης (sic) εὐλόγως περὶ τῶν ἔτι κυομένων βρεφῶν — ἀλλ' ἵνα μόνον εἰδείης).

F. 106v. γ'. Ὅτι οὐδεμία διαφορὰ τοῖς τοῦ θήλεως καὶ τοῦ ἄρρενος γεννητικοῖς μορίοις ἐστί, καὶ ὅτι δι' ἔλλειψιν θερμότητος τὸ θῆλυ ἐν τῇ μήτρᾳ γίνεται (Μὴ θαυμάσῃς εἰ σοι παράδοξον λόγον — ἀνταλλάττει χροιὰν καὶ δύναμιν).

F. 107. δ'. Περὶ τοῦ σπέρματος (Ψευδὴς ὁ Κτησίου λόγος καὶ Ἡροδότου — ἀφιέναι φησὶ σπέρμα καὶ τὰς θηλείας).

F. 108. ε'. Διὰ τίνα αἰτίαν τοῖς ὀνειρώττουσιν ἡδύτεραι αἱ συνουσίαι φαίνονται (Θαυμάζεις εἰκότως ὅτιπερ εἰς ἡδονῆς ὑπερβάλλει λόγον — ἐν ἐτῶν περιόδοις κομίζονται).

F. 108v. ς'. Διὰ τίνα αἰτίαν τῶν γεννωμένων τινὰ τερατοειδῆ γίνονται (Μὴ θαυμάσῃς εἰ τερατουργεῖν — οὗς δὲ καὶ θηριώδης [sic] ὁ Ἱπποκράτους λόγος καλεῖ).

F. 109v. ζ'. Τίς ἡ αἰτία τοῦ τὸν ἀλεκτρυόνα ᾄδειν νυκτός (Τοῦ τὸν ἀλεκτρυόνα ᾄδειν νυκτὸς εἰ δὲ ψευδής, δεδόσθω ταῖς αὔραις).

F. 110. η'. Διὰ τί τῶν ζῴων τὰ μὲν ἄπληστά εἰσι, τὰ δὲ πληροῦνται ταχέως καὶ τῆς ὀρέξεως ἵστανται (Τοῦ τῶν ζῴων τὰ μὲν ἄπληστα εἶναι — ἐνίοτε ἡμῖν τυγχάνει λεπτά).

F. 111. θ'. Τίς ἡ αἰτία δι' ἣν ὁ κύων τὸ οὐραῖον κινεῖ (Οὐδέν ἐστι τῶν γεγνομένων ἀναίτιον — πρὸς τὸ τίκτειν εἰληχότι δύναμιν).

F. 111v. ι'. Τίς ἡ αἰτία δι' ἣν ἐπὶ τῶν στασίμων ὑδάτων κύκλους ποιοῦσι τὰ πίπτοντα σώματα μείζονας καὶ ἐλάττονας (Ἀ[πο]ρεῖς πῶς ἐπὶ τῶν στασίμων ὑδάτων — Capitulum quinto versu abrumpitur.

F. 112-113v sunt recenter addita et vacant.

F. 114. Acephalum, anepigraphum <Pselli> (...λουμένης ἐφ' οἷς ἅπαξ ἀπεμνημόνευσεν — ἐπολιτεύοντο γὰρ κατὰ δήμους). Continuat opus idem f. 116v: Ἰαννὸς δέ τις ἀνὴρ τὴν ἀμαθίαν αὐτῶν κατιδὼν — καθαρωτέρου ῥεύματος ἐμπλασθείητε).

82. Why do roses bloom more when certain ill-smelling plants are planted near them (Not only roses but also lilies preserve [redacted] the sweetness of the fig tree). = De omnif. doctr. cap. 152.

E. 1024. 83. For what reason do pebbles and lead weights, when thrown in, make the water colder (Aristotle attributes this inquiry to cold cap. being produced through depth). De omnif. doctr. 154. F.

103. 84. For what reason is snow preserved by chaff and garments (It seems wondrous that the hottest things, chaff and garment — faint shadows and em[redacted]nations thereof). Γ. 103. By the same author, other

solutions to natural problems for his own students and others who inquire. 1. When is the embryo ensouled (You asked when embryos are ensouled — it is pure of soul and life).

G. 104. 2. For what reason are some infants born deficient (sic) and others complete (You wonder (sic) reasonably about infants still in the womb — but only so [redacted]at you may know).

F. 106v. 3. That there is no difference between the generative parts of the female and the male, and that the female comes to be in the womb due to a deficiency of heat (Do not be surprised if I present you with a paradoxical argument — it exchanges color and capacity).

F. 107. 4. On seed (The account of Ctesias and Herodotus is false — he says that females also emit seed). 5. For what reason do sexual

C. 108. unions seem more pleasurable to those who are dreaming (You wonder reasonably that it exceeds the measure of pleasure — they are borne in cycles of years).

E. 108. III. For what reason do some of the creatures that are born become monstrous (Do not wonder if it produces monstrous things [redacted] those which the discourse of Hippocrates also calls bestial [sic]).

G. 1099. vii. What is the cause of the rooster crowing at night (Of the rooster crowing at night — but if false, let it be given to the breezes). E. 110. viii. Why are some animals insatiable, while others are quickly satisfied and cease their appetite (Of some animals being insatiable — sometimes it happens to be slight for us).

F. 111. ix. What is the cause by which the dog wags its tail (Nothing among things that come into being is without a cause — to the power assigned for giving birth). E. 111. x. What is the cause by which falling bodies make circles, larger and smaller, on still waters (You are at a loss as to how, on still waters — The chapter breaks off at the fifth verse.

F. 112–113 have been recently added and are blank.

F. 114. Headless, without title, <of Psellus> (...being recalled in the matters which he once mentioned — for they governed according to their tribes). The same work continues at f. 116: But a certain man named Janus, having observed their ignorance — may you be filled with a purer stream).

F. 119. ιθ'. Τοῦ αὐτοῦ εἰς τὸ ῥητὸν τοῦ Θεολόγου τὸ « πῶς κυρίως καὶ οὐ κυρίως ». Vacat linea una (Τοῦ κυρίως πρὸς τὸ μὴ κυρίως πολλὰς εὑρίσκω διαφοράς — τῷ πατρὶ γεννηθείς).

F. 120. κ'. Τοῦ αὐτοῦ εἰς τὰς ἐπιγραφὰς τῶν ψαλμῶν πρὸς τὸν βασιλεὰ τὸν Δούκαν κυρ. Μιχαήλ (Οὐκ ἔστι τὸ ψαλτήρων, δέσποτά μου, βιβλίον — καὶ γράψω σοι τὴν ἄρρητον τῶν ψαλμῶν θεωρίαν).

F. 124v. κα'. Τοῦ αὐτοῦ πρὸς τὸν αὐτὸν περὶ δόγματος (Δέχου καὶ τὸν θεμέλιον τῶν καθ' ἡμῶν δογμάτων ἀρχὴ γὰρ τοῦτο καὶ κρίσις τυγχάνει βασιλείας).

F. 127. κβ'. Τοῦ αὐτοῦ πρὸς τὸν αὐτὸν περὶ τῶν ἑπτὰ συνόδων (Γίνωσκε καὶ τὸν ἀριθμὸν τῶν ἱερῶν συνόδων — τὰς σεπτὰς εἰκόνας μὴ τιμόντας [sic]) · Τέλος τῶν λόγων τοῦ Ψελλοῦ Κωνσταντίνου.

F. 129. Ἑπτάκις α', ἑπτά. ὁμοῦ, ὀκτακισχίλ. ἑπτάκις πεντήκοντα ἑπτά, καὶ περισσεύουσι τρεῖς ὧραι. Agit de bisexto. — Expl. ἡ δὲ περίοδος τῆς ἀνακυκλήσεως τῶν τεσσάρων ἐνιαυτῶν ὀλυμπιὰς ἐπεκλήθη.

F. 130. Περὶ διαιρέσεως τοῦ ἐνιαυτοῦ (Ὁ ἐνιαυτὸς τοῦτον τὸν τρόπον διαιρεῖται — καὶ ὁμοῦ αἱ ἡμέραι τοῦ ἐνιαυτοῦ τξε').

F. 130v. Βάρων ὁ Ῥωμαῖος ἀρχὴν ἔαρος εἶπεν — φλεγματος δὲ αὕτη ὑπάρχει αὐξητική. — Cf. Geopon., I, 1.

F. 131v. Περὶ τῶν ιβ' ζῳδίων. Πτολεμαίου (Κριός. ζῴδιον ἀρρηνικὸν ἡ κεφαλὴ — Ἰχθύες. ζῴδιον θῆλυ οἱ πόδες).

F. 132. Ἐκ τούτων τῶν ιβ' ζῳδίων τέσσαρα μέν εἰσί στερεά, τέσσαρα δὲ τροπικὰ καὶ τέσσαρα ἄφωνα. — Expl. τροπικὰ δέ. Κριός, Καρκῖνος, Ζυγὸς καὶ Αἰγόκερος (sic). Φασὶν οὖν οἱ περὶ τούτων γράψαντες ὅτι ἀπὸ τῶν ἑπτὰ πλανητῶν ἀστέρων — καὶ ὁ Κρόνος ὁ καὶ Φαίνων ὀνομαζόμενος τὸν Αἰγοκέρωτα καὶ τὸν Ὑδροχόον.

F. 132v. Ὑψοῦνται οὖν ὁ μὲν Ἥλιος ἐν τῷ Κριῷ — καὶ ὁ Ἑρμῆς ἐν τῇ Παρθένῳ.
<De septem zonis>. (Ἐπεὶ οὖν ἑπτὰ ζῶναι εἰσὶν ἐν τῷ οὐρανῷ — ἐν Ἰχθύσιν ἡμέρας λ' καὶ ὥρας ἓξ).

F. 133v. Διάγνωσις τῶν μηνῶν κατὰ Εὐδόξιον (Μὴν Μάρτιος ς' · ἐστὶν ἡ ἡμέρα ὡρῶν ια' — καὶ γίνεται ἡ ἡμέρα ὡρῶν ια', καὶ ἡ νὺξ ὡρῶν ιγ').

F. 134v. Μέθοδος τοῦ εὑρεῖν ἐν ποίῳ ζῳδίῳ ἵσταται ὁ Ἥλιος (Ἀρίθμησον τὰς ἡμέρας ἀπὸ τῆς ἀρχῆς τοῦ ἀπριλλίου — τοσαύτας ἡμέρας ἔχει ὁ ἥλιος ἐν τῷ ζῳδίῳ).

F. 119. xix. By the same author, on the saying of the Theologian concerning "properly and properly and improperly." One line blank (Of the many differences I find between "properly" and "improperly" —
G. 120. begotten of the Father). xx. By the same author, on the titles of the Psalms, to the Emperor Doukas, lord Michael (The Psalter, my master, is not a book — and I shall write to you the ineffable the contemplation of the Psalms).

F. 124. 21st. By the same to the same, concerning doctrine (Receive and the foundation of the doctrines held against us, for this is the beginning and it happens to be a judgment of the kingdom).

G. 127. 22nd. By the same to the same, concerning the of the seven councils (Know also the number of the holy councils, the venerable those who do not honor icons [sic]). End of the discourses the of Psellos Constantine.

F. 129. Seven times 1st, seven. In total, eight thousand; seven times fifty-seven, and three hours remain over. Deals with the bissextile. Expl. and the period of the cycle of the four years was called the Olympiad.

F. 130. On the Division of the Year (The year is divided in this manner and together the days of the year are 365).

G. 130. Varro the Roman said the beginning of spring — and this is the increaser of phlegm: Cf. Geopon., 1, 1. F. 131b. On the 12 Zodiac Signs. Of Ptolemy (Aries: a masculine sign, the head — Pisces: a feminine sign, the feet). G. 132. Of these 12 zodiac signs, four are fixed, four are cardinal, and four are mute. Expl. Cardinal signs: Aries, Cancer, Libra, and Capricorn (sic). Those who have written on these matters say that among the seven planetary stars, Saturn, also called Phaenon, governs Capricorn and Aquarius.

F. 132. The Sun is exalted in Aries, and in and Hermes Virgo.

<De septem zonis>. (Since there are seven zones in the heaven — in Pisces 2 days and six hours).

Γ. 133. Distinction of the months according to Eudoxus (Month of March, 5th; the day is of 11 hours — and the day amounts to 11 hours, and the night to 13 hours). ch, and the night is of 13 hours).

Γ. 134v. Method for finding in which zodiac sign the Sun stands (Counting the days from the beginning of April so many days does the sun have in the zodiac sign).

Ἄλλως (Ταῖς συναγομέναις ἡμέραις — τὰς οὖν ὅλας τοῦ χρόνου ἡμέρας οὕτως ἀκριβῶς δεῖ ἐρευνᾶσθαι).

F. 135v. *Περὶ ὡροσκόπου (Τὰς ἀπ' ἀνατολῆς τοῦ Ἡλίου ὥρας ὅσαι εἰσίν — τὸ ὡροσκοποῦν ζῴδιον).*
Διάγνωσις <ἐν> ποίῳ ζῳδίῳ ἐστὶν ἡ Σελήνη ἐν ἑκάστῃ ἡμέρᾳ (Ἰστέον ὅτι ἐν ἑκάστῳ ζῳδίῳ — μέχρι τῆς συμπληρώσεως τῶν ιβ' μηνῶν τοῦ ἐνιαυτοῦ).

F. 136v. *Ἄλλως (Ἐὰν θέλεις γνῶναι ἐν ποίῳ ζῳδίῳ ἵσταται ἡ Σελήνη — ποιοῦσι ἡμέρας δύο ἥμισυ).*
Ἄλλως (Τῆς Σελήνης τὴν ποστὴν χρὴ δωδεκαπλασιάζεσθαι — ἐν τῇ Παρθένῳ ἔχει ἡ Σελήνη μοῖρας δ').

F. 137. *Εὕρησις τῆς ποστῆς τῆς Σελήνης (Ἡ Σελήνη τελεία ἐκτίσθη ὑπὸ τοῦ Θεοῦ — δηλοῦσι τὴν καθημερινὴν ποσότητα τῆς Σελήνης).*

F. 139v. *Μέθοδος τοῦ γνῶναι πόσας ὥρας λάμπει ἡ Σελήνη ἑκάστῃ νυκτί (Χρὴ εἰδέναι ὡς ἑκάστῃ νυκτὶ τέσσαρα λεπτὰ προστίθησιν εἰς τὸ φαίνειν ἡ σελήνη — καὶ εἰς τὴν ε' ὥρας..).*

F. 141. *Μέθοδος τῆς εὑρήσεως τοῦ νομικοῦ πάσχα (Ἡ ιδ' τῆς Σελήνης — τὴν τοῦ νομικοῦ πάσχα εὑρήσεις ἡμέραν).*

F. 141v. *Ἄλλη (Τὸν κύκλον τῆς Σελήνης — ἐν αὐτῇ τελεῖται τὸ νομικὸν πάσχα).*

F. 142. *Ἄλλη (Κράτει ἐπὶ χειράς σου πάντοτε μγ', ὕφειλον — γίνεται τὸ νομικὸν πάσχα).*

F. 142v. *Ἄλλη (Λεῖ τηρεῖν εἰς τὴν λα' τοῦ Δεκεμβρίου μηνὸς — ἐπεὶ ἔσται τὸ νομικὸν πάσχα).*

F. 143. *Ἄλλη (Χρὴ εἰδέναι τὴν ποστὴν τῆς Σελήνης ἐν τῇ πρώτῃ τοῦ Ἰανουαρίου — ἀναπληρῶσαι τὰς με' ἡμέρας).*
Ἄλλη (Λέον τηρεῖν τὴν ποστὴν τῆς Σελήνης εἰς τὴν α' τοῦ Ἰαννουαρίου — ἀπὸ τοῦ Ἀπριλλίου.)

F. 143v. *Ἄλλη (Γνωστόν σοι ἔστω — τὸ ἡμέτερον ἅγιον πάσχα).*

F. 144v. *Μέθοδος πρὸς τὸ εὑρεῖν τὴν ἀπόκρεω (Χρὴ σκοπῆσαι τὴν ποστὴν τοῦ μηνὸς — καὶ καθεξῆς ἕως τῶν ἑπτά).*

F. 145v. *Κανόνιον τοῦ γνῶναι τὰς καλάνδας ἑκάστου μηνὸς ἀπὸ τοῦ ἡλιακοῦ κύκλου (Λύγούστου ἡμέρας δ' Ἥλιος κυριεύει α' — Σεπτεμβρίου ἡμέρας ζ').*

F. 148. *Μέθοδος δι' ἧς εὑρίσκονται αἱ ἐπακταὶ τῶν* [lac.] *(Τὰς τξε' ἡμέρας τῶν δώδεκα μηνῶν — ὥστε ἔχει ὁ σεπτέμβριος ἐπακτὰς ἑπτά, ἔχει τοίνυν).* Sequitur tabula.

*Otherwise (To the collected days the total days of the time must thus be examined accurately). Г.

135v. On the Horoscope (The hours from the rising of the Sun, however many there are, the ascending zodiac sign).

Determination of in which zodiac sign the Moon is on each day (It must be known that in each zodiac sign until the com- of the completion of the 12 months of the year).

F. 136. Otherwise (If you wish to know in which zodiac sign the Moon stands Moon they make two and a half days).

Otherwise (The Moon's degree must be multiplied by twelve in Virgo the Moon has 4 degrees). F. 137.

Finding the degree of the Moon (The Moon was perfectly created by God — they indicate the daily degree of the Moon).

F. 139. Method of knowing how many hours the Moon shines each night (One must know that each night four minutes are added to the shining of the Moon — and to the 5th hour).

F. 141. Method of finding the canonical Passover (The 14th of the Moon — you will find the day of the canonical Passover).

F. 141. "Another (The cycle of the Moon in it the canonical Passover).

C. 142. "Another (Always keep in your hands 43, subtract the canonical Passover is obtained).

F. 142. "Another (One must observe on the 31st of the month of December since the canonical Passover will be).

E. 143. "Another (One must know the age of the Moon on the first of January to complete the 45 days).

"Another (One must observe the age of the Moon on the 1st of January from April.)

F. 143. "Another (Let it be known to you our holy Pas ha).

F. 144. Method for finding the beginning of Lent (One must examine the date of the month and so on up to seven). F.

145. A small table for knowing the calends of each month from the solar cycle (August, day 4, the Sun reigns on the 1st September, day 7).

C. 148. A method by which the epacts of the [lac.] are found (The 365 days of the twelve months, so that September has seven epacts, it therefore has). A table follows.

F. 148v. *Τὰ ὀνόματα τῶν ιβ' μηνῶν τοῦ ἐνιαυτοῦ ῥωμαϊκῶς, αἰγυπτιακῶς, ἑλληνικῶς* (in tribus columnis).

F. 149v. *Μέθοδος εἰς τὸ εὑρεῖν τὰς ἐπακτὰς τοῦ ἡλίου (Ἔχει ὁ ἐνιαυτὸς κατὰ τὸν τοῦ ἡλίου δρόμον — καὶ ὁ εἰκοστὸς ὄγδοος ἑπτά).*

F. 150v. *Μέθοδος εἰς τὸ εὑρεῖν ἑκάστην ὥραν τῆς ἡμέρας ἀπὸ τῆς σκιᾶς τοῦ ἡλίου (Δεῖ ἀριθμῆσαι ἀνατέλλοντος τοῦ ἡλίου — δοῦναι τῇ δωδεκάτῃ).*

F. 151. *Ὡρολόγιον λαμβανόμενον ἀπὸ τῆς σκιᾶς τοῦ ἡλίου. Μὴν Ἰανουάριος · ὡρ. α' ποδ. λ', ὡρ. β' πόδ. κ' κτλ.*

F. 151v. *Περὶ τῆς κινήσεως τῶν ἀστέρων τοῦ ὅλου χρόνου (Μηνὶ Ἰανουαρίῳ α' · ὁ ἥλιος ὑψοῦται, ὁ δὲ Ἀετὸς σὺν τῷ Στεφάνῳ καθόλου δύεται — ὁ Αἰγόκερως καθαρῶς φαίνεται. λ'. ὁ Λελφὶν ἀνίσχει).* — Cf. Clodii calendarium apud Lydum *De Ost.*, p. 117 ss. ed. Wachsmuth. Hoc est multo brevius. — Deinde transeundum ad f. 163.

F. 155. Acephalum... *πρὸς τὸ διαλύειν ταῖς ἀκτῖσι — ἀποστελεῖ τὴν Ἶριν.* — Cf. Cat. VIII, 1, p. 139. Edetur in appendice *Ἐὰν μέλλων δύνειν ὁ ἥλιος — τῇ ἑξῆς ἡμέρᾳ σημαίνει.* — Edetur ibidem.

Αἱ τοῦ ἡλίου ποικιλότητες οὔκ εἰσιν αὐτοῦ ἴδιαι, φαντασίαι δέ εἰσι τῆς ὄψεως κατὰ ἐπιπρόσθεσιν ζοφεροῦ ἀέρος — εἰ δὲ καὶ διπλῆ εἴη πολὺ χαλεπώτερος ἔσται. — Edetur ibidem.

F. 157v. *Περὶ παρηλίων (Παρήλιαι καλοῦνται νεφέλαι — ὡς τὰ παρήλια).* — Cf. cod. Germ. 26, f. 162v ; Paris. 60, f. 160v ; Mediol. 23, f. 259v. Edetur ibidem.

F. 158v. *Περὶ τῶν τῆς σελήνης σημείων (['Εἴ] ἐστι τριταία ἡ καὶ τεταρταία ἡ σελήνη — εἰ καὶ πρὸς ὀλίγον ἔστιν ὅτε).* — Cf. Cat. VIII, 1, p. 139.

F. 159. *Περὶ οὐρανοῦ (Ἐὰν ὁ οὐρανὸς ὅλος ἐρυθρὸς — ἐν ᾧ τόπῳ φαίνηται πόλεμος ἔσται).* — Edetur ibidem.

Περὶ ἀστέρων διαττόντων (Ὁ αἰθὴρ σφόδρα ἐστὶ διάπυρος — ὀλίγων ἡμερῶν ῥυῆναι) — Cf. Catal. German. 26, f. 185 ; cod. Paris. 60, f. 204.

F. 159v. *Περὶ νεφελῶν (Ἐὰν γένηταί τις νεφέλη — ἐπιφέρηται* ... textus abrumpitur). — Edetur ibid.

F. 160. *Ὀμίχλη εἰ ἐπὶ τὴν γῆν — ζέφυρον.* — Edetur ibid.

Ἔτι περὶ χειμῶνος καὶ εὐδίας ἀπό τε τῶν κτηνῶν καὶ

F. 148. The names of the 12 months of the year in Roman, Egyptian, and Greek (in three columns).

F. 149. Method for finding the epacts of the sun (The year according to the course of the sun, [redacted] the twenty-eighth, seven).

F. 150. Method for finding each hour of the day from the shadow of the sun (One must count from the rising of the sun — to give to the twelfth).

F. 151. A sundial derived from the shadow of the sun. Month of January: hour 1, 30 feet; hour 2, 20 feet, etc.

G. 151. On the motion of the stars throughout the whole year (In the month of January, 1st — the sun is submerged, and the Eagle together with the Crown sets entirely, Capricorn appears clearly. 30th. Delphinus rises). — Cf. Clodii calendarium apud Lydum De Ost., p. 117 ss. ed. Wachsmuth. Hoc est multo b[redacted]ius. Deinde transeundum ad f. 163.

F. 155. Acephalum... for dissolving by means of rays — will send forth the Rainbow. — Cf. Cat. VIII, 1, p. 139. Edetur in appendice

If about to [redacted] the setting of the sun [redacted] signifies on the following day. [redacted] It will be published there.

The variations of the sun are not its own properties, but are appearances of sight due to the interposition of dark air; and if it sho[redacted]d be double, it will be much more troublesome. [redacted] Edetur ibidem.

Γ. 157. On parhelions (Parhelions are called clouds [redacted] like the parhelions). [redacted] Gf. code German 26, f. 162; Paris 60, 1.n160; Medium 23, f. 259. It will be published in the same place.

F. 158. On the signs of the moon ([If] it is in its third or also its fourth day, the moon — if also for a short time it sometimes is).

Cf. Cat. VIII, 1, p. 139.

F. 159. On the Sky (If the whole sky is red — in whatever place it appears, there will be war). To be published in the same place.

On Shooting Stars (The aether is exceedingly fiery; in a few days it will rain). Cf. Catal. German. 26, [redacted] 185; cod. Paris. 60, f. 204.

F. 159. On Clouds (If a certain cloud should form [redacted] is brought upon text breaks off). [redacted] To be published in the same place.

F. 160. Mist if upon the earth – zephyr. [redacted] To be published in the same place.

Further on winter and fair weather from both livestock and

τῶν πετεινῶν (Αἶγες τῷ σηκῷ — χειμῶνα δηλοῦσιν). — Cf. *Catal.* VIII, 1, p. 137 s.

F. 161v. *Καθολικὴ παρατήρησις τῆς Σελήνης ὡς ἀπὸ ἀρχῆς τῆς θερινῆς τροπῆς ἥτις ἐστὶν Ἰουνίου ιδ' (Ἐν τῇ ιδ' τοῦ Ἰουνίου — μειωθήσονται).* = Lydus, *De ost.*, p. 93, ed. Wachsmuth.

F. 162v. *Εἴ τις μίαν ἄναρχον ἀρχὴν οὐ σέβει — τῷ συμπληρωτῇ τῶν καλῶν Θεῷ χάρις.*

F. 163. [Cf. supra f. 151v]... *ταραχὴ ἀνέμων ἐκ τῆς τοῦ Δελφίνου* [sic] *ἐπιτολῆς. Δεῖ δὲ γινώσκειν ὅτι τέσσαρα κέντρα — καὶ λιβὸς ἐξέρχεται.*

F. 163v. *Περὶ τῶν ἐν τῷ ἀέρι σημείων τοῦ τε χειμῶνος καὶ τῶν ἀνέμων (Δεῖ γινώσκειν ὅτι τὰ σημεῖα — μέχρι τριῶν ἢ τεσσάρων ἡμερῶν δεῖ ἐνδεχέσθαι).* — Cf. *Catal.* VIII, 1, p. 139, 29 ss. Edetur in appendice.

Περὶ ἡλιακῶν σημείων (Αἱ τοῦ ἡλίου πρὸς τὸν ἀέρα — Abrumpitur in ima pagina *πρὸς τὸ διαλύειν.* Continuatur f. 155v). — Cf. ibid., p. 138.

F. 164. *Τοῦ ὑπερτίμου Κωνσταντίνου τοῦ Ψελλοῦ πρὸς τοὺς μαθητάς (Εἴ τις αἰὼν ἐμοὶ οὔτε χρόνος — οἷόν τι χρόνον καὶ κίνημα καὶ δ[ιάστημα?]).*

F. 164v. *Τοῦ αὐτοῦ στίχοι (Τῶν πρωτοτύπων οὐρανῷ κινημάτων — ἠμαύρωσεν αὐτῇ ἐπὴν φύσιν).* — Ed. Iriarte.

38. Matritensis Bibl. Nat. 4688 (fuit LIX et N 59). Chartac., saec. XV, ff. V+257+III (folium primum adiectum a bibliopega), cm. 28,8×15,1. — Ff. 2-18v manu Constantini Lascaris. — Cf. IRIARTE, op. cit. p. 197-200.

F. 2v. Index libri primi Nicephori.

F. 3. *Νικηφόρου* (superscr. *τοῦ Βλεμύδου*) (1) *καὶ πρεσβυτέρου τοῦ κτήτορος εἰσαγωγ(ικ)ῆς ἐπιτομῆς βιβλίον πρῶτον (Ἐπειδήπερ ἡ λογικὴ ἐπιστήμη — ὑποθετικοὶ καὶ σοφιστικοὶ ἔλεγχοι δέκα καὶ τρεῖς).*

F. 97. Sequitur sine intervallo prooemium libri secundi: *Προοίμιον τῶν φυσικῶν ἀρχῶν.* Inc. *Σκοπὸς τοῦ παρόντος βιβλίου ἐστὶ ζητῆσαι περὶ τῶν ἀρχῶν.* Post primos duos versus vacat reli-

(1) Utrumque librum, priorem logices, alterum physices edidit Joh. Wegelinus Augustae Vindelicorum a. 1605. Hanc editionem repetiit Migne, *Patr. Gr.* CXLII, p. 686 sqq.

of the birds (Goats in the fold — indicate winter). Cf. Catal. VIII, 1, p. 137 s.

F. 161. General observation of the Moon from the beginning of the summer solstice which is June 14 (On the 14th of June – [redacted] they will decrease). — Lydus, De ost., p. 93 ed. Wachsmuth.

F. 162. If anyone does not venerate the one beginningless beginning, thanks be to God who is the fulfiller of good things.

F. 163. [Cf. supra f. 151v]... disturbance of winds from the rising of Delphinus [sic]. One must know that there are four centers – and the southwest wind comes forth.

F. 163. On the Signs in the Air of Winter and of the Winds (One should know that the signs must be expected up to three or four days). — Cf. Catal. VIII, 1, p. 139, 29 ss. Will be published in the appendix.

On Solar Signs (The [signs] of the sun in relation to the air [redacted] Abrumpitur in ima pagina towards dissolving. Continuatur (. 155°). - Cf. ibid., p. 138.

F. 164. Of the most honourable Constantine Psellus to his students (If any age or time [is something like] time and movement and interval ?]).

F. 164. The [redacted] verses of the same (Of the archetypes in heaven ki ments [redacted] it obscured its nature). — Ed. Iriarte.

38. Matritensis Bibl. Nat. 4688 (formerly LIX and N 59). Paper, 15th century, ff. V +257 +111 (first folio added by the bookbinder), cm. 28.8 ×15.1. Ff. [redacted]-18 in the hand of Constantine Lascaris. — Cf. IRIARTE, op. cit. p. 197-200.

F. 2V. Index of the first book of Nicephorus.

nF. 3. Of Nicephorus (superscr. of Blemmydes) (1) and presbyter, the founder, introductory epitome, first book (Since the logical science – hypothetical and sophistical refutations thirteen).

F. 97. Without interval follows the proem of the second book: Προοίμιον τῶν φυσικῶν ἀρχῶν. Inc. Σκοπός τοῦ παρόντος βιβλίου ἐστὶ ζητῆσαι περὶ τῶν ἀρχῶν. After the first two lines the remainder is blank.

(1) Both books, the former on logic, the latter on physics, were edited by Joh. Wegelinus at Augusta Vindelicorum in the year 1605. This edition was reprinted by Migne, Patr. Gr. CXLII, p. 686 sqq.

qua pagina et vacant fol. 97-98v. — F. 99. *Νικηφόρου μοναστοῦ καὶ πρεσβυτέρου τοῦ κτήτορος εἰσαγωγικῆς ἐπιτομῆς βιβλίον δεύτερον.* Sequitur index. — Capitula *α'-ια'* sunt (ff. 100 ss.) : *Περὶ τῶν φυσικῶν ἀρχῶν καὶ αἰτιῶν. — β'. Περὶ τῆς ὕλης. — γ'. Περὶ αἰτιῶν. — δ'. Περὶ κινήσεως καὶ ἠρεμίας. — ε'. Ἔτι περὶ κινήσεως καὶ ἠρεμίας. — ς'. περὶ γενέσεως καὶ φθορᾶς. — ζ'. Περὶ φύσεως. η'. Ἔτι περὶ φύσεως. — θ'. Περὶ τόπου καὶ χρόνου. ι'. Περὶ ἀπείρου. — ια'. Περὶ στοιχείων.*

F. 141v. *ιβ'. Περὶ τῶν φαινομένων φλογῶν καιομένων περὶ τὸν οὐρανόν, καὶ τῶν καλουμένων αἰγῶν καὶ δᾳδῶν καὶ διαθεόντων ἀστέρων (Ἄνωθεν μὲν ἀπὸ τῆς ἀρχῆς τοῦ στερεώματος — ἡμῖν καιόμενοι φαίνονται δι' ἐγγύτητα).*

F. 144v. *ιγ'. Περὶ κομητῶν καὶ τοῦ γαλαξίου κύκλου (Ἅπερ τῶν προειρημένων ἐλέγετο αἴτια — ἀποκρίνεσθαι εἰς τοῦτον τὸν τόπον).*

F. 147. *ιδ'. Περὶ ὄμβρου χαλάζης, χιόνος, δρόσου καὶ πάχνης (Ὥσπερ τῶν προειρημένων ἁπάντων παθῶν — καὶ ἱστορουμένους ὄμβρους ἀπογεννᾷ).*

F. 151. *ιε'. Περὶ πηγῶν καὶ ποταμῶν (Οὐχ ὡς ἐξ ἀγγείου τινὸς καὶ κοιλίας — γένεσις ὕδατος ἔσται πολλοῦ).*

F. 152v. *ιζ'. Περὶ θαλάσσης (Τῶν περὶ γῆν καὶ ἐπὶ γῆς ὑδάτων — ἀποφαίνονται).*

F. 156. *ιζ'. Περὶ ἀνέμων καὶ τῶν λοιπῶν πνευμάτων (Διττῆς οὔσης τῆς ἀναθυμιάσεως — πρηστὴρ χθόνιος λέγεται).*

F. 160v. *ιη'. Περὶ σεισμοῦ (Ὁ σεισμὸς δοκεῖ γίνεσθαι — ὡς πλησιαιτέρα τῶν λοιπῶν πλανητῶν).*

F. 163v. *ιθ'. Περὶ βροντῆς καὶ ἀστραπῆς, ἐκνεφίου τε καὶ τυφῶνος καὶ πρηστῆρος καὶ κεραυνοῦ (Τῆς ἀτμίδος καὶ τῆς ξηρᾶς ἀναθυμιάσεως — καὶ ὕδατα πολλὰ κάτωθεν ἄνω φερόμενα).*

F. 167. *κ'. Περὶ τῶν ἐν τῷ οὐρανῷ φαινομένων φασμάτων (Φαίνεταί ποτε συνιστάμενα νύκτωρ — καὶ κατεστηριγμένον ἱστορεῖται).* Cf. supra, cod. 37, f. 78.

F. 168. *κα'. Περὶ ἅλω καὶ πρῶτον περὶ δράσεως (Οὐ μόνον διὰ πυκνοῦ — πυκνώσεις, θερμότατος ὤν).*

F. 173. *κβ'. Περὶ ἴριδος (Ὥσπερ τῆς ἅλω αἴτιον — ὁ κύκλος τῆς ἴριδος).* — Cf. ibidem f. 80 cap. *κε'*.

F. 178. *κγ'. Περὶ ῥάβδων (Ὅταν ἐκ πλαγίου τοῦ ἡλίου — εἰκότως ἐστὶ καὶ βαρύτατος).* — Cf. ibidem f. 81.

which page and fol. 97–98 are blank. F. 99. The second book of the introductory epitome of Nikephoros, monk and presbyter, the founder. The index follows. Chapters α'–ι' are (ff. 100 ff.): On the natural principles and causes. — β'. On matter. — γ'. On causes. — δ'. On motion and rest. — ε'. Further on motion and rest. — ς'. On generation η'. Further on nature. ι'. On the infinite. ια'. On and of destruction. — 7th. On Nature. — 9th. On Place and Time. of elements.

F. 141. 12th. On the apparent flames burning around the sky, and on those called goats and torches and shooting stars (From above, from the beginning of the firmament, they appear to us burning due to their proximity).

F. 144v. 13th. On comets and the galactic circle (The causes of the aforementioned were said to be separated into that place).

F. 147. 14th. On rain, hail, snow, dew and frost (Just as all the aforementioned phenomena and the recorded rains are generated).

F. 151. 15th. On springs and rivers (Not as from some vessel and cavity — the generation of much water will occur).

F. 152. 16th. On the sea (Of the waters around the earth and upon the earth they declare).

E. 156. 17th. On winds and the remaining atmospheric phenomena (Since the exhalation is twofold — the subterranean one is called prester).

F. 160. 18th. On earthquakes (The earthquake seems to occur — as being closer than the remaining planets).

Γ. 163. 19. On Thunder and Lightning, the Thundercloud, the Typhoon, the Firestorm, and the Thunderbolt (Of vapor and dry exhalation and waters carried in great quantity from below upward being borne upward).

E. 167. 20. On the Phenomena Appearing in the Sky (Sometimes they appear forming by night — and it is recorded as having become fixed). Cf. supra, cod. 37, f. 78.

Γ. 168. Chapter 21. On the halo and first on its action (Not only through condensation does it condense, being very hot).

C. 173. Chapter 22. On the rainbow (Just as the cause of the halo'— the circle of the rainbow). Cf. ibidem f. 80 cap. 25.

F. 178. Chapter 23. On rods (When from the side of the sun -ical — thus it is and very heavy), Cf. ibidem f. 81.

F. 179v. *κδ'. Περὶ οὐρανοῦ καὶ ὅτι οὐκ ἔστι ὁ κόσμος ἀΐδιος (Τὸν οὐρανὸν ὅρον ἄνω εἶναι — καὶ μέχρι συντελείας ἀδιαλώβητον).*

F. 187. *κε'. Περὶ αἰθέρος καὶ ἀστέρων (Τὸ διῆκον ἀπὸ τῆς κυρτῆς ἐπιφανείας — ἐκ τοῦ ἡλίου μερικὴν κεκτημένη* [sic] *θερμότητα).*

F. 196. *κς' Περὶ ἡλίου (Ὁ ἥλιος μείζων ἐστὶν ἁπάσης τῆς γῆς — ἀλλὰ δὴ καὶ σχηματισμόν)*

F. 198v. *κζ'. Περὶ σελήνης (Ἡ σελήνη κατωτέρα — μικρὸν ὑπὸ τὸν ὁρίζοντα).*

F. 206v. *κη'. Περὶ γῆς καὶ τῶν ταύτης ζωνῶν · καὶ πρῶτον ὅτι ἡ γῆ κέντρου λόγον ἐπέχει πρὸς τὴν οὐράνιον σφαῖραν ἀλλὰ καὶ πρὸς αὐτὴν τὴν ἡλιακήν (Ἡ γῆ κέντρου — ἐφ' ἑβδομον).*

F. 210v. *κθ'. Περὶ ἡμερῶν καὶ νυκτῶν καὶ τῶν τεσσάρων τοῦ ἔτους ὡρῶν (Ὁ ἥλιος διττὴν φερόμενος κίνησιν — τῆς τῶν νυχθημέρων ἀνισότητος αἴτια).*

F. 216. *λ'. Περὶ οἰκήσεων (Οἰκουμένης καθ' ὑπόθεσιν ὅλης τῆς γῆς — εἰς ἄνισα τὸ τοιοῦτον ἡμερόνυκτον διαιρεῖ).*

F. 219v. Tabula astronomica cum sphaeris planetarum et signis Zodiaci.

F. 220. *λα'. Περὶ κενοῦ (Ἔνθα μὴ ἔστιν ὅλως τί τῶν σωμάτων — ὅλως ἐν ἑαυτῇ).*

F. 221. *λβ' Ἐκ τῆς εἰς τὸν ὄγδοον ψαλμὸν ἐξηγήσεως (Εἰπὼν ὁ προφήτης πρὸς τὸν Θεόν — καὶ χάριν ὁμολογῆσαι ἐν τῷ Θεῷ).*

F. 230. *Τοῦ αὐτοῦ ἐκ τοῦ τυπικοῦ αὐτοῦ περὶ πίστεως.*

F. 240. *Τοῦ αὐτοῦ ἐκ τοῦ αὐτοῦ τυπικοῦ περὶ ἀρετῆς καὶ ἀσκήσεως.* — Cf. Iriarte p. 199 de his opusculis.

F. 256 et 257. Annotationes tumultuariae de lunae computo et ratione, de mensuris, de ponderibus, de apostolorum passionibus.

39. Matritensis Bibl. Nat. 4759 (olim N 138); saec. XVI; ff. II+238+V; cm. 33—23,2; cf. Miller, *Catalogue des mss. grecs de la Bibl. royale de Madrid* (Suppl. au Catal. d'Iriarte) dans *Notices et extraits des mss. de la Bibl. Nat.* XXXI, (1886), pp. 24-25.

F. 1-94. Synesii opera.

F. 97. *Τοῦ σοφωτάτου Νικηφόρου τοῦ Γρηγορᾶ προθεωρία ὡς ἐν εἴδει ἐπιστολῆς εἰς τὸν περὶ ἐνυπνίων τοῦ Συνε-*

F. 179. Chapter 24. On the sky and that the world is not eternal (That the sky is the upper boundary and until the consummation inviolable).

F. 187. Chapter 25. On the aether and the stars (That which extends from the convex surface — having obtained a partial share from the sun [sic] warmth).

C. 196. 26. On the Sun (The sun is greater than all the earth but also its configuration)

F. 198. 27. On the Moon (The moon is lower slightly below the horizon).

G. 206. 28. On the Earth and its zones; and first that the earth holds the position of a center in relation to the celestial sphere but also in relation to the solar sphere itself (The earth as center up to the seventh).

F. 210. 29. On days and nights and the four seasons of the year (The sun, carried in a twofold motion...causes of the inequality of day and night).

F. 216. 30. On habitations (Of the inhabited world, on the hypothesis of the whole earth divided unequally, such a day-and-night divides it).

F. 219. Astronomical table with the spheres of the planets and signs of the Zodiac.

F. 220. 31. On the Void ("Where none of the bodies exists at all wholly within itself).

F. 221. 32. From the commentary on the eighth psalm (The prophet having spoken to God — and to give thanks in the God).

F. 230. By the same author, from his typikon concerning the faith.

F. 240. By the same author, from the same typikon concerning virtue and ascetic practice. Cf. Iriarte p. 199 on these opuscula.

F. 256 and 257. Miscellaneous annotations on the lunar computation and reckoning, on measures, on weights, on the passions of the apostles.

39. Matritensis Bibl. Nat. 4759 (formerly N 138); 16th century; ff. II+238+V; cm. 33-23.2; cf. Miller, Catalogue des mss. grecs de la Bibl. royale de Madrid (Suppl. au Catal. d'Iriarte) in Notices et extraits des mss. de la Bibl. Nat. XXXI, (1886), pp. 24-25.

F. 1-94. **Synesii opera.**

F. 97. Of the most wise of Nicephorus Gregoras pro theory in the form of a letter on the work on dreams of Syne

σίου δν αὐτὸς ἐξηγήσατο, αἰτήσαντός τινος τῶν φίλων αὐτόν (Οὐδὲν καινόν, εἰ πολλὰ τῶν πάλαι καλῶς εὑρημένων — τῶν μὲν γὰρ αὐτὸς χορηγός, τῶν δ' ἡμεῖς αἴτιοι). Sequitur tabula.

F. 100. Ἐξήγησις τοῦ σοφωτάτου Γ ρ η γ ο ρ ᾶ (Ὥσπερ τὰ τῶν βασιλέων κειμήλια — περὶ τοῦ ἑαυτῶν βίου εἰπόντες οὗτοι οἱ ποιηταί). Τέλος τῶν περὶ ἐνυπνίων τοῦ λόγου Σ υ ν ε σ ί ο υ (f. 125v). — Cf. supra cod. 22 f. 164 ; cod. 35, f. 112.

F. 126 et 126v vacant.

F. 127. Τοῦ σοφωτάτου Ψ ε λ λ ο ῦ ἐξήγησις εἰς τὰ λεγόμενα Χαλδαϊκὰ λόγια. Χαλδαϊκὸν λόγιον · Ἔστι καὶ εἰδόλῳ μερὶς εἰς τόπον ἀμφιφάοντα (Εἴδωλα λέγεται παρὰ τοῖς φιλοσόφοις — ταῦτα ἐδέξαντο). — Cf. cod. 20 f. 210.

F. 137. Δ ι ο κ λ έ ο υ ς ἐπιστολὴ προφυλακτικὴ πρὸς Ἀντίγονον βασιλέα (Διοκλῆς Ἀντιγόνῳ βασιλεῖ. Ἐπειδή σοι συμβαίνει μουσικωτάτῳ πάντων βασιλέων γεγονέναι — τροπὰς χειμερινὰς ἡμέρας με'). — Cf. ibidem f. 197. F. 138v vacat.

F.139. Ἰ σ α ὰ κ μοναχοῦ τοῦ Ἀ ρ γ υ ρ ο ῦ, τῷ Οἰναιώτῃ κῦρ Ἀνδρονίκῳ μεθόδους αἰτήσαντι λογικὰς ἐκθέσθαι ἡλιακῶν καὶ σεληνιακῶν κύκλων καὶ τῶν τούτοις ἑπομένων (Ἐπειδὴ τοὺς ἄλλους τῶν νῦν σοφῶν παραδραμὼν — πράγματος κέκρικας). — Cf. *Catal.* I, p. 7 (cod. Flor. 7, f. 90).

Περὶ τῶν ἡλιακῶν κύκλων (Ἔστι δὲ πρῶτον ἡμῖν — τοῦ ἡλίου συγκορυφοῦσθαι κύκλους).

F. 140. Μέθοδος τῶν αὐτῶν (Λοιπὸν δ' ἂν εἴη καὶ τὴν μέθοδον — καί ἐστιν ὁ κατὰ τὸ ἐπιστάμενον ,ζωπα' ἔτος [= 1373 p. C. n.] κύκλος Ἡλίου κα').

Ἑτέρα μέθοδος προχειροτέρα (Ἐπεὶ δὲ πάσης μεθόδου — ἥτις ἔχει οὕτως).

F. 140v. Μέθοδος τοῦ ἡμεροευρεσίου (Ὅταν δὲ τήνδε τινὰ τοῦ ἐνισταμένου μηνὸς ἡμέραν — τῆς σκέψεως ἐσομένης).

F. 141v. Περὶ σεληνιακῶν κύκλων (Τῆς σελήνης κατὰ τὴν τετάρτην ἡμέραν — τὸν ζητούμενον κύκλον αὐτῆς).

F. 142v. Περὶ τῶν ἐπακτῶν τῆς Σελήνης (Τὰς δ' ἐπακτὰς — δεδημιούργηται).

F. 143. Μέθοδος περὶ τῶν ἡμερῶν τῆς Σελήνης (Ἐπεὶ δ' ἔχομεν — τοῦ ἐνεστῶτος ποιοῦσι).

F. 144. Περὶ τῶν ἐξ ἑκατέρας τῶν ἀπὸ τῆς γῆς ἀναφερομένων δύο ἀναθυμιάσεων ἀποτελουμένων, ἤγουν νεφέλης καὶ ὄμβρου, βροντῆς τε καὶ τῶν ἄλλων τῶν τοιούτων (Δύο ἀναθυμιάσεων ἀναφερομένων — οὐδέποτε γάρ τι τούτων ἀεὶ φανερὸν ἱστορίας κατεστηρημένο).

sios which he himself explained, at the request of one of his friends (Nothing new, if many things formerly praised well — for some of which he himself is the supplier, and others of which we are the

F. 100. cause). Sequitur tabula. Explanation by the most wise Gregoras (Just as the poets who spoke about the treasures of kings concerning their own lives). End of the discourse on dreams by Synesius (f. 125°). Cf. supra cod. 22 f. 164; cod. 35, f. 112. F. 126 et 126 vacant.

F. 127. Commentary of the most wise Psellus on the so-called Chaldean Oracles. Chaldean Oracle: There is also for an image a portion in a place of twofold light (These are called images by the philosophers, and these they received). — Cf. cod. 20 f. 210.

F. 137. The prophylactic letter of Diocles to King Antigonus (Diocles to King Antigonus. Since it has come about that you have been born the most musically gifted of all kings — days of the winter solstice to me). Cf. ibidem f. 197. F. 138 vacant.

F. 139. Of Isaac the monk Argyros, to the Oinaiotes lord Andronikos who requested that logical methods of solar and lunar cycles and of those things following upon them be set forth (Since, having passed by the others among the wise men of today — you have judged the matter). Cf. Catal. 1, p. 7 (cod. Flor. 7, 1, 90). On the solar cycles (The first thing for us is that the cycles of the sun converge at the apex).

F. 140. Method of the same (It would then remain also to set out the method, and it is the year according to the known zōpa [= 1373 C.E.] Solar cycle 21).

Another more expedient method (Since every method which proceeds as follows).

F. 14v. Method for finding the day (When on a certain day of the known month the examination is to be made).

F. 141. On lunar cycles (Of the moon on the fourth day the cycle sought of it).

F. 142. On the epacts of the Moon (The epacts — has been created).

F. 143. Method concerning the days of the Moon (Since we have of the present they produce).

F. 144. On the things produced from each of the two exhalations rising from the earth, namely cloud and rain, thunder and the other such things (Of two exhalations rising — for none of these things is ever always manifestly recorded in history).

F. 146. *Θεοφυλάκτου ἀπὸ ἐπαρχόντων τοῦ Σιμοκάττου διάλογος περὶ διαφόρων φυσικῶν ἀπορημάτων καὶ ἐπιλύσεων αὐτῶν. ἡ διάλεξις τοῦ διαλόγου (Τὰς χελιδόνας ὑπὸ τῶν μητέρων ἀκήκοα — τῶν δυσπορίστων λόγων τὴν ἐπιστήμην ἀπείληφα).*

F. 154. *Ἀγαθημέρου τοῦ Ὀρθωνος γεωγραφίας ὑποτύπωσις (Ἀναξίμανδρος ὁ Μιλήσιος ἀκουστὴς Θάλεως — Λέσβου πέριμετρος, ,αρ).*

F. 157. *Διάγνωσις ἐν ἐπιτομῇ τῆς ἐν τῇ σφαίρᾳ γεωγραφίας (Τοῦ τεχνικοῦ Πτολεμαίου διεξιόντος — ταῖς νυξὶ δὲ τὴν αὔξησιν γίνεσθαι).*

F. 159ᵛ. *Ὑποτύπωσις γεωγραφίας ἐν ἐπιτόμῳ. ἀναμέτρησις τῆς ὅλης γῆς (Ἡ τῆς ὅλης γῆς περίμετρος τῆς καθ' ἡμᾶς οἰκουμένης). Περὶ διαιρέσεως τῆς οἰκουμένης (Διαιρεῖται ἡ ὅλη οἰκουμένη..)* — Sequitur f. 160, *Περὶ τῶν κατὰ τὴν Εὐρώπην ἐθνῶν.* F. 161. *Περὶ τῶν κατὰ τὴν Ἀσίαν ἐθνῶν.* — F. 162. *Περὶ νήσων μεγίστων.* F. 162ᵛ. *Περὶ ὀρέων μεγίστων.* — *Περὶ ποταμῶν μεγίστων.* — F. 163. *Περὶ τῆς μεγάλης θαλάσσης.* — F. 163ᵛ. *Περὶ τῶν κατὰ τὴν οἰκουμένην ἀνέμων.* — *Περὶ μήκους καὶ πλάτους τῆς ὅλης οἰκουμένης.* — F. 164. *Περὶ μήκους καὶ πλάτους τῶν κατὰ τὴν οἰκουμένην θαλασσῶν.* — Expl. *ἡ μὲν δὴ καθ' ἡμᾶς θάλασσα τοιαύτη.* — Cf. supra cod. 34 f. 97ᵛ ss., f. 122.

F. 166. *Διονυσίου Βυζαντίου ἀνάπλους Βοσπόρου (Εἰ μόνην συνέβαινε — ὅσας τῶν δυεῖν ἠπήρων* [sic]).

F. 166ᵛ-166ᵇⁱˢ vacant.

F. 167. *Ἀδαμαντίωνος λόγος κεφαλαιώδης.* — Sequitur index capp. *α'-μα' (Τὸν ἄνθρωπον ἐκ ψυχῆς νοηρᾶς — οὐχὶ διὰ τὸ συμφέρειν ἐκείνοις ἀφείλοντο). Ἀδαμαντίωνος τοῦ καὶ Νεμεσίου ἐπισκόπου Ἐμέσης περὶ φύσεως ἀνθρώπου λόγοι κεφαλαιώδεις.*

40. Matritensis, Bibl. Nat. 4783 (olim O. 67); chartac., saec. XVI, ff. IV+57+II, cm. 30,2×20,5. Cf. Miller, *Cat. des mss. de la Bibl. roy. de Madrid*, p. 96-97.

F. 1.. *Ἰωάννου γραμματικοῦ Ἀλεξανδρέως περὶ τῆς τοῦ ἀστρολάβου χρήσεως καὶ τί τῶν ἐν αὐτῷ καταγεγραμμένων ἕκαστον σημαίνει.* Cf. cod. Venet. 4, f. 28ᵛ; Germanicus 4, f. 23ᵛ; 5, f. 1; Rom. 11, f. 51ᵛ.
Sequitur index capit. *ιδ' (Περὶ τῆς ἐν τῷ ἐπιπέδῳ καταγραφῆς κετ. — τῶν πλανωμένων ἕκαστον).*

F. 2. *α'. (Τὴν ἐν τῷ ἀστρολάβῳ τῆς ἐπιφανείας τῆς σφαίρας ἐξάπλωσιν... ὡς ἂν οἷός τε καὶ σαφῶς ἐκθεῖναι πειράσομαι Ἤδη μὲν ἱκανῶς Ἀμμωνίῳ τῷ φιλοσοφωτάτῳ ἀμφότερα τὰ τεταρτημόρια καταγέγραπται).*

F. 146. A dialogue of Theophylactus Simocatta, former prefect, on various natural problems and their solutions; the discourse of the dialogue (The swallows by their mothers unheard — I have received the knowledge of hard-to-obtain arguments).

Γ. 154. Agathemerus son of Orthon, Sketch of Geography (Anaximander the Milesian, disciple of Thales — Perimeter of Lesbos, no.).

Γ. 157. A summary exposition of the geography of the sphere (Of the technician Ptolemy as he goes through — and the increase takes place during the nights).

1. 159. Outline of geography in summary, measurement of the entire earth (Or: the circumference of the entire earth of the inhabited world known to us).

On the division of the inhabited world (The entire inhabited world is divided...) --- Follows f. 160, On the peoples of Europe. 161. On the peoples **F.** of Asia.--Γ. 162. On the greatest islands.Γ. 162b. On the greatest mountains.On the greatest rivers. Γ. 162b. On the greatest mountains.On the greatest rivers. I. 163. On the great sea. Γ. 103. On the winds of the inhabited world. --- On the length and breadth of the entire inhabited world. — Γ. 161. On the length and breadth of the seas of the inhabited world.

— **Expl.**

Such is the sea as we know it. -- Cf. above code. 34 f. 4V SS., **f. 122.**

F 166. Dionysius of Byzantium Anaplous of the Bosphorus (If only it happened — as many of the two continents (sic)).

F. 166-166 l. Vacant.

F. 167. Adamantius's summary treatise. There follows an index of chapters α'-μα' (The human being composed of a rational soul — not because it was beneficial to them that they were deprived). The summary discourses of Adamantius, also known as Nemesius, Bishop of Emesa, on the nature of man.

40. Matritensis, Bibl. Nat. 4783 (formerly O. 67); paper, 16th century, ff. IV +57 +II, cm. 30.2×20.5. (f. Miller, Cat. des mss. de la Bibl. roy. de Madrid, p. 96-97.

F. 1. John the Grammarian of Alexandria, on the use of the astrolabe and what each of the things inscribed on it signifies. Cf. cod. Venet. 4, f. 281; Germanicus 4, f. 234; 5, f. 1; Rom. 11, f. 51 V.

Sequitur index capil. ιδ' (On the plane diagram of each of the wandering stars).

F. 2. α΄. (The unfolding of the surface of the sphere in the astrolabe... I will attempt to show those things as clearly as I am able. Already both quadrants have been adequately drawn for Ammonius, the most philosophical).

F. 2v. β'. (Ἡ μὲν οὖν τοῦ ἐπιπέδου ἐν ᾧ ἡ διόπτρα κεῖται καταγραφὴ εἰς τξ' διήρηται μοίρας).

F. 5v. γ'. Περὶ τῶν ἐν τῇ ἀράχνῃ καταγεγραμμένων (Περὶ μὲν οὖν τῶν τυμπάνων καὶ τί βούλεται — τῆς χρείας αὐτοῦ διελθεῖν).

F. 6. δ'. Περὶ τῆς ἡμερινῆς τοῦ Ἡλίου διοπτείας καὶ ὅπως ἂν ἐμμεθόδως αὐτὴν μεταχειρισώμεθα (Εἰ μὲν οὖν ἐν ἡμέρᾳ τοῦ ὀργάνου λαβεῖν ἐθέλοιμεν ὥραν — δι' ἣν νῦν ἐροῦμεν αἰτίαν).

F. 8. ε'. Διὰ τί ἐν τῷ ἀναλογοῦντι τῷ ὑπὸ γῆν τμήματι αἱ ὡριαῖαι γραμμαὶ κατεγράφησαν. καὶ διὰ τί ἀπὸ δύσεως τὴν ἀρχὴν τῆς ἀπαριθμήσεως αὐτῶν ποιούμεθα καὶ πῶς ἂν καὶ τὸ τῆς ὥρας ληφθείη μόριον (Ἐπειδὴ σαφηνείας τε καὶ εὐχερείας πόσον τῆς ὅλης ἐστὶ μέρος τὸ ζητούμενον).

F. 9v. ς'. Ὅτι καὶ δ' κέντρα συναναφαίνεται τῷ (sic) τε ὡροσκοποῦν καὶ τὸ μεσουρανοῦν καὶ τὰ διαμετροῦντα ταῦτα καὶ ὅτι ἐνδέχεται ἔν τισιν ἀργάνοις ἐν τῷ τυχόντι τυμπάνῳ διοπτεύειν (Ἐκ δὲ τῆς θέσεως ταύτης — περὶ μὲν τῆς ἡμερινῆς διοπτείας τοσαῦτα).

F. 10v. ζ'. Περὶ τῆς νυκτερινῆς τῶν ἀπλανῶν ἀστέρων ἐντέχνου διοπτείας (Περὶ δὲ τῆς νυκτερινῆς — κείμενα ἐπὶ τῶν οἰκείων τόπων).

F. 11v. η'. Πῶς δεῖ γνῶναι πότερον πρὸ τοῦ μεσημβρινοῦ διόπτευται ὁ Ἥλιος ἢ τῶν ἄλλων ἀστέρων ἕκαστος ἢ ἐν αὐτῷ ἢ μετ' αὐτὸν καὶ πῶς ἑκάστης τῶν ἐν τῷ ζῳδιακῷ μοιρῶν τὸ μέγιστον εὑρεῖν ὕψωμα. (Εἰ μὲν οὖν πρὸ τοῦ μεσημβρινοῦ κύκλου — τὴν μ' αὐτῶν καθ' ἕκαστον κλίμα θέσιν).

F. 13. θ'. Πῶς ἔστιν εὑρεῖν πόσοις ἰσημερινοῖς χρόνοις ἕκαστον ζῴδιον ἀναφέρεται καὶ πόσοις δύνει (Καὶ ἄλλην δὲ χρείαν ὀργάνου — τὸ ζῴδιον ὑπὸ γῆν κατελθεῖν).

F. 14. ι'. Πῶς ἑκάστην ἡμέραν καὶ νύκτα καιρικὴν καὶ ἑκάστην ὥραν ὁμοίως εὑρήσομεν πόσων ἐστὶν ἰσημερινῶν χρόνων (Τῇ αὐτῇ δὲ μεθόδῳ — εἰς τὰς ἰσημερινὰς διακρίσεις).

F. 15. ια'. Πῶς ἔστιν εὑρεῖν ἐκ τοῦ ὀργάνου τὴν τοῦ Ἡλίου ἐποχήν, ἐν ᾧ πάλιν πῶς ἔστι λαβεῖν τὸ καθ' ἑκάστην ἡμέραν τοῦ Ἡλίου μέγιστον ὕψωμα (Καὶ τὴν ἐποχὴν δὲ τοῦ Ἡλίου πάλιν δεήσει τῆς διακρίσεως ἣν διδάξομεν).

F. 15v. ιβ'. Ποῖαι μοῖραι ἐν τῷ ζῳδιακῷ ὑπὸ τὸν αὐτὸν παράλληλόν εἰσι καὶ τὸ αὐτὸ ὕψωμα ὑψοῦνται καὶ πῶς ἐστιν εὑρεῖν τὸν Ἥλιον περὶ τὰ τροπικὰ ὄντα σημεῖα καὶ ἐν ποίῳ τεταρτημορίῳ τοῦ ζῳδιακοῦ ὑπάρχει (Οὐδὲ μία οὖν τῶν ἐν τῷ αὐτῷ τεταρτημορίῳ μοῖρα εἰπεῖν ἀρχῆς Κρίου).

F. 18. ιγ'. Πῶς καὶ τῶν πλανωμένων ἑκάστου τὴν ἐποχὴν εὑρήσομεν (Ἔστι δὲ καὶ τῶν λοιπῶν πλανωμένων — ἢ τῶν ἐποχῶν γίνεται κρίσις).

F. 18v. ιδ'. Πῶς ἔστιν εὑρεῖν ἑκάστην μοῖραν τοῦ ζῳδιακοῦ πόσον τοῦ ἰσημερινοῦ παραλλάσσει ἐπὶ βορρᾶν ἢ ἐπὶ νότον, ὁμοίως δὲ καὶ τὸν Ἥλιον καὶ τὴν Σελήνην καὶ τῶν πλανωμένων ἕκασ-

F. 2v. β'. (The description of the plane on which the dioptra lies is divided into 360 degrees).

F. 5v. γ'. On the things inscribed on the spider (On the drums and what their use is intended to be, to go through).

F. 6. δ'. On the daytime sighting of the Sun by the dioptra and how we might handle it methodically (If then during the day we wished to take the hour of the instrument — for the reason we shall now state).

F. 8. ε'. Why the hourly lines were inscribed on the segment corresponding to the one below the earth, and why we begin counting them from the west, and how the fraction of the hour might also be obtained (Since, for the sake of clarity and ease, whatever part of the matter is being sought).

F. 9v. 6. That all 4 centers appear together with the ascendant and the midheaven and their diametrically opposite points, and that it is possible with certain instruments on any given drum to observe through the sights (From this position — so much then concerning daytime observation).

Γ. 10. ζ'. On the nighttime skilled observation of the fixed stars (Concerning the nighttime — positioned in their proper places).

Γ. 11. η'. How one must determine whether the Sun or each of the other stars is observed before the meridian, at it, or after it, and how to find the maximum altitude of each degree in the zodiac. (If then before the meridian circle — the position of each of them according to each climate).

F. 13. θ'. How it is possible to find in how many equinoctial hours each zodiac sign rises and in how many it sets (And another use of the instrument — for the zodiac sign to descend below the earth).

C. 14: ι'. How we shall find each day and night in seasonal hours, and similarly each hour, how many equinoctial hours it consists of (By the same method — into the equinoctial distinctions).

F. 15. ια'. How it is possible to find from the instrument the position of the Sun, in which again how it is possible to obtain the maximum altitude of the Sun for each day (And the position of the Sun again will require the distinction which we shall teach).

F. 15v. ιβ'. Which degrees in the zodiac are under the same parallel and are elevated to the same altitude, and how it is possible to find the Sun when it is near the solstitial points, and in which quadrant of the zodiac it is located (No single degree therefore among those in the same quadrant, to speak of the beginning of Aries).

F. 18. xiii. How we shall find the station of each of the planets ("The determination of the stations of the remaining planets also takes place in this way). xiv.

F. 18v. How it is possible to find, for each degree of the zodiac, by how much it deviates from the equator toward the north or toward the south, and likewise for the Sun and the Moon and each of the planets

τον (Εὑρήσομεν δὲ ἐπὶ τοῦ ὀργάνου χρήσεως — καὶ πόσαις τούτου μοίραις διέστηκεν ἐπὶ θάτερα). — Τέλος Φιλοπόνου περὶ τῆς τοῦ ἀστρολάβου χρήσεως.

F. 20. *Πῶς δεῖ εὑρίσκειν ἀντιγέννησιν (Ἐν τῷ θέματι τῆς ἐκτέξεως ζητοῦμεν τὴν μοῖραν ἣν ὁ Ἥλιος κεκλήρωται — ἕως οὗ ἴσα γένωνται).*

F. 21. *Περὶ τοῦ εὑρίσκειν ἀκριβῶς τὴν ὥραν τῆς ἡμέρας ἐν τῷ ἀστρολάβῳ (Ἀρτῶμεν ἀπὸ τοῦ κρίκου τὸ ὄργανον οὕτως — μεριζομένης λεπτὰ ὥρας).*

F. 22. *Πῶς δεῖ ἡμᾶς εὑρίσκειν μεσοπελαγοῦντας ἢ ἐν ἐρήμοις τόποις διάγοντας ἐν ποίῳ κλίματι ὑπάρχομεν (Ἡνίκα μεσοπελαγοῦντες ἢ ἐν ἐρήμοις τόποις διάγοντες — ἐν ἐκείνῳ τῷ κλίματι λέγομεν ὑπάρχειν).*
Πῶς δεῖ γνῶναι ἀπὸ τοῦ ἀστρολάβου ἐν νυκτὶ ἀπὸ οὐδήτινος ἀστέρος ἐν ὁποίῳ κλίματι τυγχάνομεν, εἴπερ ἀγνοοῦμεν (Λαβόντες οἷον βουλόμεθα ἀστέρος — ἐν ἐκείνῳ τῷ κλίματι λέγομεν τιγχάνειν).

F. 22v. *Περὶ τοῦ γνῶναι εἰ ὀρθῶς ἐστιν ἐγκεχαραγμένος ὁ ἀστρολάβος ἢ μή (Στήσας τὴν μοῖραν τοῦ Ἡλίου — ὀρθῶς ἐστιν ἐγκεχαραγμένος).*
Περὶ τοῦ πῶς δεῖ γνωρίζειν τοὺς ἀστέρας ἐν τῷ οὐρανῷ τίνες εἰσὶ διὰ τοῦ ἀστρολάβου (Ἐπεὶ δὲ δέον ἐστὶ τὸν ἀστρονόμον — καὶ ἐπὶ τῶν ἄλλων ὡσαύτως).

F. 23v. *Περὶ προγνώσεως ἀνέμων (Ὅτι δυνατόν ἐκ τῶν συναφῶν καὶ τῶν ἀπορροιῶν τῆς Σελήνης — εἰ κακωτικός ἔσται ἢ ἀγαθός).*

F. 24. *Ψῆφος τῶν ε' ἀστέρων ἀπὸ χειρός (Ὁ μὲν οὖν Κρόνος οὕτω ψηφιστέον — καὶ ὅπου δ' ἂν καταλήξῃ ἐκεῖ ἔσται ὁ ἀστήρ).* — Sequitur methodus eadem de ceteris planetis.

Pars altera incipit f. 25 : *Ἔστω δὲ ἐπὶ ὑποδείγματος ιγ' ἔτος Τραιανοῦ Φαμενὼθ ιη' — κατέληξεν ἔνθα.* — Ex Vettio Valente?

F. 26. *Περὶ ἐκλείψεως Σελήνης (Ψήφισον τὸ πάνσεληνον ἀκριβῶς καταλελυμένης ἀπὸ τοῦ Ἀναβιβάζοντος καὶ Καταβιβάζοντος).*

F. 27. *Ἐκ τῶν Δωροθέου ἀποτελεσματικῶν περὶ ὀρθῶν καὶ πλαγίων ζῳδίων (Ἐφ' ἁπάσης πράξεως ποίησον*

of them (And we shall find, by means of the use of the instrument, by how many degrees it is separated in either direction). End of Philo- the examination of on the use of the astrolabe.

F. 20. How one must find the prenatal epoch (In the chart of birth we seek the degree which the Sun has obtained — until they become equal).

F. 21. On finding accurately the hour of the day by means of the astrolabe (We suspend the instrument from the ring, dividing it thus into minutes of an hour).

F. 22. How we must find, when sailing the open sea or travelling through deserted places, in what climate we are situated (When sailing the open sea or travelling through deserted places, we say that we are in that climate).

How one must determine from the astrolabe at night, from any star whatsoever, in what climate we happen to be, if we do not know (Taking whichever star we wish — we say that we happen to be in that climate).

Γ. 22. On Knowing Whether the Astrolabe is Correctly Engraved or Not (Having set the degree of the Sun — it is correctly engraved).

On how one must identify the stars in the sky and what they are by means of the astrolabe (Since it is necessary for the astronomer – and likewise for the others).

I. 23. On the foreknowledge of winds (That it is possible from the conjunctions and the separations of the Moon – whether it will be harmful or beneficial).

F. 24. Calculation of the 5 planets by hand (Saturn, then, is to be calculated thus, and wherever it ends up, there will be the star). the star). Sequitur methodus eadem de ceteris planetis.

The second part begins at f. 25: Let it be given as an example the 13th year of Trajan, Phamenoth 18 it ended where. – Ex Vettio Valente

F. 26. On the Eclipse of the Moon (They calculated the full moon precisely, having been dissolved from the Ascending and Descending Node).

F. 27. From the Astrological Works of Dorotheus on Upright and Oblique Signs (For every action, make

τὴν ἐπίσκεψιν — ἐπὶ πάσης κατ' ἀρχῆς [sic] *ἔστω*). — Cf. cod. Rom. 11, f. 51. Edetur in appendice.

F. 27v. *Περὶ ὀνομασιῶν τῶν ιβ' τόπων τῶν τῆς δωδεκατρόπου* (*Ἀρχὴ δὲ ἔστω ἀπὸ τοῦ ὡροσκόπου ὅ ἐστι ζωὴ — συνεργεῖ δὲ καὶ ἡ τοῦ διαμετροῦντος τόπου φύσις*). — Cf. cod. Rom. 111, f. 34. Edetur in appendice.

F. 28. Vacat versus unus (ad titulum recipiendum?). (*Ἐπὰν οὖν παράδοσις ἐνιαυτοῦ εὑρεθῇ — εἰ μὴ γὰρ οὕτως ἔχοι οὐδὲν ἀνύσεις*. — Edetur ibidem.

F. 28v. *Περὶ χρήσεως τινὸς ἀστρολάβου* (*Πῶς ἔστι λαβεῖν ἐκ τοῦ ὀργάνου διὰ τῆς ἀκριβοῦς πρὸς τὸν Ἥλιον διοπτείας — φήσομεν εἰδέναι*).

F. 29. *Ὑπόδειγμα* (*Ὥσπερ ἐπὶ τοῦ διὰ μεγάλου Πόντου κλίματος — κλίματος πλάτος φήσομεν*).
Ἄλλως (*Καὶ ἄλλως τοῦ ὑποκειμένου κλίματος εὑρήσομεν πλάτος — κλίματος πλάτος*).

F. 29v. *Ὑπόδειγμα* (*Ὑποδείγματος χάριν ἐπὶ τοῦ αὐτοῦ κλίματος — ἕξομεν τὸ τοῦ ς' κλίματος πλάτος*).

F. 30. *Γαληνοῦ περὶ κατακλίσεως προγνωστικὰ ἐκ τῆς μαθηματικῆς ἐπιστήμης* (*Περὶ μὲν τοῦ ὑπαρκτικὴν εἶναι τὴν μαθηματικὴν ἐπιστήμην — ἐν πᾶσιν ἀδιάπτωτος*). — F. 32v. *Περὶ τοῦ κατὰ Ταῦρον σχηματισμοῦ* (*Ἐὰν δὲ τῆς Σελήνης ἐν Ταύρῳ κατακλιθῇ τις — ἐμπεσὼν σωθήσεται*). Sequuntur capitula similia de ceteris signis Zodiaci. Deinde (f. 45v) : *Περὶ τοκετῶν πτώσεων καὶ τραυμάτων* (*Οὐδὲν ἧττον καὶ τοῦτο γινώσκειν σε θέλω — ἡ δὲ ταπείνωσις τοῦ ὑψώματος ἑκάστου τῶν ἀστέρων ἐν Καταβιβάζοντί ἐστιν*. — Sequitur (f. 46v). *Περὶ φλεβοτομίας καὶ καθάρσεως* (*Ἐπὶ πάσης φλεβοτομίας — στρόφους ἐμποιεῖ*). *Τέλος Γαληνοῦ περὶ κατακλίσεως καὶ νόσων*, — Cf. *Catal.* I (cod. Flor. 12, f. 5 ss. ; V, I (cod. Rom 11 f. 78) et Diels, *Hdss. Griech. Aerlze.* (Abhandl. Akad. Berlin 1906) p. 112, nº 116.
<Sine titulo>. *Σκεπτόμενος περὶ νόσων, βλέπε τόν — ὠφέλιμος γίνεται*. — Editum *Catal.* I, p. 122.

F. 48. *Περὶ ἀρρώστων καὶ ἰατρῶν* (*Σκόπει περὶ μὲν τοῦ ἀρρώστου ἀπὸ τοῦ ὡροσκόπου — εἰς θάνατον*). — Vide cod. Flor. 7, f. 234 ; Venet. 7, f. 764v ; Rom. 11, f. 101v ; cf. *Catal.* I, pp. 124-128.

— for every matter from the beginning [sic] let it be so). - (Cf. cod. Rom. 11, f. 51. To be published in the appendix.

F. 27. On the Names of the 12 Places of the Dodecatropos (Let the beginning be from the Horoscope, which is Life; it cooperates and the nature of the diametrically opposite point). cod. Rom. 111, f. 34. To be published in the appendix.

F. 28. Vacat versus unus (for receiving a title?). (When therefore a tradition of the year is found, for if it is not so you will accomplish nothing. - To be published therein.

Γ. 28. On the Use of a Certain Astrolabe (How one may derive from the instrument, through precise solar observation — we shall claim to know).

F. 29. Example (Just as in the case of the climate of the Great Pontus — we shall state the latitude of the climate).
Otherwise (And otherwise we shall find the latitude of the underlying climate — latitude of the climate).

F. 297. Example (For the sake of an example, in the same climate we shall have the latitude of the 6th climate).

F. 30. Galen's Prognostics on Bedridden Patients from Mathematical Science (Concerning the fact that mathematical science is real — infallible in all things).

F. 32. On the Configuration According to Taurus (But if someone takes to bed while the Moon is in Taurus — having fallen, he shall be saved). Similar chapters follow on the remaining signs of the Zodiac. Then (f. 45v): On Births, Falls, and Wounds (I want you to know this no less: the depression of the exaltation of each of the stars is in the Descending Node. — There follows (f. 46). On Phlebotomy and Purging (In every case of phlebotomy it causes colic pains). End of Galen on Bedridden Patients and Diseases. — Cf. Catal. I (cod. Flor. 12, f. 5 ss.; V, I (cod. Rom 11, f. 78) and Diels, Hdss. Griech. Aerize. (Abhandl. Akad. Berlin 1906) p. 112, nº 116.

<Without title>. When examining diseases, observe the one — becomes beneficial. Edited in Catal. I, p. 122.

F. 48. On the Sick and Physicians (Consider regarding the sick person from the ascendant toward death). See cod. Flor. 7, f. 234; Venet. 7, f. 764º; Rom. 11, f. 101v; cf. Catal. I, pp. 124-128.

F. 49. *Περὶ ποῖον τῶν μορίων ἀλγεῖ* (*Ἐὰν ὁ κύριος τοῦ ζ' τόπου — τὰ τοιαῦτα σχήματα δηλοῖ περὶ ὑγείαν*). — Edetur in appendice.
Περὶ τοῦ πότε ὑγιανεῖ ἢ ἀποθανεῖται (*Ὅταν συνοδεύει ὁ κύριος τοῦ ὡροσκόπου — δηλοῖ ὑγείαν*). — Cf. cod. Venet. 6, f. 67v ; 7, f. 166 ; Vind. 10, f. 77 ; Rom. 11, f. 103.

F. 49v. *Περὶ ἀρρώστων καὶ ἐναποκλείστων* (*Ἀπὸ τοῦ ὡροσκόπου καὶ τοῦ κυρίου αὐτοῦ — λύσιν ἀμφοτέρων δηλοῖ*). — Cf. *Catal.* VIII, 1 (Paris. 10, f. 54v, cap. *ρλδ'*).
Περὶ θανάτου αὐτῶν (*Εἰ ὁ κύριος τοῦ ὡροσκόπου — τελεύτᾳ*). — Cf. ibidem cap. *ρλε'*.

F. 30. *Μέθοδος ἀστρολάβου ποίημα Σίαφ τοῦ Πέρσου* (1). — Sequitur Index : (*Πρῶτον περὶ τῶν τεμαχίων τοῦ ἀστρολάβου ιζ' ὄντων — τὸ ιζ' κρίκος τῆς μετακλίσεως καὶ τὸ μετ' αὐτὸ κράτημα τοῦ ἀστρολάβου*).

F. 50v. *Περὶ τοῦ γνωρίσματος τῶν ὀνομάτων τῶν κατ' εὐθείαν γραμμῶν καὶ τῶν κύκλων* (*Ἡ γραμμὴ ἡ διήκουσα ἀπὸ τοῦ κέντρου — ἰχνοπύδων σκίασμα*).

F. 51v. *Περὶ τοῦ κρατήματος τοῦ ἀναβάσματος τοῦ Ἡλίου, ἤτοι τοῦ ἰρτιφόχ* (*Κρατεῖται ὁ ἀστρολάβος — τοῦ μέσου τῆς ἡμέρας*).

F. 52. *Περὶ τοῦ κρατήματος τῆς ὑψώσεως τῶν ἀστέρων* (*Κρατεῖται ὁ ἀστρολάβος διὰ τῆς δεξιᾶς χειρός — τοῦτο γίνεται δῆλον*).

F. 52v. *Περὶ τῆς καταλήψεως τοῦ κλήρου τύχης λεγομένου ταλὲ ἤγουν ὡροσκόπου* (*Ἐπεὶ δὲ ἐκρατήθη ἡ ἀνάβασις τοῦ Ἡλίου — ἡ μοῖρα τοῦ ταλέ*).
Περὶ τῆς καταλήψεως τοῦ ταλὲ ἀπὸ τῆς ὑψώσεως τῶν ἀστέρων (*Ἐὰν ἡ ἐξοχὴ τοῦ ἀστέρος — ὥρας ἐκείνης ἢ ὡς ὡροσκόπου*).

F. 53. *Περὶ τοῦ τιλτζιουτησιαχ ἤγουν τῆς ὀρθώσεως τῆς μοίρας τοῦ Ἡλίου* (*Ἐπεὶ τῶν ἀστρολάβων οἱ μὲν εἰσιν τέλειοι — αὕτη οὖν ἡ ὀρθὴ μοῖρα τοῦ ὑψώματος τοῦ Ἡλίου*).

F. 53v. *Περὶ τῆς ὀρθώσεως τῶν πόλων τοῦ ἀστρολάβου* (*Κρατηθῇ ἡ ἀνάβασις τοῦ Ἡλίου — ἀνάβασίς ἐστι τοῦ Ἡλίου*).

F. 54. *Περὶ τοῦ ταλὶλ τῆς μοίρας τοῦ ταλὲ ἤγουν τῆς διορθώσεως τῆς μοίρας τοῦ ὡροσκόπου* (*Ἐὰν ἐστιν ἡ μοῖρα τοῦ ταλὲ — ἤγουν τοῦ ὡροσκόπου ὀρθοῦ*).

F. 54v. *Περὶ τῆς ἐκβολῆς τῶν ιβ' οἰκημάτων* (*Ὅταν γένηται ἡ μοῖρα — ἐστὶ τοῦ ς' οἰκήματος*).

F. 55. *Περὶ τῆς καταλήψεως τῆς ὀρθῆς ὥρας* (*Ὅταν κρατηθῇ ἡ ἀνάβασις τοῦ Ἡλίου ἡ ἀνάβασις*).

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(1) Id est Shams Bukharensis, Cf. *Catal.* I, p. 85 ; V, III, p. 145, n. 2.

F. 49. On Which of the Parts Is in Pain (If the lord of the 3rd house — such configurations indicate matters of health). To be published in the appendix.

On When the Sick Person Will Recover or Die (When the lord of the ascendant the lord of the ascendant indicates health). [redacted] Cf. cod. Venet. 6, f. 67; 7, f. 166; Wind. 10, f. 77; Rome. 11, f. 103.

F. 49. On the sick and the confined (From the horoscope and its lord — indicates the resolution of both). Cf. [redacted] Catal. VIII, 1 (Paris. 10, f. 54v, cap. 134). On their death (If the lord of the horoscope dies). — Cf. ibidem [redacted]p. 135.

F. 30. Method of the astrolabe, a work of Siaf the Persian. Followed by an index: (First, concerning the seventeen parts of the astrolabe — the seventeenth is the ring of inclination and after it the handle of the astrolabe).

1. 500. On the identification of the names of the straight lines and the circles (The line extending from the center — the shadow of the foot-traces).

E. 51. On holding the astrolabe for the ascent of the Sun, that is, the irtifon (The astrolabe is held — at midday). On holding the

G. 52. astrolabe for the elevation of the stars (The astrolabe is held with the right hand — this becomes clear). E. 52v. On determining the lot called talé, that is, the horoscope (Since the ascent of the Sun has been determined — the degree of the talé).

On the determination of the ascendant (tāli') from the culmination of the stars (If the prominence of the star — of that hour or as the horoscope).

F. 53. On the tiltjiyūthīsiyān, that is, the rectification of the degree of the Sun (Since among astrolabes some are perfect — this then is the correct degree of the exaltation of the Sun). On the

F. 53v. rectification of the poles of the astrolabe (The ascension of the Sun is taken — it is the ascension of the Sun). On the ta'līl of the

F. 54. degree of the tāli', that is, the correction of the degree of the horoscope (If the degree of the tāli' is — that is, of the correct horoscope).

F. 54. On the casting of the twelve houses (When the degree becomes ra — it is of the 6th house).

F. 55. On the determination of the correct hour (When the ascension of the Sun is taken — the ascension).

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(1) That is Shamis Bukharensis, cf. Catal. I, p. 85; V, m, p. 145, n. 2.

F. 55v. *Περὶ τοῦ γνῶναι πόσας ὥρας παρῆλθον ἀπὸ τῶν μὴ ὀρθῶν ὡρῶν τῆς ἡμέρας (Ἡ μοῖρα τοῦ κρατηθεῖσα — ἡ μὴ ὀρθὴ ὥρα).*
Περὶ τῆς τετελειωμένης ὥρας τῆς μὴ ὀρθῆς (Τίθεται ἡ μοῖρα τοῦ Ἡλίου — ἐκείνης τῆς ἡμέρας).

F. 56. *Περὶ τῶν παρελθουσῶν ὀρθῶν ὡρῶν τῆς νυκτός (Κρατεῖται ἡ ἀνάβασις τοῦ ἀστέρος — τοῦ ἀστέρος ἐκείνου).*
Περὶ τῶν οὐκ ὀρθῶν ὡρῶν, πόσαι παρῆλθον ἀπὸ τῆς νυκτός (Ἐπεὶ ἐκρατήθη ἡ ἀνάβασις τοῦ ἀστέρος — ἀπὸ τῆς μὴ ὀρθῆς ὥρας τῆς νυκτός).

F. 56v. *Περὶ τῆς τελειομένης ὥρας ὀρθῆς πάσης τῆς νυκτός (Ἡ μοῖρα τοῦ ἡλίου ἁρμόζεται τῷ τόξῳ — καὶ τοῦτό ἐστιν ἡ πεπληρωμένη ὥρα τῆς νυκτός).*

F. 57 et 57v vacant.

41. Cod. Matritensis Bibl. Nat. I. 1525 (erat LXVIII et N 68): saec. XV., cm. 222×165; ff. II +2 +IV. Constat enim duobus tantum foliis manuscriptis praefixis libro typis excuso, nempe *Anthologia div. epigrammatum* (Florentiae 1494). Scriptura minutissima forsitan Constantini Lascaris. — Cf. Iriarte, p. 244 ss.

F. I-IIv vacant.

F. 1. *Ἐκ τῶν Ἡφαιστίωνος τοῦ Θηβαίου. ἐκ τοῦ α' περὶ τῶν καταρχῶν.* In margine dextro: *ἐκ τῶν Δωροθέου (Ἀρχαίη Βαβυλών, Τυρίου Βήλοιο πόλισμα — Τῷδ' ὑπὸ Κιμμερίη τέτακται χθὼν ἡ πανέρημος).* — Edidit Iriarte, l. c. p. 244. Cf. *Catal. astrol.* VI, p. 93.
Ἐκ τῶν τοῦ αὐτοῦ Δωροθέου περὶ ὁρίων (Ἐξ δ' ὁρίων ἐτύχεν (sic) *μοίρας Φαέθων ἐνὶ τούτῳ — τὰς δ' ὑπολειπομένας δισσὰς Φαίνων λέχε μοίρας).* — Edidit Iriarte, p. 245. Cf. *Catal.* VI, p. 92-93.

F. 2. *Δωροθέου περὶ τριγώνων (Κριὸς χαιτήεις τε Λέων τόξοιό τε ῥυτὴρ — καὶ μετὰ τοὺς ἑλικῶπις ἔχει βασίλισσα Σελήνη)* — Ed. Iriarte, p. 246. Cf. *Catal.* VI, p. 94.
Τοῦ αὐτοῦ ἐν οἷς χαίρουσι τόποις οἱ ἀστέρες (Ἐκ δ' ἄρα τοι τούτων μᾶλλον Κρόνος ἐν Ὑδροχόωι — Ἑρμείας. εἷς δ' ἐστὶ δόμος φωστῆρος ἑκάστου). — Ed. Iriarte, p. 247. Cf. *Catal.* VI, p. 95.
Τοῦ αὐτοῦ περὶ ὑψωμάτων (Ἥλιος Κριοῖο κατ' ἐννέα καὶ δέκα μοίρας — αἱ δὲ ταπεινώσεις ὑψώματος ἐν διαμέτρῳ). — Ed. Iriarte ibid. Cf. *Catal.* ibid.

F. 2v. *Περὶ μοίρας ὡροσκοπούσης ὡς Ἀννουβίων ἐν τοῖς ἐλεγείοις.* — In marg. *Ἀννουβίων (Ὡρονόμου δὲ μάθοις ὥραν ἄτερ ἄστρασιν ἄλλοις — χρὴ τετράγωνά θ' ὁρᾶν καὶ διάμετρα τόπων).* — Ed. Iriarte, l. c. Cf. *Manethonis apotelesmatica* ed. Koeckly, p. 117.

G. 55. On knowing how many hours have passed of the unequal hours of the day (The degree held — the unequal hour). On the completed hour of the unequal kind (The degree of the Sun is placed of that day).

F. 56. On the elapsed equal hours of the night (The rising of the star is held — of that star).

On the unequal hours, how many have passed of the night (Since the rising of the star was held — from the unequal hour of the night).

Γ. 66. On the hour being completed at every right angle of the night (1) a degree of the sun is fitted to the arc, and this is the completed hour of the night).

F. 57 and 57° are blank.

41. Cod. Matritensis Bibl. Nat. I. 1525 (formerly LXVIII and N 68): 15th century, cm. 222 × 165; ff. II +2 +IV. For it consists of only two manuscript leaves prefixed to a printed book, namely the Anthology of various epigrams (Florence 1494). Script in a very minute hand, perhaps that of Constantine Lascaris. Cf. IRIARTE, p. 244 ff.

F. I-IIv vacant.

F. 1. From the works of Hephaestion of Thebes, from book 1 on inceptions. In the right margin: from the works of Dorotheus (Ancient Babylon, city of Belus of Tyre, beneath which lies the utterly desolate Cimmerian land). Edited by Iriarte, l. c. p. 244. Cf. Catal. astrol. VI, p. 93. From the works of the same Dorotheus on terms (And Phaethon obtained six degrees of terms in this sign, and Phaenon took the remaining four degrees, as he said). Edited by Iriarte, p. 245. Cf. Catal. VI, p. 92–93. Dorotheus on triangles (Long-maned Aries and Leo and the archer and planter, and after these the bright-eyed queen Moon holds them) – Ed. Iriarte, pp. 246. Cf. Catal. VI, p. 94. By the same, on the places in which the stars rejoice (And so of these, Saturn more so in Aquarius — of Hermes; and there is one house for each luminary). – Ed. Iriarte, p. 247. Cf. Catal. VI, p. 95.

F. 2.

By the same author, On Exaltations (The Sun in Aries at nineteen degrees — and the dejections of the exaltation are diametrically opposite). Ed. Iriarte ibid. Cf. Catal. ibid.

F. 2v. On the degree of the horoscope according to Anubion in his elegies. - In margin: Anubion (But you may learn the hour of the Horoscopus without other stars — one must observe the squares and diameters of the places). — Ed. Iriarte, l. c. Cf. Manethonis apotelesmatica ed. Koechly, p. 117.

II. BIBLIOTHECA VNIVERSITATIS

42. Matritensis Bibl. Univ. nº 27, Chart. saec. XV-XVI, cm. 33×22,3; foll. III+172+II. In laterculo: *Biblioteca Complutense Ildefonsiana Mss. Hebreos y Griegos* E. 1 C. 3; N. 1. infra: 91-1.3 et 117-2-32. — F. 1 legitur in margine: *Libreria del Colegio Mayor*, 46 N (N in C correctum). — Cf. Graux et Martin, *Notices sommaires des manuscrits grecs d'Espagne* [*Nouv. archives des missions* t. II], 1892, p. 136.

F. 1. *Ἐξήγησις εἰς τὴν Πτολεμαίου τετράβιβλον. Βιβλίον αον. Προοίμιον.* Inc. *Τὰ προοίμια τῆς συμπεραστικῆς τετραβίβλου τοῦ Πτολεμαίου.* — F. 34. *Βιβλίον δεύτερον.* Inc. *Τὰ μὲν κυριώτατα τῶν πινακικῶς προεκτεθειμένων.* — F. 58. *Βιβλίον γ'.* Inc. *Σκοπός ἐστι τῷ Πτολεμαίῳ.* — F. 98, *Βιβλίον τέταρτον. Προοίμιον.* Inc. *Ὅσα μὲν πρὸ τῆς γενέσεως δεὸν ἦν σκέψασθαι.* — Des. *Συμπαραλαμβάνειν καὶ τοὺς τὴν κυρίαν ἔχοντας τῶν μοιρίων ἤτοι τῶν μοιριαίων ἐποχῶν αὐτῶν τῶν χρονοκρατόρων.* — Ed. Wolf, Basileae, a. 1559. Cf. *Catal. astr.* VIII, II, p. 5, p. 7 etc.

F. 118. *Ἀποτελεσματικὰ ἐκ τῶν εἰς τὸν Παῦλον ἐξηγητικῶν Ἡλιοδώρου* (1) *καὶ ἑτέρων ἀστρολόγων.* In marg. rubr. *Περὶ τριγώνου καὶ ἑξαγώνου σχήματος καὶ τῶν λοιπῶν (Τὸ ἑξάγωνον σχῆμα ἀγαθόν ἐστι καὶ μάλιστα διά τε τῶν Διδύμων καὶ τοῦ Λέοντος — αὐτῶν πρός τε αὐτὴν καὶ πρὸς ἀλλήλους.*

F. 118v. In margine, rubr. *Περὶ συναφῶν καὶ ἀπορροιῶν* (*ἀπυριῶν* cod.] (*Ἀλλὰ καὶ τοῦτο ἄξιον ζητῆσαι τί ἐστι ἡ συναφὴ — εἴτε καὶ ἀπορρεῖ ὁμοίως*).

F. 119. In marg. rubr. *Περὶ προτασσόντων καὶ ὑπακουόντων. (Ὅτι φησὶν ὁ Παῦλος δηλαδὴ ὅτι τὸ ἑξάγωνον σχῆμα* [Non inveniuntur tituli usque ad f. 128]— *προιόντες ἀκριβέστερον μνησθησόμεθα).*

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(1) De Heliodori commentario, cf. *Catal.* I, 26 (cod. 8 f. 78) et IV p. 81 ss.; 152 n. 2.

II. LIBRARY OF THE UNIVERSITY

42. Matritensis Bibl. Univ. nº 27, Paper, 15th–16th century, cm. 33 × 22. 3; foll. III + 172 + II. On the label: Biblioteca Complutense Ildefonsiana Mss. Hebreos y Griegos E. 1 C. 3; N. 1. below: 91-1.3 and 117-2-32. — F. 1 is read in the margin: Libreria del Colegio Mayor, 46 N (N connected to C). — Cf. GRAUX and MARTIN, Notices sommaires des manuscrits grecs d'Espagne [Nouv. archives des missions t. II], 1892, p. 136.

F. 1. Commentary on Ptolemy's Tetrabiblos. Book one. Preface. Inc. The prefaces of the conclusive Tetrabiblos of Ptolemy. — F. 34. Book two. Inc. The most essential of those previously set out in tabular form. F. 58. Book three. Inc. The aim is for Ptolemy. — F. 98, Book fourth. Preface. Inc. Whatever it was necessary to consider before the nativity. Des. Τὸ take into account also those having lordship over the degrees or rather over the degree-based epochs of the chronocrators themselves. Ed. Wolf, Basileae, a. 1559. Cf. *Catal. astr.* VIII, II, p. 5, p. 7 etc.

F. 118. Astrological conclusions from the commentaries on Paul by Heliodorus (3) and other astrologers. In marg. rubr. On the trine and sextile aspects and the rest (The sextile aspect is favorable, and especially through Gemini and Leo, both in relation to itself and to each other.

F. 118. In the margin, rubr. On applications and separations (ἀπο ριῶν cod.] (But this too is worth investigating: what is application, and likewise separation).

F. 119. In marg. rubr. On leading and following signs. (That Paul says, namely, that the sextile aspect [Titles are not found up to f. 128] we shall mention — proceeding more precisely).

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(1) On the commentary of Heliodorus, ed. Catal. I, 26 (cod. 8 1. 78) et IV p. 81 ss.; 152 n. 2.

F. 128. *Περὶ πολευόντων (Τὸ τέταρτον τῶν ἀπὸ Διοκλητιανοῦ ἐτῶν —τίνος τῶν ἀστερῶν ἐστὶν ἡ γενέθλιος ἡμέρα).*

F. 129v. *Περὶ διεπόντων (Καὶ ταῦτα μὲν περὶ πολευόντων · ἐπεὶ δὲ καὶ διεπόντων ἐμνήσθημεν — τῶν τοῦ νυχθημέρου ἑκάστης ἡμέρας ὡρῶν ἀδιάπτωτον εὑρίσκεται).*

F. 130. *Περὶ δωδεκατημορίου τῶν ἀστέρων (Τὸ δὲ τῶν ἀστέρων δωδεκατημόριον — ὡσαύτως δὲ· καὶ ἐπὶ τῶν ἄλλων κέντρων ποιεῖ).*

F. 131v. *Περὶ κλήρων (Λείπεται δὲ ἡμῖν καὶ περὶ τῶν δωδεκατημορίων τῶν κλήρων — ζητουμένου κλήρου δωδεκατημόριον).*

F. 132. <Sine titulo>. *Τὸ δὲ τῶν ἀστέρων δωδεκατήμοριον — καὶ ἀποκλίμασι καὶ τοῖς τοιούτοις.*

F. 133. <Sine titulo>. *Πρῶτος ὁ τῆς τύχης κλῆρος — τῆς τύχης ἐμβάλλεται.*

F. 133v. In marg. urbr. *Περὶ τοῦ κλήρου τῆς τύχης (Δεῖ γὰρ σκοπεῖν ἐν ποίῳ ζῳδίῳ — ὁ τῆς τύχης κλῆρος λαμβάνεται).*

F. 134. *Περὶ τοῦ κλήρου τοῦ δαίμονος (Ὁ κλῆρος τοῦ δαίμονος τὸ ἀνάπαλιν — ἀπὸ τοῦ κλήρου τοῦ ἔρωτος, τούτεστι τῆς Ἀφροδίτης).*

Sequuntur brevissima capitula de aliis sortibus *τοῦ ἔρωτος, τῆς νίκης, τῆς ἀνάγκης, τῆς τόλμης, τῆς νεμέσεως, πατρός, μητρός, τέκνων, γάμου, ξενιτείας.* Expl. f. 136.

F. 137. *Ἄλλως περὶ τῶν αὐτῶν (Κλῆρος βίου ἀπὸ Ἡλίου ἐπὶ ὡροσκόπον · κλῆρος κοινωνίας — καὶ λύπης ἀπὸ Κρόνου ἐπὶ Ἥλιον).*

F. 138. *Ἄλλως οἱ κλῆροι κάλλιον (Κλῆρος βίου ἀπὸ* lac. *ἐπὶ ὡροσκόπου κοινωνίας, — αἱμάτων ἐκχύσεως καὶ αἰχμαλωσιῶν ἐστὶν αἴτιος).*

F. 138v. *Ἀρχὴ τοῦ δευτέρου τμήματος (Τῶν ιβ' τόπων πρὸς πᾶσαν ἀποτελεσματικὴν λαμβανομένων...* Sequuntur duodecim capitula de singulis locis. Expl. *χρὴ δὲ τοῦτο προϋπακούειν ἐπὶ παντὸς ἀστέρος καθόλου).*

F. 144. *Περὶ τῆς διακρίσεως τῶν ιβ' τόπων (Περὶ δὲ τοῦ μερισμοῦ καὶ τῆς διακρίσεως τῶν τοιούτων ιβ' τόπον* [sic] *— ἥτις καὶ ἀρχὴ δέδεικται τοῦ δυτικοῦ κέντρου).* — Cf. *Catal.* IV, p. 32.

F. 146. *Περὶ τέκνων (Σκοπεῖν δεῖ τὸν ε' ἀπὸ ὡροσκόπου τόπον — ὅθεν καὶ σπόριμος λέγεται).*

F. 128. On the lords of the years (The fourth of the years from Diocletian — of which of the stars is the natal day).

F. 129. On the rulers (And these things concern the lords of the years; since we also mentioned the rulers of the nychthemeron of each day is found to be infallible in its hours).

F. 130. On the dodecatemory of the stars (That of the stars dodecatemory and likewise also in the case of the others makes centers.

F. 131. On the Lots (There remains for us also the matter of the twelve-parts of the Lots [redacted] of the sought lot, twelfth-tmórion).

F. 132. <Sine titulo>. The twelfth-part of the stars, — also with declinations and such matters.

F. 133. <Sine titulo>. First is the lot of fortune of for- of fortune is cast.

F. 133. In marg. urbr. On the lot of fortune (For one must consider in which zodiac sign — the lot of fortune is taken).

F. 134. On the lot of the daemon (The lot of the daemon in reverse [redacted] from the lot of love, that is of *Aphrodite).

There follow very brief chapters on the other lots: of love, of victory, of necessity, of boldness, of nemesis, of father, mother, children, marriage, foreign travel. Expl. l. 136.

F. 137. Otherwise concerning the same (Lot of life from the Sun to the horoscope; lot of association [redacted] and grief from Kronos to the Sun,

F. 138. Otherwise the lots more fully (Lot of life from lac. to of the horoscope's conjunction, of bloodshed and of cap of captivities is the cause).

F. 1389. Beginning of the second section (Of the 12 places taken with respect to every predictive outcome... Sequuntur duodecim capitula de singulis locis. Expl. but this must be understood beforehand for every star in general).

F. 144. On the distinction of the 12 places (Concerning the division and the distinction of such 12 places [sic] [redacted] which has also been shown to be the beginning of the western center). - Cf. Catal. IV, p. 32.

F. 146. On Children (One must examine the fifth place from the horoscope — whence it is also called the place of sowing).

F. 148. *Περὶ πράξεως (Ὁ περὶ πράξεως λόγος καταλαμβάνεται διὰ τὸ ἐν αὐτῷ ὀξὺ — οἷον εἰ ὁ Ἑρμῆς εἴη ἐν τῷ μεσουρανήματι).* — F. 149, vacat una linea, fortasse ad recipiendum titulum.

F. 149. *Εἰ δὲ ἡ Ἀφροδίτη ἐν τῷ ὡροσκόπῳ εἴη — καὶ τοῦτο λέγειν εἶναι κύριον τῆς πράξεως).*

F. 149v. *Περὶ κέντρων, ἐπαναφορῶν καὶ ἀποκλιμάτων (Τεσσάρων κέντρων ὄντων καὶ τεσσάρων ἐπαναφορῶν — καὶ μάλιστα ἐὰν ἀγαθοποιὸς τύχῃ).*

F. 150v. *Περὶ τοῦ γνῶναι ποίαν μοῖραν ἐπέχει ὁ Ἥλιος καὶ ποίαν ὁ ὡροσκόπος (Τὴν ἀπὸ ζῳδίου ἐπὶ ζῴδιον κίνησιν ὁ δημιουργὸς τῶν ὅλων ὁ Ἥλιος — τοῦτο δ' ἀκριβέστερον ἀποδείκνυται διὰ γραμμῶν ἐν τῇ τοῦ Π τ ο λ ε μ α ί ο υ συντάξει).*

F. 152. *Περὶ τοῦ γνῶναι τὴν μεσουρανοῦσαν μοῖραν (Τὴν τοῦ μεσουρανοῦντος ζῳδίου μοῖραν πραγματεύσασθαι δεήσει τρόπῳ τοιῷδε — καὶ λοιπὸν ἀποφαίνομαι μεσουρανεῖν Κριοῦ μοῖρα ς' μη'').*

F. 152v. *Περὶ ἐνιαυτοῦ καὶ μηνὸς καὶ ἡμέρας (Ὅσα δ' ἂν ἡ γένεσις ἄγῃ — περὶ τῆς ὥρας ὥσπερ ἐπὶ τοῦ μηνὸς καὶ ἐπὶ τῆς ἡμέρας).*

F. 156v. *Περὶ τῆς κατὰ τρίγωνον μονομοιρίας (Ἡ κατὰ τρίγωνον μονομοιρία λαμβάνεται οὕτως — ἐλαττοῦται τῆς πολλῆς ἀγαθότητος).*

F. 159. Tabula : *Κανόνιον τριγωνικῶν μονομοιριῶν* ad singulos dies mensis.

F. 159v. In marg. rubr. : *Περὶ ἀναγκαστικῆς μοίρας τοῦ ὡροσκόπου (Τὴν δὲ κατὰ τρίγωνον μονομοιρίαν οἱ σοφοὶ τῶν Α ἰ γ υ π τ ί ω ν — τὴν ἀκρίβειαν τῆς ὡροσκοπούσης μοίρας)* — Cf. *Catal.* IV, p. 82.

F. 163v. *Περὶ κλιμακτήρων (Σημαίνει δὲ τοὺς θανατηφόρους καὶ ἐπικινδύνους κλιμακτῆρας γίνεσθαι — τούτου γὰρ μάλιστα δεῖται ἡ ἀστρολογία).*

F. 168. *Περὶ συνδέσμων τῆς Σελήνης (Ὁ τῆς Σελήνης σύνδεσμος καταλαμβάνεται — ὡσαύτως καὶ ἐπὶ τῶν τῆς Σελήνης πρὸς Ἥλιον σχηματισμῶν).*

F. 169v. *Περὶ οἰκοδεσπότου καὶ χρόνων ζωῆς (Ὁ τοῦ οἰκοδεσπότου τρόπος — αὐτῷ προσνεμητέον τὴν οἰκοδεσποτίαν τῶν τῆς ζωῆς χρόνων).*

F. 148. On Action (The account concerning action is comprehended through the sharp element within it, as for instance if Mercury were in the mid heaven). — F. 149, one line vacant, perhaps belonging to the title should be received.

F. 149. But if Venus were in the horoscope — and this to say that he is the lord of the action).

F. 149. On angles, succedents, and cadents (There being four angles and four succedents — and especially if a benefic should happen to be there).

F. 150. On knowing what degree the Sun occupies and what degree the Ascendant occupies (The movement from sign to sign — the Sun, the demiurge of all things — this is demonstrated more precisely through lines in the Syntaxis of Ptolemy).

F. 152. On knowing the degree of the Midheaven (It will be necessary to work out the degree of the culminating sign in the following manner, and finally I declare that the 6th degree 48'' of Aries is culminating).

F. 152. On the year, the month, and the day (Whatever the nativity may indicate concerning the hour, just as in the case of the month and likewise in the case of the day).

F. 156. On the Single-Degree Relationship According to the Triangle (The single-degree relationship according to the triangle is taken as follows — it is diminished of much goodness).

F. 159. Tabula : Canon of triangular monomories ad singulos dies mensis.

F. 159. In marg. rubr. : On the compulsory degree of the horoscope (But the wise men of Egypt considered the triangular single-degree method to be the precise determination of the ascending degree of the degree) — Cf. *Catal.* IV, p. 82.

F. 163. On climacteric periods (It signifies that the deadly and dangerous climacteric periods occur — for this is what it needs which astrology requires most of all).

F. 168. On the conjunctions of the Moon (The conjunction of the Moon is determined likewise also in the configurations of the Moon with the Sun).

F. 169. On the lord of the house and the years of life (The method of the lord of the house...one must assign to it the lordship of the years of life).

F. 172. *Τέλος τῶν τοῦ Παύλου ἀπὸ ἐξηγήσεως τοῦ Ἡλιοδώρου.*

43. Matritensis Biblioth. Univ. nº 28 (olim E. 2. N. 98). Chart. saec. XVI, cm. 22,7 ×16,3. In libri operculo *Bibliotheca Complutense Ildefonsina Mss. Hebreos y Griegos* E.1.C. 3. N.11. Infra. 118-63, nº 28, 117-2-10. Folia sunt III (1a et 2a) +1—166 +1—37 +23— folia 1 et 211 numeris carent, folia 1*a* 2*a* sunt eiusdem manus atque ms. nº 27 [noster 42] — In marg. superiore f. 1*a*: *Libreria del Colegio Mayor* 3 A 5, 47 f. et in in marg. inferiore. *Visto* 614. — Cf. Graux et Martin, *Notices* etc. p. 137.

F. 1a. *Περὶ τῶν ιβ' τόπων τοῦ θεματίου διὰ στίχων (Μάνθανε τὰ τῶν δώδεκα τόπων λόγους — τόπος τε πικρᾶς οὐ καλῆς ἐκδημίας).* Iohannis Camateri. Ed. Miller, *Notices et extraits des mss. de la B. N.*, XXIII, 1872, pars 2, p. 72 ss.

F. 1. *Τῶν ἀσαφῶς εἰρημένων Πτολεμαίῳ καὶ δυσπαρακολουθήτως ἐν τῇ αὐτοῦ τετραβίβλῳ ἐπὶ τὸ σαφέστερον καὶ εὐπαρακολούθητον μεταχείρησις — Κεφάλαια τοῦ πρώτου βιβλίου.* Sequitur index. — F. 38. *Κεφάλαια τοῦ β' βιβλίου* — F. 75. *Κεφ. τοῦ τρίτου βιβλίου* — F. 121. *Κεφ. τοῦ τετάρτου βιβλίου.* — F. 146. *Τέλος του τετάρτου βιβλίου καὶ τῆς καθόλου πραγματείας τῶν πρὸς Σύρον συμπερασματικῶν* — Procli paraphrasi ; ed. Allatius a. 1635.

Alter codex conglutinatus cum priore.

F. 1. *Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπὸς ἐν κεφαλαίοις ρ' (Προεκθέμενοι ὦ Σύρε — ἐγχώριος ἔσται ὁ ἐχθρός. Τέλος.)* — Cf. *Catal. codd. astr.*, I, p. 4 (cod. 3 f. 19v)

F. 9v. *Ἐπίγραμμα ὅπερ εἶπε Πτολεμαῖος εἰς ἑαυτόν (Οἶδ' ὅτι θνητὸς — πίμπλαμαι ἀμβροσίης).* — Cf. supra, cod. 26 f. 4v.

F. 10. *Περὶ τῶν καλουμένων κέντρων ἐπαναφορῶν τε καὶ ἀποκλιμάτων καὶ τῆς ἑκάστου τῶν ιβ' τόπων ὀνομασίας καὶ δυνάμεως (Τοῦ ζῳδιακοῦ κύκλου παρὰ τοῖς ἀστρονόμοις εἰς ιβ' μέρη — ἐπὶ τὸ προγνωστικὸν τέλος ἐρχόμεθα).* — Cf. supra cod. 42 f. 149v.

F. 20v. *Τὰ ὀνόματα τῶν ιβ' ζῳδίων (Κριὸς — Ἰχθύες).* — *Οἱ ἑπτὰ ἀστέρες (Κρόνος — Σελήνη).*

F. 172. End of the works of Paul from the commentary of Heliodorus.

43. Madrid Biblioth. Univ. nº 28 (formerly E. 2. N. 98). Chart.nsaec. 16, cm. 22.7 16.3 On the book cover of the Bibliotheca Complutensen Ildefonsina Mss. Hebrews and Greeks E.1.C. 3. No. 11 Below 118-63, nº 28, n117-2-10. The leaves are 3 (1a and 2a)+1-166 +1-37+23- leaves 1 and 211 are missing numbers, leaves 1a 2a are of the same hand and ms. nº 27 [nos-nter-42] In marg. upper f. 1a: Libreria del Colegio Mayor 3 A 5, n47 f. and in Marg. lower Seen 614. - Cf. Graux and Martin, Noti-nces etc. p. 137

F. 1a. On the 12 places of the nativity in verses (Learn the accounts of the twelve places, a place of bitter and not good absence). By Iohannes Camateros. Ed. Miller, Notices et extraits des mss. de la B. N., XXIII, 1872, pars 2, p. 72 ss. A

F. 1. treatment, rendered more clearly and easy to follow, - of the obscure and difficult passages in Ptolemy's Tetrabiblos. Chapters of the first book. Followed by an index. - F. 38. Chapters of the second book - F. 75. Chapters of the third book F. 121. Chapters of the fourth book. - F. 146. End of the fourth book and of the general treatise of the conclusive works addressed to Syrus. Proclus' paraphrase;
ed. Allatius a. 1635

A second codex bound together with the first.

F. 1. Claudius Ptolemy's book called the Karpos in 100 chapters (Having set forth beforehand, O Syrus, the enemy will be native. End.) - Cf. Catal. codd. astr., I, p. 4 (cod. 3 f. 19)

F. 9v. An epigram which Ptolemy composed about himself (I know that I am mortal and I am filled with ambrosia). - Cf. supra, cod. 26 f. 4.

F. 10. On the so-called centers, succedents, and cadents, and on the name and power of each of the 12 places (Of the zodiacal circle, as divided by astronomers into 12 parts, we come to the prognostic end). Cf. supra cod. 42 f. 149.

F. 20v. The names of the 12 zodiac signs (Aries - Pisces). - The seven stars (Saturn - Moon).

F. 21. *Σεξτοῦ Ἐμπειρικοῦ πρὸς ἀστρολόγους (Περὶ ἀστρολογίας ἢ μαθηματικῆς πρόκειται — [f. 37v] πρὸς τοὺς μουσικοὺς ζήτησιν ἀποδώσομεν).*

44. Matritensis Bibl. Univ. nº 29 (E, 1. N, 70) Chartaceus, saec. XVI exeuntis, cm. 29+20, Fol. IV+84+II. In libri operculo *Bibliotheca Complutense / Ildefonsina / Ms. Hebreos y Griegos /* E. 1. C. 2. N. 9. Infra: 91-1 / nº 29 / 118 z 35. F. 2, in marg. superiore: *Libreria del Colegio Mayor* 45 N, deinde: 47 C. Infra: *Visio* 614 / 140. Cf. Graux et Martin, *Notices*, p. 134.

F. 1. *Τάδε ἔνεστιν ἐν τῷ α' βιβλίῳ τῶν πρὸς Σύρον συμπερασματικῶν.* Sequitur index.

F. 2. *Κλαυδίου Πτολεμαίου τῆς πρὸς Σύρον συμπερασματικῆς Τετραβίβλου. — Προοίμιον.* — F. 22. *βιβλίον δεύτερον.* — F. 40. *Βιβλίον τρίτον.* — F. 65. *Βιβλίον δ'.* — F. 78. *Τέλος τοῦ τετάρτου βιβλίου καὶ τῆς καθόλου πραγματείας τῶν πρὸς Σύρον συμπερασματικῶν. Τῷ Θεῷ χάρις.*

F. 79. *Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπὸς ἐν κεφαλαίοις ρ' (Προεκθέμενοι ὦ Σύρε — [f. 84] ἔσται ὁ ἐχθρός. Τέλος).* — Cf. supra cod. 43 f. 1.

F. 84 vacat. Sequuntur duo folia a conglutinatore addita; vacant.

F. 21. Sextus Empiricus Against Astrologers (Concerning astrology or mathematics it is set forth [I. 379] against we shall render the inquiry to the musicians).

44. Matritensis Bibl. Univ. no 29 (1, 1. N, 70); Paper, late 16th century, en. 29 +20, Fol. IV +84+11. On the book cover: Biblioteca Complutense | Ildefonsina | Ms. Hebreos y Griegos E. 1. C. 2. N. 9. Below: 91-1 / nº 29 / 118 z 35. F. 2, in upper margin: Libreria del Colegio Mayor 45 N, then: 47 C. Below: Visio 614 / 140). Cf. GRAUX et MARTIN, Notices, p. 134.

F. 1. The following are contained in the first book of the Conclusions addressed to Syrus. The index follows.

F. 2. Claudius Ptolemy's Conclusory Tetrabiblos addressed to Syrus. Preface. — 22. Second book. — F. 40. Third book. F. 65. Fourth book. — F. 78. End of the fourth book and of the general treatise of the Conclusions addressed to Syrus. Thanks be to God.

F. 79. Claudius Ptolemy's book the Fruit in 100 chapters (Having set forth in advance, O Syrus [f. 84] there shall be the enemy. End). — Cf. above cod. 43 l. 1.

F. 84 blank. Two leaves added by the binder follow; blank.

III. BIBLIOTHECA PALATII REGII.

45. Matritensis Palat. reg. 41 (antea 35). Pergam., sacc. XII, cm. 22,5 17; nunc ff. 243. Alia interciderunt nam omnes quaterniones numeros suos non habent. Titulus in operculo: *Aristotelis de secretis secretorum*. In f° 1, marg. sup.: N. 145. Erat Universitatis Salamanticae, in collegio vetere sancti Bartholomaei (*Colegio Viejo de San Bartolome*). — Cf. Graux et Martin, *Notices sommaires des mss grecs d'Espagne*, 1892, p. 109 ss.

F. 1. Aristotelis *Meteorologica* cum scholiis (*Περὶ μὲν οὖν τῶν πρώτων αἰτιῶν τῆς φύσεως — οἱ μὲν ἀένναοι, οἱ δ' οὐ τῶν ποταμῶν εἰσιν*).

F. 64. *Ἀριστοτέλους μετεωρολογικῶν β'* (*Περὶ δὲ θαλάττης καὶ τίς ἡ φύσις αὐτῆς — περὶ μὲν βροντῆς εἴρηται καὶ ἀστραπῆς*).

F. 132. Post quattuor versus, vacat versus unus ad titulum recipiendum, pneme *Ἀριστοτέλους μετεωρολογικῶν γ'*. Inc. *Περὶ τῶν ὑπολοίπων εἴπωμεν ἔργων τῆς ἐκκρίσεως ταύτης*. — F. 141v. Inc. *Πάντοτε δὲ ὁμοίως ἀνακλωμένης, ἀνάγκη κύκλον εἶναι* — Expl. versu quarto f. 141v: *ἐπὶ κύκλου γραμμῆς. ἔστω γὰρ...* textus abrumpitur, sex versus vacant. — F. 142. incipit: *Ἀπὸ τοῦ σημείου ἐφ' ᾧ τὸ α' πρὸς τὸ β' κεκλασμένη*.

F. 164. *Ἀριστοτέλους μετεωρολογικῶν τέταρτον* (*Ἐπεὶ δὲ τέτταρα αἴτια διώρισται τῶν στοιχείων* — F. 205: *οἷον ἄνθρωπον φυτόν καὶ τἄλλα τὰ τοιαῦτα*)

F. 205v. *Ὅτι τὸ χρῶμα πέρας τοῦ διαφανοῦς* (*Ἡ διαφάνεια κοινή τις φύσις καὶ κοινὸν πάθος ἁπάντων ἐστὶ τῶν σωμάτων — μόνον γὰρ ὁρατὸν κατ' ἐνέργειαν τοῦτο.* Cf. Aristot. *De anima*, II, 7. — Post haec vacant ll. 5.

F. 207v. *Ἡ ἀτελὴς ἐνέργεια πάθος ἤτοι ποίημα* (?). *πᾶν δὲ πάθος ποιητικὸν* (*Εἰ ἡ τελεία ἐνέργεια — οἷον γὰρ χρῶμα τὸ φῶς εἶπε τοῦ διαφανοῦς*).

Incipit codex alter cum pr ore a bibliopega conglutinatus.

F. 208. *Περὶ τῶν ἡλιακῶν καὶ σεληνιακῶν διοσημειῶν καὶ τῶν ἐξ αὐτῶν καθολικῶν ἀποτελεσμάτων* (*Ἰστέον ἐν πρώτοις ὡς μόνος ὁ ἥλιος καθολικὰς ἔχει τὰς ἐνεργείας — καὶ πλείους εἶναι δοκοῖεν*). — Edidit ex hoc codice Martin, *Revue de philologie*, XX, 1896, p. 23 ss. Cf. Laurentii Lydi *De ost.*, ed. Wachsmuth², p. 17 ss.

III. LIBRARY OF THE ROYAL PALACE.

45. Matritensis Palat. reg. 41 (formerly 35). Parchment, 12th century, cm. 22.5 × 17; now ff. 243. Other leaves have been lost, for not all gatherings have their numbers. Title on the cover: Aristotelis de secretis secretorum. On f. 1r, upper margin: N. 145. It belonged to the University of Salamanca, in the old college of Saint Bartholomew (Colegio Viejo de San Bartolome). Cf. GRAUX and MANTUN, Notices sommaires des mss grecs d'Espagne, 1892, p. 109 ff.

F. 1. Aristotle's Meteorologica with scholia (Περὶ μὲν οὖν τῶν πρώτων αἰτιῶν τῆς φύσεως — οἱ μὲν ἀένναοι, οἱ δ᾽ οὐ τῶν ποταμῶν εἰσιν).

F. 64. Aristotle's Meteorologica, Book II (Περὶ δὲ θαλάττης καὶ τίς ἡ φύσις αὐτῆς – περὶ μὲν βροντῆς εἴρηται καὶ ἀστραπής).

F. 132. After four lines, one line is left blank to receive the title, viz. 'Αριστοτέλους μετεομολογικῶν γ'. Inc. Περὶ τῶν ὑπολοίπων εἴπωμεν ἔργων τῆς ἐκκρίσεως ταύτης. F. 141. Inc. Πάντοτε δὲ ὁμοίως ανακλωμένης, ἀνάγκη κα- κλον εἶναι Expl. versu quarto f. 141 : ἐπὶ κύκλου γραμ- μῆς. ἔστω γάρ... the text breaks off, six lines are left blank. F. 142. begins: ᾽Απὸ τοῦ σημείου ἐφ᾽ ᾧ τὸ α' πρὸς τὸ β᾽ κε- κλασμένη.

F. 164. Aristotle's Meteorologica, Book Four (Επεὶ δὲ τέτταρα αἴτια διώρισται τῶν στοιχείων · F. 205 : οἷον ἄνθρωπον φυτόν καὶ τἄλλα τὰ τοιαῦτα)

F. 205. That color is the limit of the transparent (Η διαφάνεια κοινή τις φύσις καὶ κοινὸν πάθος ἁπάντων ἐστὶ τῶν σωμάτων· μόνον γὰρ ὁρατὸν κατ' ἐνέργειαν τούτο. Cf. Aristot. *De anima*, II, 7.---After this, 5 lines are left blank.

F. 207. Incomplete actuality is an affection or an effect (?). But every affection is productive (Εἰ ἡ τελεία ενέργεια ... for he said that light is, as it were, the color of the transparent. transparent).

A second codex begins, bound together at the front by a bookbinder.

F. 208. On Solar and Lunar Signs and Their Universal Effects (It must first be known that the sun alone has universal powers and they may seem to be many). — Edited from this codex by Martin, Revue de philologie, XX, 1896, p. 23 ff. Cf. Laurentii Lydi De ost., ed. Wachsmuth[2], p. 17 89.

F. 217. *Περὶ τῶν κομήτων καὶ τῶν ἄλλων ἀστροειδῶν διοσημειῶν* (*Τοσαῦτα μὲν περὶ ἡλίου καὶ σελήνης — καὶ ὅτι ἀπειλοῦσι ταῦτα λέγει*). — Ed. ibid., p. 28,4 - 35, 10.

F. 225. *Κομήτης ἱππεύς* (*Κομ΄της ὁ λεγόμενος ἱππεὺς — ἔρωτι ἀσεβεῖ περὶ τὸν ἄνδρα κρατουμένην*). — Ed. ibid., p. 35, 12 - 41, 3.

F. 230. <Sine titulo> (*Λαμπαδίας κομήτης οὕτω προσαγορευόμενος ἐκ τοῦ σχήματος — φυλακὴν τῶν ὅρων ἐνιδρυμένοι στρατιῶται τὰ χείριστα ἐπάξουσιν*). Ed. ibid., p. 41, 5 - 43, 19.

F. 234. *Κομήτης δισκεύς* (*Ὁ λεγόμενος δισκεὺς — ὡς ἐγγὺς παντελῶς ἀπωλείας ἐλθεῖν*) — Ed. ibid., p. 441, 1 - 12.

F. 235. *Κομ΄της τυφῶν* (*Οὗτος γίνεται μὲν ἐξ ἀντανακλάσεως τοῦ ἀέρος ἐφ' ὅσας ἡμέρας ἡ τοιαύτη διοσημεία φανήσεται*). — Editum ib., p. 44, 13 - 45, 21.

F. 237-237v. Tabulae astronomicae ubi indicantur dies lunae et positiones signorum Zodiaci per singulos dies duoccim mensium. — Deinde folia interciderunt.

F. 238. *Μερικὴ παρατήρησις περὶ ἀνέμων καὶ τῶν ἐτησίων ἀνέμων* (*Μὴν Ἰωνουάριος. ἡλίου β'. ὁ μὲν ἥλιος πηδᾷ, τὸ δὲ μέσον τοῦ Καρκίνου δύεται* — Expl. f. 243 , die 19 mensis Novembris *τὸ κέρας τοῦ Ταύρου δυόμενον βορρέαν πνεῦσαι ποιεῖ*) — Sunt excerpta ex calendario Clodii. Cf. Lydum, ed. Wachsmuth, p. 117,19-153,4.

Γ. 217. On Comets and Other Star-like Signs (So much concerning suns and moon and what threats these are said to portend). Ed. ibid., p. 28,4 – 35, 10.

C. 225. The Comet Called the Horseman (The comet called the horseman in love [threatens] a woman held in impiety toward her husband) — Ed. ibid., p. 35, 12 - 41, 3.

F. 230. <Without title> (The comet called Lampadias, so named from its shape — soldiers stationed as guards of the borders will bring the worst calamities). Ed. ibid., p. 41, 5 - 43, 19.

F. 234. Comet discus (The so-called discus comet as having come close to total destruction) - Ed. ibid., p. 411, 1 - 12.

F. 235. Comet typhon (This arises from the reflection of the air for as many days as such a celestial sign appears setur). Edited ib., p. 44, 13-45, 21.

F. 237-237. Astronomical tables indicating the days of the moon and the positions of the signs of the Zodiac for each day of the twelve months. Thereafter the folios are lost.

F. 238. Particular observation concerning winds and the annual winds (Month of January. Sun 2nd. The sun leaps, and the middle of Cancer sets. Expl. f. 243, on the 19th day of the month of November, the horn of Taurus setting causes the north wind to blow) These are excerpts from the calendar of Clodius. Cf. I, y dum, ed. Wachsmuth, p. 117,19-153,4.

IV. BIBLIOTHECA DVCIS DE OSVNA

46. Nobis inspicere non contigit librum bombycinum et chartaceum e fragmentis plurium codicum compactum, qui servatur in bibliotheca privata ducis de Osuna et describitur apud Graux et Martin, *Notices des mss. d'Espagne*, p. 142. In eo collecta sunt opuscula varia medicinalia saeculis XIV, XV, XVI transcripta. Primum est finis lexici de alimentis Pselli vel Symeonis Sethi, quod in codice quoque Matritensi Bibl. Nat. 4681 [nostro 371] f. 18 invenitur. — Sequuntur praecepta *περὶ ῥεουσῶν τρίχων* et alia remedia. — Deinde invenitur fragmentum 4+12 paginarum :

> *Σεισμολόγιον τῶν ιβ' μηνῶν.* — Testibus Graux et Martin, videtur simile esse opusculo anonymo *Περὶ τῶν δώδεκα μηνῶν τοῦ ἐνιαυτοῦ* ab Idelero edito *Physici et medici Graeci minores*, Berlin, 1841, I, 423, quod nobis quidem dubium videtur. Cf. *Catal.* IV, p. 170 ss., XI, 1, p. 157 et praesertim X, p. 62.

Sequitur : *Κατὰ ἐρωτήματα καὶ ἀποκρίσεις περὶ τοῦ τί ἐστιν ἄνθρωπος καὶ πῶς ἐστὶν ἄνθρωπος*, deinde leguntur scripta varia Hippocratis, S. Maximi, Galeni, Pselli.

IV. LIBRARY OF THE DUKE OF OSUNA

46. We did not have the opportunity to examine the paper and vellum book compiled from fragments of several codices, which is preserved in the private library of the Duke of Osuna and is described in Graux and Martin, Notices des mss. d'Espagne, p. 142. In it are collected various medical opuscules transcribed in the 14th, 15th, and 16th centuries. The first is the end of the lexicon on foodstuffs by Psellus or Symeon Seth, which is also found in the Madrid codex Bibl. Nat. 4681 [our no. 371 f. 18]. There follow precepts περὶ ῥεουσῶν τοίχων and other remedies. Then is found a fragment of 4+12 pages:

> Seismologion of the Twelve Months. According to Graux and Martin, it seems to be similar to the anonymous opuscule Περὶ τῶν δώδεκα μηνῶν τοῦ ἐνιαυτοῦ edited by Ideler in Physici et medici Graeci minores, Berlin, 1841, I, 423, which however seems doubtful to us. Cf. Catal. IV, p. 170 ff., XI, 1, p. 157 and especially X, p. 62.

There follows: Κατὰ ἐρωτήματα καὶ ἀποκρίσεις περὶ τοῦ τί ἔστιν ἄνθρωπος καὶ πῶς ἐστὶν ἄνθρωπος, then are read various writings of Hippocrates, S. Maximus, Galen, Psellus.

CODICES CAESARAUGUSTANI

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47. Bibliotheca del Pilar a Zaragoza, 1087 (erat 1061) in folio, chart. saec. XVI; ff. (non numerata) I+84+1. In operculo membranaceo legitur: [*Apol*]*lonius Pergeus et Eutocius* 8 M. — Intra: *Est D. B. Laurentii canonici S. Mariae de Pilari, Caesaraugustae, Idib. Octobr.* 1593, 30 rs.— Cf. Graux et Martin, *Notices des mss. d'Espagne*, p. 265.

F. 1. *Ἀπολλωνίου Περγαίου κωνικῶν πρῶτον* (*Ἀπολλώνιος Εὐδήμῳ χαίρειν. Εἰ τῷ τε σώματι — διὰ τῆς διχοτομίας τῆς πλαγίας πλευρῶν τῶν ἀντικειμένων*).

F. 13. *Εὐτοκίου Ἀσκαλωνίτου εἰς τὸ α' τῶν Ἀπολλωνίου κωνικῶν τῆς κατ' αὐτὸν ἐκδόσεως ὑπόμνημα.* (*Ἀπολλώνιος ὁ γεωμέτρης — τοῖς ἐπὶ τῆς παραβολῆς εἰρημένοις προσέχοντες ὑπερβολὴν καὶ ἔλλειψιν*). Abrumpitur textus in commentarii cap. *κα'*.

F. 25. Charta et manus diversae: Inc.: *Τὰς δὲ θυσίας δεῖ ποιεῖν, ὡς προείρηται πρὸς μὲν θεοὺς ὁσίως, πρὸς δὲ τὰς δαπάνας,— ἀσύμφορα δὲ τἀναντία τούτων, πόλει δὲ συμφέρον πλῆθος πολιτῶν.*

F. 26 et 26ᵛ vacant.

F. 27. [*Ὑ*]*ποθέσει χρῆται ὁ Θεοδόσιος ὁμαλῶς κινεῖσθαι τὸν ἥλιον τὴν ἐναντίαν τῷ κόσμῳ κίνησιν κατὰ τοῦ διὰ μέσων τῶν ζῳδίων κύκλου — οὔτε τῇ πρὸ αὐτῆς ἡμέρᾳ, οὔτε τῇ μετ' αὐτὴν ἴσή ἐστιν* (sic).—Theodosii Tripolitani. Cf. supra cod. 23, f. 175.

F. 37. [*Ὅ*]*ταν ὁ Ἥλιος διαπορεύεται τὸ μετὰ τὸν Καρκῖνον τεταρτημόριον, νὺξ καὶ ἡμέρα τὸ συναμφότερον* — [f. 48] *ἀλλὰ καὶ ἀσύμμετρος, οὐδέποτε ἄρα ἔσται πάντα κατὰ τὰ αὐτά.* — Cf. ibidem f. 194.

F. 48. [*Τ*]*ῶν ἀπλανῶν ἀστέρων αἱ ἐπιτολαί τε καὶ δύσεις, αἱ μὲν λέγονται ἀληθιναί, αἱ δὲ φαινόμεναι· τῶν δὲ ἀληθινῶν, ἑῴα μέν ἐστιν ἐπιτολή, ὅταν ἅμα τῷ ἡλίῳ ἀνατέλλοντι ἄστρον τι συνατατέλλῃ* — Expl. [f. 53] *ἄστρου ἐστὶν ἑῴα ἀληθινὴ δύσις, τοῦ ἡλίου ὄντος πρὸς τῷ ε' δῆλον.* Abrumpitur in ima pagina.

CODES OF CAESARAUGUSTAN

47. Bibliotheca del Pilar in Zaragoza, 1087 (formerly 1061), folio, paper, 16th century; ff. (unnumbered) 1+84+1. On the parchment cover is written: [Apollonius of Perga and Eutocius 8 M. Inside: Property of D. B. Laurentius, canon of S. Maria del Pilar, Caesaraugusta, on the Ides of October 1593, 30 rs. — Cf. Graux and Martin, Notices des mss. d'Espagne, p. 265.

F. 1. Apollonius of Perga, Conics, Book I (Apollonius to Eudemus, greetings. If in body — through the bisection of the oblique sides of the opposite sections).

F. 13. Commentary by Eutocius of Ascalon on Book I of Apollonius's Conics, according to his edition. (Apollonius the geometer — paying attention to what has been said about the parabola, the hyperbola and the ellipse). The text breaks off in chapter 21 of the commentary.

F. 25. Different paper and hand: Inc.: Sacrifices must be performed, as has been said before, toward the gods with piety, and with regard to expenses, — but the contrary of these is disadvantageous, and a multitude of citizens is advantageous to a city.

F. 26 and 26 v **vacant**.

F. 27. [Theodosius uses the hypothesis that the sun moves uniformly in the direction opposite to the cosmos along the circle through the middle of the zodiac — neither on the day before it nor on the day after it is it equal (sic). Theodosius of Tripolis. Cf. above cod. 23, f. 175.

F. 37. [When the sun passes through the quadrant after Cancer, the night and the day together [f. 48] but also incommensurable, so they will never all be the same. — Cf. ibid. f. 194.

F. 48. [The risings and settings of the fixed stars are called some true and some apparent; and of the true, the morning rising is when a star rises together with the rising sun. Expl. [f. 53] is the true morning setting of the star, the sun being near the east — evident. Breaks off at the bottom of the page.

F. 54-56 vacant.

F. 57. *Θεοδοσίου περὶ οἰκήσεων πρῶτον (Τοῖς ὑπὸ βόρειον πόλον οἰκοῦσιν ἡμισφαίριον — τυχὸν σημεῖον τὸ ε' λέγω ὅτι ἡ ἀπὸ τοῦ ε').* Cf. supra cod. 23, f. 165.

F. 63v-64v vacant.

F. I. Index latinus.

48. Bibliotheca del Pilar 1143 (fuit 2849); chart., anno 1585 manu Andreae Darmarii Venetiis scriptus (cf. f. 77), constat octo fasciculis duodenorum foliorum. — Cf. GRAUX et MARTIN, *Notices*, p. 223.

F. 1. *Τὰ περιέχοντα ἐν ταύτῃ τῇ βίβλῳ ὑπὸ διαφόρων κεφάλαια.* — *πίναξ.* — Inc. *Τοῦ σοφωτάτου Αὐτολύκου — τοῦ αὐτοῦ περὶ μέτρων.*

F. 3, 3v et 4 vacant. — F. 4v. *Τέλος τοῦ πίνακος τῶν περιεχομένων ἐν τῇ βίβλῳ ὑπὸ διαφόρων. τέλος.*

F. 5. *Τοῦ σοφωτάτου Αὐτολύκου περὶ κινουμένης σφαίρας. προοίμιον (Πῶς ἐστι δεδειγμένον ὅτι ὁ ος' πρὸς τὴν ρτ' μείζονα λόγον ἔχει — τὰ γὰρ ὅμοια ἢ ἑνὸς κύκλου ὄντα, καὶ δύο ἴσων καὶ ἴσα ἐστίν).* F. 8v. *Τέλος τῆς προθεωρίας.* — Vacat reliqua tota pagina.

F. 9. *Αὐτολύκου περὶ κινουμένης σφαίρας (Ὁμαλῶς λέγεται φέρεσθαι τὰ σημεῖα, ὅταν ἐν ἴσῳ χρόνῳ—μέγιστος ἄρα ἐστὶν ἑκάτερος τῶν αβγ βδγ κύκλων). Τέλος Αὐτολύκου περὶ κινουμένης σφαίρας.* — Cf. supra, cod. 23, f. 113 et cod. Paris. 14, f. 25

F. 31 et 31v vacant.

F. 32. <Sine titulo> *Τὸ στόμα λέγεται τριχῇ διαστατόν· τρεῖς γὰρ διαστάσεις ἔχει — ἡ δὲ ἐπιφάνεια παχυνθεῖσα ποιεῖ σῶμα.*

F. 33. *Ἀνθεμίου περὶ παραδόξων μηχανημάτων.* — Edit. Westermann, *Παραδοξογράφοι*, 1839, p. 149 s.

F. 44. *Ἀνατολίου περὶ τεχνῶν καὶ ἐπιστημῶν.*

F. 50. *Δαμιανοῦ τοῦ Ἡλιοδώρου Κρισσαίου κεφάλαια τῶν ὀπτικῶν ὑποθέσεων τὸν ἀριθμὸν ιδ'.* — Expl. f. 63v *ἥτις ἀποδέδεικται πρὸς ἴσα κλᾶσθαι γωνίας.* — *Τέλος τῶν ὀπτικῶν ὑποθέσεων Δαμιανοῦ Ἡλιοδώρου τοῦ Κρισσαίου.* — Cf. supra cod. 30 f. 101.

F. 64. *Τοῦ σοφωτάτου Ἥρωνος γεωμέτρου εἰσαγωγὴ γεωμετρουμένων. προθεωρία.* Sequuntur alia scripta Heronis.

F. 77. *Ἐν τῷ ἔτει παρὰ Ἀνδρέου Δαρμαρίου Ἐπιδαυρίου ,αφπε' αὐγούστῳ κδ' Ἐνετίαζε.*

Sequuntur multa folia vacantia.

F. 54-56 vacant.

F. 57. Theodosius, On Habitations, Book One (To those dwelling under the northern pole, a hemisphere ~~of~~ some points — the fifth, I say, that from the e). Cf. above cod. 23, f. 165.

F. 63v-64v vacant.

F. I. Latin index.

48. Bibliotheca del Pilar 1143 (formerly 2849); paper, written in Venice in the year 1585 by the hand of Andreas Damarius (cf. f. 77), consists of eight gatherings of twelve leaves. Cf. Ginaux and Martin, Notices, p. 223.

F. 1. Contents contained in this book under various chapter headings. Table of contents. Inc. Of the most learned Autolycus, the same, on measures.

F. 3, 3 and 4 vacant. F. I. End of the table of contents contained in the book under various headings. End.

F. 5. Of the most learned Autolycus, On the Moving Sphere. Prooemion (How it has been demonstrated that the ratio of ος to φτ' is greater — for things similar either belonging to one circle, and two equal ones, are also equal). F. 8. End of the preliminary theory. Vacat, the rest of the entire

F. 9. page. Autolycus, On the Moving Sphere (Points are said to be carried uniformly when in equal time — therefore each of the circles αβγ βδγ is greatest). End of Autolycus, On the Moving Sphere. Cf. above, cod. 23, f. 113 and cod. Paris. 14,

f. 25

F. 31 and 31 v **vacant.**

F. 32. <Sine titulo> The solid is said to have three dimensions; for it has three dimensions — and a surface, when thickened, produces a body.

F. 33. Anthemius, On Paradoxical Mechanical Devices. — Mayor. Westermann, Paradoxographi, 1839, p. 149 s.

F. 44. Anatolius on Arts and Sciences. Of Damianus

nF. 50. son of Heliodorus of Crissa, chapters of the optical hypotheses, numbering 14.- Expl. f. If any [angle] has been demonstrated to be refracted toward equal angles. End of the optical hypotheses of Damianus Heliodorus of Crissa. Cf. supra cod. 30 f. 101.

F. 64. Introduction to Geometrical Mensuration by the most learned Hero the geometer. Protheoria. There follow other writings of Hero.

F. 77. In the year [1581], from Andreas Darmarios of Epidaurus, August 24, in Venice. There follow many blank pages.

APPENDIX

APPENDIX

EXCERPTA EX CODICE 24 (Scor. II. Ψ. 17)

F. 38v. *Τὰ ἐκτός.* Antiochi [Porphyrii] (1).

Ἐκ δὲ τῶν ἐκτὸς Κρόνος μὲν ἄρχει χρονίων πραγμάτων, ὑγρότητός τε καὶ ψύξεως καὶ παλαιῶν ἔργων καὶ ἀποθησαυρισμῶν, θεμελίων τε καὶ ἐγγείων, ἀρχαίων τε καὶ πρεσβυτέρων καὶ ἀσπέρμων καὶ ἀτέκνων προσώπων, πλεόντων τελειότητος καὶ βαθείας πονηρίας καὶ ἐνδομυχίας καὶ συκοφαντίας καὶ βασκανίας καὶ φθόνου καὶ μόχθου καὶ βλοσυρότητος, καὶ εἴργμῶν καὶ κακοτροφίας καὶ βδελυρίας καὶ πάσης στυγνότητος καὶ βασάνων. ἐξ ὧν, ἐν μὲν ἰδίοις τόποις χρηματίσας καὶ καλῶς καὶ λαμπήναις σχηματισθεὶς πρὸς τὴν γένεσιν ὠφελεῖ ἀπ' ἀλλοτρίας βλάβης τὰς αὐξήσεις προσάγων· κακῶς δὲ σχηματισθεὶς μόχθους καὶ συμφορὰς ἐπάγει. καλεῖται δὲ Φαίνων.

Ὁ δὲ τοῦ Διὸς ἡγεῖται μεγαλοπρεπείας καὶ δόξης, σεμνότητος, ἀπολαύσεώς τε καὶ εὐτροφίας, ἀρχῆς τε καὶ τιμῆς, εὐτεκνίας τε καὶ τῆς παρ' ἡγεμόσι καὶ ὄχλοις ἀποδοχῆς· καλεῖται δὲ Φαέθων.

Ὁ δὲ τοῦ Ἄρεος διάπυρός τέ ἐστι καὶ αἱματώδης, καυτηρίῳ τε προσόμοιος ὤν. ἀφηγεῖται γὰρ τοῦ ἐν ἡμῖν θερμοτάτου αἵματος,

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3 *παλαιῶν* Epit. : *κακῶν* S(corialensis) *πασῶν* P(orphyrii editio) 4 *τελεθίων* sic P *ἀγγείων* S *ἀρχαί* P 4-5 *ἀσπέρμων*] *ἀσπέρμων* S : *σπερμάτων* P 6 *ἐνδονυχίας* S *βασμανίας* P 7-8 *καὶ εἰργμῶν - στυγνότητος* omis. P 8 *βασανίων*, in mg. *βασκανιῶν ἢ βασάνων* P Legendum *βασάνων δξέων. ἐν μέν*? cf. p. 110, 3. 10 *ὀφελεῖ* P 11 *προσάγων* S : *προσείων* P 15 *ἀπὸ δόξης* S 17 *διάπυρος* SP : *πύρρος ἐστιν τὸ χρῶμα* Epit. ; cf. p. 111, 8. *ἐστι* S : *ων* P sine *καί* 17 *ὧν* omis. P

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(1) [Hoc primum esse capitulum *Introductionis* Antiochi primo obtutu manifestum fiet, si vel pauca verba cum summario *τῶν εἰσαγωγικῶν Cat. astr.* VIII, III, p. 111, edito contuleris. Cuius capitulli formam contractiorem publici iuris fecit Boll, *Cat. astr.*, VII, p. 127. Sed non ex ipso Antiocho haec habuit scriptor codicis Scorialensis sed ex *Introductione* Porphyrii (p. 198 ed. a. 1559), qui Antiochum expilavit. — F. C.].

EXCERPTS FROM CODEX 24 (Scor. II. Ψ. 17)

Γ. 385. External matters. Antiochi [Porphyry] ().

Among external matters, Saturn governs long-lasting affairs, moisture and cold, ancient works and treasuries, foundations and landed property, old and elderly persons, the barren and the childless, the perfection of seafarers and deep wickedness, lurking malice, slander, envy, toil and harshness, imprisonment, malnutrition, abomination, and all manner of gloom and torment. Of these, when he operates in his own proper places and is favorably and brilliantly configured with respect to the nativity, he brings benefit by drawing increases from the harm of others; but when badly configured, he brings toils and misfortunes. He is called Phainon.

The one of Zeus presides over magnificence and glory, dignity, enjoyment and good nourishment, rulership and honor, blessed offspring and acceptance among leaders and crowds; it is called Phaethon.

The one of Ares is fiery and blood-like, resembling a cauterizing iron. For it governs the hottest blood within us,

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3 old Epit. : bad S(corialensis) all Porphyrii editio)n4 rites sic vessels 5 archai P 4-5 aspermons aspermonsn6 endonychias 5basmanias 17-8 new works - stygnotos omis. P8 suffering, in mg. agony of agony Legendum of bitter agony. while cf. p. 110, 3.n11 accusative S : proseion P15 of gloryn15 of gloryn pyrrhos is the color Epit. ; cf. p. 111, 8. ἐστι 5 :

5: sperm P

10) benefits R

17 diapyrous SP:nwr

P sine xal

17 ὧν is omitted. P

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(1) [That this is the first chapter of Antiochus's Introduction becomes manifest at first glance, if one compares even a few words with the summary τῶν εἰσαγωγικῶν Cal. astr. VIII, III, p. 111, as published. A more contracted form of this chapter was made public by Holl, Cal. astr., VII, p. 127. But the scribe of the Scorialensis codex did not obtain these things from Antiochus himself, but from the Introduction of Porphyry (p. 198 ed. a. 1559), who plundered Antiochus. — F. C.].

ὡς εἴρηται, καὶ σπερματικῆς ὁρμῆς καὶ γυναικείων συλλήψεων καὶ κινδύνων καὶ θυμοῦ καὶ ὀργῆς καὶ θράσους καὶ βίας, παραβόλων πραγμάτων καὶ παθῶν ὀξέων, στρατείας τε καὶ πολέμου καὶ σιδήρου χρήσεως καὶ τραυμάτων καὶ πάντων τῶν μετ' ὠκύ-
5 τητος καὶ ἐκπλήξεως γινομένων. καλεῖται δὲ Πυρόεις.

Ὁ δὲ Ἥλιος πνεύματος ἄρχει καὶ τῆς ἐν ἡμῖν αἰσθητικῆς ψυχῆς καὶ κινήσεως πνευματικῆς καὶ πατρικοῦ ἢ ἡγεμονικοῦ προσώπου.

Ὁ δὲ τῆς Ἀφροδίτης, παρακείμενος μὲν τῷ Ἡλίῳ, μέγεθός
10 τε ἔχων καὶ φωτιζόμενος ὑπ' αὐτοῦ τῇ λαμπηδόνι, ἐπεὶ ὁ μὲν, ἅτε καιομένου πυρός, αἴθαλος ὑπὲρ τὸ ὑποκείμενον ταύτης πλάτος εὐειδέστατος καὶ καλὸς ὁρᾶται· ὅθεν διὰ μὲν ἱλαρότητα τοῦ φωτὸς ἄρχει εὐμορφίας, εὐπρεπείας, καθαρότητος, λαμπηδόνος βίου, εὐκοσμίας, στεφανηφορίας, ἱερατείας, χρυσοφορίας, τρυφερότητος.
15 διὰ δὲ τὸ συμπαρεῖναι καὶ αὐτὸν τῷ ψυχικῷ τοῦ κόσμου στοιχείῳ καὶ συμπαθείας ἀπ' αὐτοῦ λαμβάνειν αὐγάς, ἄρχει φιλοστοργίας, ἔρωτος, ὀρέξεως, γάμου, θρησκείας, εὐμουσίας καὶ τῶν κοσμικῶν ἀρχῶν καὶ θεατρικῶν, τῶν τε συνοίκων καὶ θηλυκῶν προσώπων, μητρός, ἀδελφῆς καὶ θυγατρός. καλεῖται δὲ Φωσφόρος.
20 Ὁ δὲ τοῦ Ἑρμοῦ συναπτόμενος τῷ Ἡλίῳ παλμώδης μὲν φαίνεται καὶ σπανιώτερον ὁρᾶται, ἄσσον [δὲ] ἀεὶ τῆς τοῦ Ἡλίου προσαυγῆς τεταγμένος καὶ πλειστάκις ἀνατέλλων καὶ δύνων ὑπὸ τὰς αὐγάς. ἄρχει γάρ, οἷα δὴ τῷ ἡγεμονικῷ παρακείμενος ψυχικῆς κινήσεως ἄρχοντι στοιχείῳ, φρονήσεως καὶ λόγου καὶ
25 ἐπιστήμης, καὶ ὅσα λόγῳ διοικεῖται, παιδείας, ἐμπορείας, πραγματείας, φιλίας, κοινωνίας, συναλλάγματος, ἑταιρείας, ὑπηρεσίας, ἔτι δὲ καὶ νεωτέρων προσώπων, τέκνων τε καὶ θρεμμάτων. καλεῖται δὲ Στίλβων.

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1 συλλησμῶν S : συλλημῶν in mg. συλλήψεων P 2 ἐνεργείας τε καὶ κινδύνων P 7 πατρικοῦ S : πνευματικοῦ P. 10-11 αἴθαλος ἅτε κ.π. transp. P 12 Leg. εὐειδεστάτως καὶ καλῶς ὁρᾷ ? εὐηδέστατος καὶ καλῶς S 13 καθαριότητος Epitome. 15 συμπαρῆναι S 16 λαμβάνει S 17 θρησκείας S : θρησηνὰς sic P 20 Mercurium ante Venerem collocant epitome et excerptum Bollii συνεπόμενος S : συνεσπόμενος P, corr. ex epit. et excerpt. παρμώδης in mrg. παλμώδης P 21 δὲ del. σπανιώτερος S : ἐσπανιώτερος P 22 προσαυγῆς S : πρὸς αὐτοῦ P 23 γὰρ] δὲ marg. P. 24 ἄρχων τι P ἐμπειρίας P 26 ἑτερείας S

as has been said, and of seminal impulse and women's conceptions, and of dangers and anger and wrath and boldness and violence, of reckless deeds and acute passions, of military service and war and the use of iron and wounds and all things accomplished with speed and sudden shock. It is called Pyroeis.

The Sun rules over breath and the perceptive faculty within us and spiritual movement and the paternal or governing person.

The star of Aphrodite, situated close to the Sun, having magnitude and being illuminated by its radiance, since the one, like the smoke of burning fire rising above the underlying breadth of her sphere, appears most fair and beautiful to behold; wherefore, on account of the cheerfulness of its light, it rules over beauty, comeliness, purity, brilliance of life, good order, the wearing of crowns, priesthood, the wearing of gold, and luxury. And because it too is present alongside the psychic element of the cosmos and receives rays of sympathy from it, it rules over affection, love, desire, marriage, religious worship, love of the Muses, and the cosmic offices and theatrical affairs, as well as cohabiting and female persons, mother, sister, and daughter. It is called Phosphoros.

The star of Hermes, being joined to the Sun, appears quivering and is seen rather rarely, being always stationed close to the radiance of the Sun and most often rising and setting under its beams. For, as being placed beside the governing element that rules the psychic movement of the soul, it rules over prudence and reason and knowledge, and all things administered by reason: education, commerce, business, friendship, fellowship, contracts, companionship, service, and furthermore over younger persons, children, and those under one's care. It is called Stilbon.

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1 συλλησμῶν S : συλλημῶν in ung. συλλήψεων 1 2 of activities the and dangers P 7 πατρικοῦ ς : πνευματικού 13. 10-11 soot ετε κ.π. transp. Γ 12 Leg. εὐειδεστάτως καὶ καλῶς ὁρᾷ ? εὐηδέσ 13 καθαριότητος Epitome. τατος καὶ καλῶς S 15 συμ- P to be present S 16 receives S 17 of religion S : thriceinas sic 20 Mercurium ante Venerem collocant epitorne et excerptum Bollii following S : συνεσπόμενος P, corr. ex epit. et excerpt. 21 δὲ del. rarer S : παρμώδης in mrg. παλμώδης P rarer S : rarer P 22 προσαυγής S : πρὸς αὐτοῦ 1 23 because] route. Fifth note of musical scale. 24 ruling something 1 experience P 26 of the S

Ἡ δὲ Σελήνη περιγειοτάτη ὑπάρχουσα καὶ τὰς πάντων ἀπορροίας δεχομένη τῷ ἑαυτῆς μεγέθει καὶ διακονοῦσα πρὸς τὴν <γῆν> ὑποκειμένην, ἄρχει τοῦ παντὸς ἡμῶν σώματος καὶ τῆς περὶ αὐτὸ ὑγείας καὶ καταστάσεως καὶ μητρὸς καὶ ἡγεμονικῶν
5 *γυναικῶν.*

Ἔχουσι δὲ οὗτοι καὶ τοιαύτας βαφάς (1) *· ὁ μὲν Κρόνος βαφῆς καστοριζούσης ἢ μολυβδίνης · ὁ δὲ Ζεὺς γαλαϊζούσης ἤγουν πρασίνης ἐπὶ τὸ λευκὸν ῥεποῦσης μικρόν · ὁ Ἄρης πυρίνης, φλογίνης ἀληθινῆς · ὁ Ἥλιος χρυσοκιτρίνης · ἡ Ἀφροδίτη λευκῆς ·*
10 *ὁ Ἑρμῆς κυανῆς · ἡ Σελήνη πρασίνης.*

Αἱ δὲ εὐεργεσίαι αὐτῶν αὗται · ὁ Κρόνος δάκρυον, Ζεὺς γένεσιν, Ἄρης θυμόν, Ἥλιος γέλωτα, Ἑρμῆς λόγον, Σελήνη ὕπνον (2).

F. 50. *Μέθοδος εἰς τὸ ψηφίσαι τὸν ἥλιον ἐν ποίᾳ μοίρᾳ τοῦ ζῳδιακοῦ ἐστίν.* (3)

15 *Κράτει τὰ ἀπὸ κτίσεως κόσμου ἔτη καὶ ἀφαίρει ἐξ αὐτῶν πεντακισχίλιλια ρπδ'* (4) *καὶ τὰ ἐναπολειφθέντα εἰσάγαγε εἰς τὸ*

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2 *γῆν* suppl. 6 Titulum habet Porph. editio : *Περὶ ὧν ἱματισμῶν καὶ βαφῆς κυριεύουσαι* (sic) *ἡ χροίας.* 7 *μολιβδίνης* S : *ἢ μολυβδίνης* om. P *γαλαιζούσης*] cf. Achmet. ed. Rigalt., cap. 220, p. 193 8 *πρασύνης* cod. *ἀληθινῆς* P : om. S ; cf. Boll, op. cit. 10 *ὁ Ἑρμῆς κυανῆς* om. P. *πρασίνου* P 14 *ζῳδίου* cod., corr. 16 *ρπδ'* ; cf. p. 112 v. 9

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(1) Quae sequuntur fortasse non sunt Antiochi ; cf. Vettium Valentem, I, 1, *Cat.* II, p. 88 p. 2 ss. ed. Kroll. Cf. Franz Boll, *Antike Beobacht. farbiger Sterne* in *Abhandl. Bay. Akad. München.*, 1918, p. 20, qui de his coloribus egit.

(2) Similia edita sunt *Cat.* VIII, 1, p. 265. Ex Hermete excerpta sunt.

(3) Ad utramque hanc « methodum » correctius edendam auxilium suum officiose nobis obtulit sacerdos doctissimus A. Rome, quo nemo astronomiae Graecae peritior. Cui observationes et correctiones fere omnes debemus quae sequuntur.

(4) Auctor horum computationum tabulis Ptolemaei quae vocantur *Πρόχειροι κανόνες*, usus est (ed. Halma, Parisiis 1822-1825, II, p. 67 ss.). Quorum calculi ab anno 324 ante C. n. exoriuntur. Cum scriptor Byzantinius aeram quae dicitur mundi adhibeat, detrahendi sunt anni 5184.

The Moon, being closest to the earth and receiving the emanations of all things by virtue of her own magnitude and serving what lies beneath her domain, governs our entire body and the health and condition thereof, as well as the mother and women of commanding rank.

These also have the following colorings (1): Saturn has a coloring tending toward beaver-brown or leaden; Jupiter toward blue, that is, a green inclining slightly toward white; Mars toward fiery, a true flame-color; the Sun toward golden-yellow; Venus toward white; Mercury toward dark blue; the Moon toward green.

And their beneficences are these: Saturn tears, Jupiter birth, Mars rage, the Sun laughter, Mercury speech, the Moon sleep (*).

F. 50. Method for calculating the sun in which degree of the zodiac it is. (*)

15 Take the years from the creation of the world and subtract from them five thousand one hundred and eighty-four (4) and introduce the remainder into the

2 γῆν suppl. 6 The title in the Porphyry edition reads: Περὶ ὧν ἱματι σμῶν καὶ βαφῆς κυριεύουσαι (sic) ἢ χροίας. 7 μολιβδίνης S : 7 μολιβδίνης S : ἢ μολυβδίνης om. P γαλαιούσης] cf. Achmet. ed. Rigalt., cap. 220, p. 113 8 προσύνης cod. ἀληθινῆς P : om. S; cf. Roll, op. cit. 10 ὁ Ἑρμῆς κυανής om. P. πρασίνου P 14 ζωδίου cod., COIT. 16 ρπδ' ; cf. p. 112 v. 9

(1) What follows is perhaps not by Antiochus; cf. Vettius Valens, I, 1, Cal. II, p. 88 p. 2 ss. ed. Kroll. Cf. Franz Boll, Antike Beobacht. farbiger Sterne in Abhandl. Bay. Akad. München., 1918, p. 20, who discussed these colors.

(2) Similar material has been published in Cal. VIII, 1, p. 265. Excerpts from Hermes

(3) For the more correct editing of both these methods, the most learned priest A. Rome, than whom no one is more expert in Greek astronomy, kindly offered us his assistance. To him we owe nearly all the observations and corrections that follow.

(4) The author of these computations used the tables of Ptolemy known as the Πρόχειροι κανόνες (ed. Halma, Paris 1822–1825, II, p. 67 ss.). Their calculations begin from the year 324 B.C. Since the Byzantine writer uses the so-called era of the world, 5181 years must be subtracted.

κανόνιον τῶν εἰκοσιπενταετηρίδων καὶ ὅπου δ' ἂν εὕροις αὐτὰ εἰς τὸ πρῶτον σελίδιον, λάβε τὰ παρακείμενα μοίρας καὶ λεπτά. καὶ εἴ τι περισσεύουσι τῶν κε' ἀριθμῶν, λέγε αὐτὰ ἔτη ἁπλᾶ. καὶ εἰσάγαγε τὰ ἁπλᾶ ἔτη εἰς τὸ κανόνιον τῶν ἁπλῶν ἐτῶν, καὶ λάμ-
5 βανε ὁμοίως τὰ παρακείμενα καὶ ἀπογράφου αὐτὰ ὑποκάτω τῶν παρακειμένων ἐν τοῖς εἰκοσιπενταετερίσιν. εἶτα πάλιν δέον τὸν Αἰγύπτιον μῆνα ψηφίσαι καὶ τὴν ἡμέραν οὕτως· κράτει τὰ ἀπὸ κτίσεως κόσμου ἔτη καὶ ἀφαίρει ὁμοίως ἐξ αὐτῶν, ,ερπδ', καὶ τὰ λοιπὰ μέρισον εἰς τέσσαρα, ἐπειδὴ κατὰ δ' ἔτη
10 ἡμέραν μίαν προλαμβάνουσιν ἡμῶν οἱ Αἰγύπτιοι, καὶ τὰ εὑρισκόμενα κράτει ἐν τῇ χειρί σου. καὶ πάλιν ψήφισον προστιθεὶς τὰς πρὸ σεπτεμβρίου ἡμέρας τρεῖς καὶ τοῦ ὀκτωβρίου α' καὶ τοῦ νοεμβρίου α' καὶ τοῦ δεκεμβρίου α'. καὶ ἁπλῶς ἀπὸ τῶν ἐχόντων μηνῶν ἀνὰ λα' ἡμέρας λάμβανε ἀνὰ μίαν
15 ἡμέραν ἕως οὗ ζητεῖς μηνός, ἔτι δὲ καὶ ὅσας ἡμέρας ἔχει ὁ ἐνιστάμενος μὴν μέχρι ἡμέρας ἣν ζητεῖς, εἴτε β', εἴτε ι', εἴτε κ', εἴτε πλείονας, εἴτε ἐλάσσονας. καὶ ὅτε ἀναβιβάσῃς πάντα, ἀφαίρε ἐξ αὐτῶν ἡμέρας ε' τοῦ ἐπαγομένου μηνός, ἐὰν ψηφίσῃς ἀπὸ δεκεμβρίου μηνὸς καὶ εἰς τοὔμπροσθεν· εἰ δὲ ψηφίζεις ἐν σεπτεμβρίῳ,
20 ἢ ὀκτωβρίῳ ἢ νοεμβρίῳ, οὐ χρὴ ἀφαιρεῖν τὰς ε' τοῦ ἐπαγομένου. ὁμοίως ἀφαίρει καὶ β' ἀπὸ τοῦ φεβρουαρίου, ἐὰν μετὰ τὸ παρελθεῖν τὸν φεβρουάριον ψηφίσῃς, εἰ δὲ ἔνδον τοῦ μαρτίου ψηφίζεις, οὐ χρεία τοῦ ἀφαιρεῖν τὰς δύο. καὶ οὕτως τὸν εὑρισκόμενον ἀριθμὸν μέριζε παρὰ τὸν λ', ἀρξάμενος ἀπὸ τοῦ μηνὸς οὗ βούλει τὴν ψηφο-
25 φορίαν ποιεῖν, καὶ ὅσας τριακοντάδας εὕρῃς, εἰσὶ μῆνες, καὶ τὰ εὑρισκόμενα κάτωθεν τῶν λ' εἰσὶν ἡμέραι. καὶ γράφε τὰ παρακείμενα τῷ μηνὶ καὶ τῇ ἡμέρᾳ, καὶ ὅταν ψηφίσῃς ἅπαντα, εἴπερ εἰσὶ πλείονα τῶν τξ' ἀφαίρει τξ', καὶ λοιπὰ ἀπόγραφε μοίρας καὶ λεπτά. καὶ τότε εἰσάγαγε τὸν τοιοῦτον ἀριθμὸν εἰς τὸ κανόνιον
30 ἡλίου ἀνωμαλίας (1), καὶ εὑρήσεις τὸν τοιοῦτον ἀριθμὸν κατὰ τὰ ἐπιγεγραμμένα εἰς τὰ α' β' σελίδια τῶν κοινῶν ἀριθμῶν. καὶ λάμ-

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9 ,ευπδ' cod., corr. 22 φευβρ. cod. 25 ψηφιφορίαν cod., 30 ἐπιγρ (α supra ρ) cod. 31 Legendum εἰς τὰ β' α', id est τὰ δύο πρῶτα σελίδια « in duas primas columnas ».

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(1) Postquam positionem mediam solis scriptor invenit, positionem veram quaerit, usus Ptolemaei tabula anomaliae (Halma, p. 79).

A table of twenty-five-year cycles: wherever you find them in the first column, take the adjacent degrees and minutes. And if there is any remainder beyond the 25 numbers, call these simple years. Then enter the simple years into the table of simple years, and likewise take the adjacent entries and record them below the adjacent entries in the twenty-five-year cycles. Then again it is necessary to calculate the Egyptian month and the day as follows: take the years from the creation of the world and subtract from them in the same way 5874, and divide the remainder by four, since the Egyptians gain one day on us every 4 years, and keep the result in your hand. And again calculate by adding three days before September, and one of October, and one of November, and one of December. And simply from the months that have 31 days take one day each up to the month you are seeking, and also however many days the current month has up to the day you are seeking, whether 2, or 10, or 20, or more, or fewer.And when you have totaled everything, subtract 5 days of the intercalary month from them, if you are calculating from the month of December onward; but if you are calculating in September, or October, or November, it is not necessary to subtract the 5 days of the intercalary month. Likewise subtract also 2 from February, if you are calculating after February has passed; but if you are calculating within March, there is no need to subtract the two. And thus divide the resulting number by 30, starting from the month in which you wish to make the calculation, and however many sets of thirty you find, those are the months, and what remains below the 30 are the days. And write down the entries adjacent to the month and the day, and when you have calculated everything, if they are more than 360, subtract 360, and record the remainder as degrees and minutes. And then enter such a number into the table of solar anomaly (*), and you will find such a number according to the headings in the 1st and 2nd columns of the common numbers. And take—

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9 ευπδ' cod., corr. 22 Feb cod. 25 ψηφοφορίας cod., 30 went (a supra e) cod. 31 To be read as εἰς τὰ β' «', that is τὰ δύο πρώτα σελίδια «, in duas primas columnas v.

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(1) After the author finds the mean position of the sun, he seeks the true position, using Ptolemy's table of anomaly (Halma, p. 79).

βανε τὰ παρακείμενα τῷ τρίτῳ σελιδίῳ, καὶ ἢ προστίθει ἢ ἀφαίρει τοῦ καταχθέντος ἀριθμοῦ ἐκ τῶν δ' κεφαλαίων. εἰ μὲν γάρ εἰσι πλείους τῶν ρπ' οἱ καταχθέντες ἀριθμοί, προστίθει <τὰ ἐν> τῷ τρίτῳ σελιδίῳ, εἰ δὲ ἐλάττονες τῶν ρπ', ἀφαίρει. καὶ τοῖς
5 οὕτω εὑρεθεῖσιν ἀριθμοῖς προστίθει πάντοτε ξε' μοίρας καὶ λεπτὰ λ' (1) καὶ μίξας πάντα ἀπόλυε τριακοντάδας ἀρξάμενος ἀπὸ Κριοῦ. καὶ ὅπου ἂν καταλήξῃ ὁ ἀριθμός, ἐκεῖ λέγε τὸν ἥλιον ἔχοντα μοίρας ἐν τῷ εὑρεθέντι ζῳδίῳ τόσας καὶ λεπτὰ τόσα.

F. 52. Ψῆφος τῆς κατὰ μῆκος ἐποχῆς
10 τῆς σελήνης.

Λαμβάνω τὰ παρακείμενα ἐν τοῖς δ' κεφαλαίοις (2), ὥσπερ καὶ ἐπὶ τοῦ ἡλίου, τὸ μὲν πρῶτον κεφάλαιον τὰς εἰκοσιπενταετηρίδας, τὸ δὲ δεύτερον κεφάλαιον τὰ ἔτη ἁπλᾶ, <τὸ δὲ τρίτον κεφάλαιον τὸν Αἰγύπτιον μῆνα>, τὸ δὲ τέταρτον κεφάλαιον τὴν
15 Αἰγυπτίαν ἡμέραν, καὶ ἀπογράφω ἐφεξῆς τὰ παρακείμενα ἐν τοῖς δ' κεφαλαίοις ἐν τῷ κανονίῳ καὶ τὸν συναγόμενον ἀριθμόν, μοίρας τε καὶ λεπτά, ὁμαδεύω εἰς τὰ τρία σελίδια. ἐν μὲν γὰρ τῷ ἡλίῳ δι' ἑνὸς σελιδίου γίνεται ἡ ψῆφος, ἐν δὲ τῇ σελήνῃ διὰ τριῶν· ὧν τὸ μὲν πρῶτον ἐπιγράφεται σελίδιον ἀπόγειον, τὸ δὲ
20 δεύτερον κέντρον ἐπικύκλου, τὸ δὲ τρίτον κέντρον σελήνης. καὶ ποιῶ ἐν ἑκάστῳ σελιδίῳ τὰ παρακείμενα ἐν τῷ κανονίῳ, ὡς κατωτέρω δειχθήσεται, καὶ ὁμαδεύω τοὺς ἀριθμοὺς τῶν σελιδίων. τότε λαμβάνω τὸν συναχθέντα ἀριθμὸν ἐκ τῶν τεσσάρων κεφαλαίων τοῦ κέντρου ἐπικύκλου, καὶ εἰσάγω εἰς τὸ κανόνιον ἀνωμαλίας
25 τῆς σελήνης, καὶ λαμβάνω τὰ τοῦ τρίτου σελιδίου, καὶ ποιῶ τὸ

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3 τὰ ἐν suppl. Rome 4 ρπα' cod., corr. Rome 12 ἔτη ἁπλᾶ signo mathematico cod. 13-14 τὸ δὲ τρίτον - μῆνα suppl. Rome 17 εἰς τὸ γ' σελίδιον cod. 21-22 ὡς - δειχθήσεται ad tabulam deperditam referenda sunt

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(1) Numeri exacti; cf. Ptolemaei *Opera astr. min.*, p. 161, 12.

(2) Scriptor Byzantinus adhibuit tabulas lunares quas edidit Halma cum tabulis solaribus (l. c.), de quibus cf. Heiberg, *Ptolem. opera astrol. minora*, p. cxc.

take the values adjacent to the third column, and either add or subtract from the number brought down from the 4 headings. For if the numbers brought down are greater than 180, add the values in the third column; if they are less than 180, subtract; and to the numbers thus found always add 65 degrees and 30 minutes (1), and having combined everything, count off by thirties beginning from Aries. And wherever the number ends, there declare the sun to have that many degrees and minutes in the zodiac sign found.

F. 52. Calculation of the longitudinal position of the moon.

I take the values adjacent in the 4 headings (3), just as for the sun: the first heading the 25-year cycles, the second heading the simple years, the third heading the Egyptian months, the fourth heading the Egyptian day, and I record in sequence the values adjacent in the 4 headings in the table, and the resulting number, both degrees and minutes, I combine into the three columns. For in the case of the sun the calculation is done by means of one column, but in the case of the moon by means of three; of which the first column is labeled apogee, the second the center of the epicycle, and the third the center of the moon. And I work out in each column the values adjacent in the table, as will be shown below, and I combine the numbers of the columns. Then I take the number gathered from the four headings of the center of the epicycle, and I enter it into the table of anomaly of the moon, and I take the values of the third column, and I perform the

3 τὰ ἐν suppl. Rome
4 gra' cod., corr. Rome
12 ἔτη
13-14 τὸ δὲ τρίτου μῆνα suppl. Rome
17 εἰς τὸ γ' σελίδιον cod.
21-22 ὡς - δειχθήσεται ad tabulam deperditam referenda sunt

(1) Exact numbers; cf. Ptolemaei Opera astr. min. p. 161, 12. (2) The Byzantine writer made use of lunar tables edited by Halma together with solar tables (l. c.), concerning which cf. Heiberg, Ptolem. opera astrol. minora, p. cxc.

ἐξ ἀναλόγου ** εἰ εἰσὶ καὶ λεπτά, καὶ ἢ προστίθημι ἢ ἀφαιρῶ. εἶτα τὸν αὐτὸν ἀριθμὸν πάλιν εἰσαγαγὼν εἰς τὸ κανόνιον ἀνωμαλίας, λαμβάνω τὰ τοῦ τετάρτου σελιδίου, καὶ τίθημι αὐτὰ ὑποκάτω τοῦ αὐτοῦ ἐκ τρίτου σελιδίου διακριθέντος ἀριθμοῦ. καὶ τότε εἰσ-
5 αγαγὼν τὸν ἐκ τοῦ γ′ σελιδίου διακριθέντα ἀριθμὸν τοῦ κέντρου τῆς σελήνης εἰς τὸ κανόνιον ἀνωμαλίας, λαμβάνω τὰ τοῦ ε′ καὶ ς′ σελιδίου, καὶ πολλαπλασιάζω τὰ τοῦ τετάρτου σελιδίου ἐπὶ τὰ τοῦ ς′ σελιδίου, καὶ τὰ εὑρισκόμενα ἐκ τοῦ πολλαπλασμοῦ προστίθημι τοῖς τοῦ ε′ σελιδίου, καὶ γράφω ὑποκάτω τοῦ ε′ σελιδίου
10 διακεκριμένον, καὶ ταῦτα λαμβάνων ἢ προστίθημι ἢ ἀφαιρῶ ἐν τῷ καταχθέντι ἀριθμῷ τῶν τεσσάρων κεφαλαίων τοῦ κέντρου ἐπικύκλου. εἰ μὲν γὰρ ἐστιν ἐλάττων ὁ ἐκ τοῦ κέντρου σελήνης διακριθεὶς ἀριθμὸς μοιρῶν ρπ′, ἀφαιρῶ τὰ τοῦ ε′ σελιδίου ἐκ τοῦ κέντρου ἐπικύκλου · εἰ δὲ πλείων ἐστὶ τῶν ρπ′, προστίθημι. ἔπειτα
15 ἐκ τοῦ οὕτως εὑρισκομένου ἀριθμοῦ ἀφαιρῶ τὸν καταχθέντα ἀριθμὸν ἐκ τοῦ ἀπογείου σελήνης, καὶ τὰ λεπτὰ ἐκβάλλω ἀπὸ Κριοῦ διδοὺς ἑκάστῳ ζῳδίῳ μοίρας λ′. καὶ ὅπου καταλήξει, ἐκεῖ λέγω εἶναι τὴν σελήνην τοσούτων μοιρῶν καὶ λεπτῶν..

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1 Lacunam sign. Rome, fort. *μοίρας* suppl., sed plura deesse videntur. 9 Fort. <τό> τοῦ Rome 11 ἐν delendum? [Rome].

by analogy ** if there are also minutes, and I either add or subtract, then entering the same number again into the table of anomaly, I take the values of the fourth column, and place them below the number distinguished from the same third column. And then, entering the number distinguished from the 3rd column of the moon's center into the table of anomaly, I take the values of the 5th and 6th column, and I multiply the values of the fourth column by the values of the 6th column, and the results found from the multiplication I add to the values of the 5th column, and I write below the 5th column as distinguished, and taking these I either add or subtract in the number brought down of the four headings of the center of the epicycle. For if the number of degrees distinguished from the moon's center is less than 180°, I subtract the values of the 5th column from the center of the epicycle; but if it is greater than 180°, I add. Then from the number thus found I subtract the number brought down from the moon's apogee, and I cast out the minutes from Aries, assigning 30 degrees to each sign of the zodiac. And wherever it ends, there I say the moon is, at so many degrees and minutes.

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1 Lacuna sign. Rome, perhaps μοίρας suppl., but more seems to be missing. 9 Perhaps <τός του Rome 11 ἐν to be deleted? Romel.

EXCERPTUM EX CODICE 28 (Scor. IV. Ω. 7).

F. 98v. *Ἑρμηνεία τῶν ιβ' ζῳδίων ἑνὸς ἑκάστου.*

Κριός· ἀπὸ Μαρτίου κβ' βασιλεύει ἕως Ἀπρ(ιλίου) κα'. κυριεύει οὖν ἀπὸ κ' Μαρτίου ἕως ιθ' Ἀπριλίου τὸ α' καὶ τὸ β' · Κριὸς μηνὶ Ἀπριλίῳ α', β', Ταῦρος γ', δ', Δίδυμος ε', ϛ', ζ', Καρκίνος η', θ', ι', Λέων ια', ιβ', Παρθένος ιγ', ιδ', ιε', Ζυγὸς ιϛ', ιζ', Σκορπίος ιη', ιθ', κ', Τοξότης κα', κβ', Αἰγόκερως κγ', κδ', κέ, Ὑδροχόος κϛ', κζ', Ἰχθὺς κη', κθ', λ'. — Κριὸς ἡ κεφαλή.

Ὁ γεννηθεὶς ἐν καιρῷ τοῦ ζῳδίου λεγομένου Κριοῦ ἔσται ἐπίνοσος πρώτοις ἔτεσιν, ἀναφάλαντος, τὰ χείλη ἀνεσταλμένα ἔχων καὶ ὑπέρυθρα. ἔσται φρόνιμος, εὐμαθὴς κατὰ πάντα, ἀποδημητικός· τινὲς καὶ ὑποζύγιοι θείων ἀνθρώπων τούτου τοῦ ζῳδίου ἔσονται οἱ ἄνθρωποι καὶ ὁρμάσονται γυναικί· καὶ οὐ μὴ λάβῃ αὐτήν, ἄλλῃ δὲ συνοικήσει. τὸ στίχος μέσος ἔσται ὠφέλιμος ἕως καιροῦ τινος· καὶ Αὐγούστῳ σῦκα ξηρὰ μὴ ἐσθιέτω μήτε κρέας βόειον. ἐτῶν ιζ' ἀσθενήσει· ἐὰν τὴν κλιμαντῆρα ταύτην <διέλθῃ>, μακρόβιος ἔσται. ἐπὶ μικρῷ ὀργίζεται καὶ ταχέως μεταβάλλεται ἔρωτα ὑπὲρ φίλου ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ἀχαρισθήσεται πρὸς ἀνδρός. γυναικ(ῶν) ψόγον ἀκούσει. πονέσει τὴν κεφαλὴν καὶ ὄμματα. ξενιτεύσει καὶ πόνον κρυπτὸν σχῇ. ἐὰν δὲ βιώσῃ, εὐφρανθήσεται ἐπὶ γυναικὶ καὶ τέκνοις, μεταβήσεται ἐξ οἰκίας εἰς οἰκίαν, καὶ ταφῆς ἀγαθῆς ἐπιτεύξεται. σημεῖον σχῇ ἐπὶ τῆς κεφαλῆς ἢ τοῦ προσώπου· ὕστερον ταῖς ἀρρωστίαις ἀναδώσῃ· κλιμαντῆρας ἔχει ἕως ἐτῶν ιζ' καὶ λε' <καὶ> κν'. ἐὰν δὲ ταῦτα

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4 ἀπριλλίου cod. ac sic deinceps. 13 λάβει cod. 17 διέλθῃ suppl., cf. p. 116, 1, 8, 25 20 σχεῖ cod. 22 τάφοις ἀγαθοῖς cod., corr. Delatte ἐπιτεύξηται cod. σχεῖ cod. 24 κλιμαντήρ pro κλιμακτήρ semper dicit scriptor καὶ suppl.

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(1) Plura opuscula eiusdem farinae iam in hoc *Catalogo* edita sunt a Domenico Bassi (IV, p. 158) et praesertim ab Armando Delatte (X, pp. 101, 171, 212, 228) et alibi quoque inveniuntur; cf. Hippol. *Refut. haeres.*, IV, 15 cum notis Wendlandii. Excerpta quaedam ex hoc codice Scorialensi edere satis habuimus, ut de indole eius quisque iudicare possit. Quae de Cancro et sequentibus signis dicuntur omisimus.

EXCERPT FROM CODEX 28 (Scor. IV. Q. 7).

F. 987. Interpretation of the 12 signs of the zodiac, one by one. each.

Aries: reigns from March 22 until April 21.

It rules therefore from the 20th of March until the 19th of April as the 1st and the 2nd: Aries in the month of April 1st, 2nd, Taurus 3rd, 4th, Gemini 5th, 6th, 7th, Cancer 8th, 9th, 10th, Leo 11th, 12th, Virgo 13th, 14th, 15th, Libra 16th, 17th, Scorpio 18th, 19th, 20th, Sagittarius 21st, 22nd, Capricorn 23rd, 24th, 25th, Aquarius 26th, 27th, Pisces 28th, 29th, 30th. — Aries: the head.

One born at the time of the sign called Aries will be sickly in the first years, bald, with lips upturned and somewhat red. He will be prudent, quick to learn in all things, fond of traveling; some also will be servants of divine men — the people of this sign will be such, and he will desire a woman; yet he shall not obtain her, but will live with another. The middle verse shall be useful until a certain time; and in August let him not eat dried figs nor beef. At age 17 he will fall ill; if he passes through this critical period <he will pass it>, he will be long-lived. He grows angry over small matters and quickly changes; he will bear love for a friend on his own head, and will be shown ungratitude by a man. He will hear the blame of women. He will suffer in the head and eyes. He will live abroad and have a hidden trouble. But if he lives on, he will rejoice in wife and children, will move from house to house, and will attain a good burial. He will have a mark on his head or face; later he will yield to illnesses.

He has critical periods up to the age of 17 and 35 <and> 50. But if these

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4 ἀπριλλίου cod. ac sic deinceps. 13 λάβει cod. 17 διέλθη suppl., cf. p. 116, 1, 8, 25 20 σχει cod. 22 τάφοις ἀγαθοῖς cod., corr. Delatte ἐπιτεύξηται cod. σχετ cod. 24 κλιμαντής pro κλιμακτήρ semper dicit scriptor **καὶ suppl.**

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(1) Several opuscula of the same kind have already been edited in this Catalogue by Domenico Bassi (IV, p. 158) and especially by Armando Delatte (X, pp. 101, 171, 212, 228), and they are also found elsewhere; cf. Hippol. Refut. haeres., IV, 15 with the notes of Wendland. We have considered it sufficient to publish certain excerpts from this Escorial codex, so that anyone may judge its character. What is said concerning Cancer and the following signs we have omitted.

διέλθῃ, ζήσει ἔτη ξζ'· ὅταν δὲ ἀσθενήσῃ, λαμβανέτω ἀποξύσματα κέρατος κριοῦ καὶ τρίχας ἀπὸ μετώπου καὶ τῆς οὐρᾶς, καὶ καύσας καὶ μίξας συν ἐλαίῳ κεδρίνῳ ἀλειφέσθω, καὶ οὐ κινδυνεύσει.

Ἡ γενηθεῖσα γυνὴ ἐν καιρῷ ζῳδίου τοῦ Κριοῦ ἔσται τῇ ὄψει λευκόχροος, εὐπρεπής, εὔγλωττος, πρὸς τοὺς ἄνδρας αὐστηρά, ἀπὸ τοῦ πρώτου ἀνδρὸς χηρεύσει καὶ τρισὶν ἀνδράσιν συνοικήσει. σημεῖον ἕξει ἐπὶ τῆς κεφαλῆς ἢ τοῦ προσώπου, κλιμαντῆρας ἔχει ἕως ἐτῶν με'· ἐὰν δὲ ταῦτα διέλθῃ, ζήσει ἔτη ξζ'. ὅταν δὲ ἀρρωστήσῃ, ποιῇ τὰ τοῦ ἄρρενος προρρηθέντα, ἀλειφέσθω, καὶ οὐ κινδυνεύσει.

Ταῦρος † εὐχῆς μέτωπον μάϊον σφονδύλου. Ταῦρος ἀπὸ <Ἀπριλίου> κζ' ἕως Μαΐου κγ'. κυριεύει ὁ Ταῦρος ἀπὸ κ' Ἀπριλίου ἕως Μαΐου ιθ'. τοῦ Μαΐου α', β'. Λίδυμος γ', δ', ε'. Καρκῖνος ζ',ζ'. Λέων η', θ', ι',ια', Παρθένος ιβ', ιγ'. Ζυγὸς ιδ', (ι)ε'. Σκορπίος ις', ιζ'. Τοξότης ιη', ιθ', κ'. Αἰγόκερως κα', κβ'. Ὑδροχόος κγ'. — Ταῦρος ὁ τράχηλος.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Ταύρου ἔσται εὐτυχής, μακρόβιος, φρόνιμος, εὐόφθαλμος, ἔνδοξος, ἔντιμος, τῶνοἰκείων ἄρξει, πολλὰ πράξει, δίκαιος, ὀξύθυμος, φίλεργος, εὐμαθὴς εἰς πᾶσαν τέχνην, τῇ δὲ ἡλικίᾳ μέσος. εἰς γυναῖκα πιασθήσεται, ἀλλοτρίαν χώραν γυρίσῃ, ὑπὲρ φίλου θήσει τὴν κεφαλὴν αὐτοῦ καὶ ἀχαρισθήσεται, ὕβριν καὶ ζημίαν ὑπομείνῃ. σημεῖον σχῇ ἐπὶ τοῦ τραχήλου ἢ τοῖς ὤμοις, πονέσει κεφαλὴν καὶ κρόταφον καὶ κοιλίαν καὶ ὀφθαλμοὺς. κλιμαντῆρας ἔχει ἕως ἐτῶν ιδ' καὶ ξγ'. εἰ ταῦτα διέλθῃ, ζήσει ἔτη οε'. ἐτῶν δὲ λ' καλῶς πράξει καὶ καλῶς πάντα ἔσται. φυλασσέσθω μὴ παλαίειν μήτε τρέχειν καὶ προσέχειν εἰς τὸ ὕψος. φορῇ τὸ ἀφροσέληνον ἀειθαλὲς καὶ ἄσφαλτον. ὅταν δὲ ἀσθενήσῃ, λαμβανέτω ταύρων κεράτων ἀποξύσματα καὶ τρίχας ἀπὸ τοῦ μετώπου καὶ τῆς οὐρᾶς, καὶ καύσας καὶ μίξας θεῖον καὶ λίβανον σὺν ἐλαίῳ κεδρίνῳ ἀλειφέσθω, καὶ οὐ κινδυνεύσει.

Ἡ γεννηθεῖσα γυνὴ ἐν καιρῷ ζῳδίου τοῦ Ταύρου ἔσται εὐειδὴς καὶ πάνυ λυπήσει τοὺς ἰδίους αὐτῆς. ἐνιαυτοὺς καὶ μῆνας ἀσθε-

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1 *διέλθει* cod. 1-2 *ἀπὸ ξύσματος* cod., corr., cf. v. 28
4 *κεδρίω* cod.; corr. cf. v. 30 5 *εὐπνεπές* cod. 9 *ποιεῖ* cod.
11 *εὐχῆς* non capio. Leg. *ἔχει*? *μάϊον σφονδήλου* cod.; non capio
Ἀπριλίου supplevi. Legendum *κβ'*? 15 *ὑδροχὸς* cod. 18 *φρόνημος* cod. 21 *γηράσῃ* cod. 22 *σχεῖ* cod. 25 Leg. *ἔτη*? 27 *ἀφροσέλινον* cod. Leg. *ἀγριοσέλινον*, cf. p. 117, 2. [Delatte] 31 *εὐήδης* cod.

he passes through them, he will live 66 years; but when he falls ill, let him take scrapings of a ram's horn and hairs from the forehead and the tail, and having burned and mixed them with cedar oil, let him anoint himself, and he will not be in danger.

The woman born under the sign of Aries will be fair of complexion, 5 comely, well-spoken, stern toward men, she will be widowed from her first husband and will cohabit with three husbands. She will have a mark on the head or on the face; she has critical periods up to the age of 45; but if she passes through these, she will live 67 years. When she falls ill, let her do what was prescribed for the male, let her anoint herself, and she will 10 not be in danger.

Taurus † the forehead of the prayer, apple of the vertebra. Taurus from <April> 26th until May 23rd. Taurus rules from April 20th until May 19th. May 1st, 2nd: Gemini 3rd, 4th, 5th. Cancer 5, 5". Leo 8th, 9th, 10th, 11th. Virgo 12th, 13th. Libra 14th, 15th. 15 Scorpio 16th, 17th. Sagittarius 18th, 19th, 20th. Capricorn 21st, 22nd. Aquarius 23rd. – Taurus: the neck.

The one born under the sign of Taurus will be fortunate, long-lived, prudent, prominent-eyed, distinguished, honorable, will rule over his household, will accomplish many things, just, quick-tempered, industrious, apt to learn every 20 art, of middle stature in age, will be captivated by a woman, will travel to a foreign land, will risk his head for a friend and will receive no gratitude, will endure insult and loss. He will have a mark on the neck or on the shoulders, and will suffer pain in the head and temples and belly and eyes. He has critical periods up to the ages of 14 and 63. If he passes through these, 25 he will live 75 years. At the age of 30 he will fare well and all things will be well. Let him beware of wrestling and running and of venturing to great heights. Let him wear moonstone, evergreen, and asphalt. When he falls ill, let him take scrapings from bull horns and hairs from the forehead and tail, and having burned them and mixed in sulfur and 30 frankincense with cedar oil, let him anoint himself, and he will not be in danger.

The woman born at the time of the zodiac sign of Taurus will be sensitive and will cause great grief to her own family. Years and months of ill

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1 will pass eod. 1-2 from scrap wd., corr., cf. v. 28
4 cedar cod. ; corr. cf. v. 30n11 5 lucky cod. 9 cod.nmayon flywheel wish non capio. Leg. has nApril cod. ; non caplon15 rains tod.
supplevi. Legendum kv' n18 fronimosncod.
21 old cod. 22 shey cod. 25 Leg. years 2 27 afrocelinonncod. Leg. wild celery, cf. p. 117, 2. [Delalte] 31 i.e. cod.

νήσει κοιμωμένη, βρύξει τοὺς ὀδόντας ἐκ τῆς σελήνης· διὰ τοῦτο φορείτω φυλακτήριον καὶ ἀφροσέληνον ἀειθαλὲς καὶ πευκέδανον. ἔσται δὲ θεοσεβής, καὶ ὁ ἀνὴρ αὐτῆς εὐτυχήσει δι' αὐτῆς καὶ παῖδας σχῇ εὐάρεστα καὶ πλουτήσουσι. συμφέρει δὲ αὐτοῖς ξένῳ γάλακτι τραφῆναι. ἔσται δὲ ἀγαθὴ τοῖς πᾶσι. κλιμαντῆρα σχῇ ἕως ἐτῶν νέ· εἰ ταῦτα διελθῇ, ζήσει ἔτη οέ. ὅταν ἀρρωστήσῃ, ποίει τὰ τοῦ ἀνδρὸς τὰ ῥηθέντα.

Μηνὶ Ἰουνίῳ Λίδυμος ὀφθαλμοφρόνιμος· Λίδυμος ἀπὸ Μαίου κς' ἕως Ἰουνίου κα'. κυριεύει τὸ γ' καὶ τὸ γ'. Λίδυμος ἀπὸ κ' Μαίου. Λίδυμος βραχίονες.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Λιδύμου ἔσται τῇ ἡλικίᾳ μετέωρος, εὔπους, πλατυπρόσωπος· ὑπὸ γυναικὸς ἀγαπηθήσεται· κακοπαθήσει τοὺς ἐν νεότητι χρόνους, ἕως ἐτῶν ιε' ἐπίνοσος ἔσται· χώρας γυρίσει, βασιλικὰς αὐλὰς πατήσει, χρήματα περιποιήσεται, καὶ εἰς αὐτὰ ἀπώλειαν πάθῃ. ἔσται ἐν ὀλίγῳ θυμωδής, εὐδιάλλακτος, ἀτυχοῦντας ἐλεήσει, τοὺς οἰκείους φίλους τιμήσει. φιλόλογος καὶ φιλοτράπεζος ἔσται, ἐπιτειρ...ῶν χρημάτων ἀποβολὴν ποιήσει ἐν αὐτῷ. ἔσται θρασύς, μηδένα ἐντραπούμενος, πολύπονος, ἐρωτικός. παρά τινος τῶν ἐχθρῶν φάρμακα λήψεται. φιλόγυνος, ἀπὸ τῶν ἰδίων γονέων κληρονομούμενος ἀλλοτρίων βρω(μάτων) γενήσεται· αὐτὸς ἐξ ἰδίων κόπων κτήσεται βίον. ψόγον ἀκούσει πρὸς ὑπάνδρου γυναικός, ἀκαταστασίαν ἕξει πρὸς τοὺς ἰδίους. ἐν πρώτοις φυλασσέτω μὴ πιστεύειν τινί. βόειον κρέας μὴ ἐσθιέτω. σημεῖον ἕξει ἐπὶ τῶν ὤμων ἢ ἐπὶ <τὰς> ὠμοπλάτας καὶ τὰς χεῖρας. κλιμαντῆρας ἔχει εἰς ἔτη μ' καὶ ξε'· εἰ ταῦτα διέλθῃ, ζήσει ἔτη ἐνενήκοντα ἑπτά ϛζ'. ὅταν ἀρρωστήσῃ, λαβέτω τὰ ἀκρόνυχα τοῦ ἀλέκτορος καὶ διδύμου γάλα καὶ εὐπατόριον καὶ λίβανον καὶ θεῖον καὶ ἔλαιον κέδρινον, καὶ βράσας ἅμα ἀλειφέσθω καὶ οὐ κινδυνεύσει, καὶ φορῇ τὸ εὐπατόριον.

Ἡ γεννηθεῖσα γυνὴ ἐν καιρῷ ζῳδίου Διδύμου ἔσται ἐπίνοσος ἐν τοῖς πρώτοις ἔτεσιν, ἐν δὲ ἔτει ιε'... καὶ καλόμελος καὶ καλὴ κατὰ

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1 κοιμομ(εν)ο(ς) cod. 2 ἀειθαλὲς vix de lapide dici potuit, scriptor ἀφροσέληνον cum σέλινον confudit? cf. ad p. 116, v. 27.
4 et 5 σχεῖ cod. 4 αὐτῷ cod. 14 γηράσ' cod., cf. p. 116, 21.
16 εὐδιάλακτος 17 ἐπιτειρ...ῶν L. ἐπιτηρημένων? vel ἐπιτηρητικῶν?
18 ἐντρεπόμενος Delatte 21 βρω... cod., suppl. Delatte collatis *Cat.* X, p. 174, 15; 181 20 22 ἀκαστασίαν ἥξει cod. 23 βοῖον cod.
24 τὰς suppl. 25 κληματῆρας cod. 26 ἐννόνήκοντα cod.
28 ἀληφέσθω cod. 27 et 29 εὐπαστόριον cod. 29 φορεῖ cod.
31 ἔτει corr.: ἐτῶν cod. Lacunam signavi.

she will dream while sleeping, she will grind her teeth because of the moon; for this reason let her wear an amulet and moonwort that is ever-living and peucedanum. She will be god-fearing, and her husband will prosper through her, and he will have children to his satisfaction, and they will grow wealthy. It is beneficial for them to be nourished with foreign milk. She will be good to all; she will have a critical period up to the age of 55; if she passes through these, she will live 75 years. When she falls ill, do what was prescribed for the man.

In the month of June, Gemini is eye-minded; Gemini from May 26 to June 21. It governs the 3rd and the 3rd. Gemini from the 20th of May. Gemini: the arms.

The one born at the time of the zodiac sign of Gemini will be tall in stature, light-footed, broad-faced; he will be loved by a woman; he will suffer hardship in the years of his youth, up to the age of 15 he will be prone to illness; he will travel through lands, will tread other royal roads, he will acquire wealth, and will suffer loss in it. He will be somewhat quick-tempered, easily reconciled, will have compassion for the unfortunate, and will honor his close friends. He will be fond of learning and fond of the table; in his endeavors for wealth he will incur loss. He will be bold, showing deference to no one, hardworking, amorous. He will receive drugs from one of his enemies. He will be fond of women; having inherited from his own parents, he will become dependent on the food of others; he himself will acquire his livelihood through his own toil. He will hear blame regarding a married woman, and will have instability in relation to his own family. Above all let him beware of trusting anyone. Let him not eat beef. He will have a mark on his shoulders or on his shoulder blades and his hands. He has critical periods at ages 40 and 65; if he passes through these, he will live ninety-seven years. When he falls ill, let him take the claw-tips of a rooster and twin's milk and eupatorium and frankincense and sulfur and cedar oil, and having boiled them together let him anoint himself and he will not be in danger, and let him wear the eupatorium.

A woman born at the time of the zodiac sign Gemini will be sickly in the first years, but in the 15th year ... and fair of voice and beautiful in

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1 we sleep) a(s) cod. 2 ἀειθαλὲς νίχ could have been said of a stone, did the scribe confuse ἀφροσέληνον with σέλινον? cf. at p. 116, v. 27.
4 and 5 σχει cod. 4 αὐτῷ cod. 14 γηράσ' cod., cf. p. 116, 21.
16 εὐδιάλακτος 17 ἐπιτειρ...ῶν L. ἐπιτηρημένων? or ἐπιτηρητικών?
18 ἐντρεπόμενος Delatte 21 βρω... cod., suppl. Delatte collated with Cat. X, p. 174, 15; 181 20 22 akastasias sound cod. 23 boi cod.
24 of the suppl. 25 vine cod. 26 legitimate cod.
28 grease cod. 27 and 29 eupastorion cod 29 wears cod.
31 ἔτει cor. : ἐτῶν cod. I signed the gap

πάντα, φιλόνικος, ὀξύθυμος· εἰς τὸν ἴδιον λυπηθήσεται καὶ εἰς ἄλλους λυπηρά· εἰς τοὺς γονικοὺς αὐτῆς οἴκους οὐ τελευτήσει, βίον πατρικὸν αὐτῆς οὐ κληρονομήσει. αὕτη δὲ ἐξ ἰδίων κόπων κτήσεται βίον καὶ ἄλλοις δώσει. παρά τινος καταπονηθήσεται.
5 *τραχεία καὶ εὐτυχὴς καὶ πολυχρόνιος. σημεῖα τὰ τοῦ ἄρρενος. κλιμαντῆρας ἕως ἐτῶν με' καὶ ξε'· εἰ ταῦτα διέλθῃ, ζήσει ἔτη ϛζ'. ὅταν ἀσθενήσῃ, ποιείτω τὰ τοῦ ἄρρενος καὶ οὐ κινδυνεύσει.*

Quae de ceteris signis proferuntur omisimus.

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2 *λειπορή* cod. ? 3 *αὐτόν* cod.

everything, quarrelsome, quick-tempered; she will grieve for her own and bring grief to others; she will not die in her ancestral home, she will not inherit her father's estate. But she will acquire a livelihood through her own labors and will give to others. She will be oppressed by someone. Harsh and fortunate and long-lived. The signs are those of the male. Critical periods up to the years 45 and 65; if she passes through these, she will live 97 years. When she falls ill, let her do as the male does and she will not be in danger. What is said concerning the remaining signs we have omitted.

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2 missing cod ? 3 that cod.

EXCERPTUM EX CODICE 30 (Scor. IV, Ω. 22).

F. 134ᵛ. <*Περὶ τοῦ πλανήτου Κρόνου*>

Ὁ Κρόνος ἐστὶ τῇ φύσει ξηρὸς καὶ ὑγρὸς καὶ διέπει τὸ σάββατον δι' ὅλης τῆς ἡμέρας ἀπὸ πρωί, ἀνατέλλοντος τοῦ Ἡλίου, ἕως ἑσπέρας καὶ νυκτὶ ὅλῃ ἕως πρωΐας, ὥρας κδ', ὃ καὶ ὀνομάζεται ἡμερονύκτιον καὶ ἔχει ἐνέργειαν τῇ πρώτῃ ὥρᾳ, ἀνατέλλον-
5 *τος τοῦ Ἡλίου, τὸ σάββατον, ἕως νὰ κρούσουν οἱ δύο ὥραις. εἶτα σεβαίνει ἕτερος πλανήτης ὁ Ζεὺς... κτλ.*

Ὁ Κρόνος, ὁ ἀνώτερος πάντων ἀστὴρ καὶ πλανήτης, ἔστι τῇ φύσει ξηρὸς καὶ ὑγρός, καὶ ἀπὸ τὰ ἑπτὰ κλίματα τοῦ κόσμου ἔχει τὴν Ἰνδίαν καὶ τὴν ἄκραν τῆς Φρανγίας.

10 *Ἐκ τῶν μετάλλων ἔχει τὸν μόλυβδον.*

Ἐκ τῶν βοτανῶν καὶ ῥιζῶν ἔχει τὴν ἀσφόδελον.

Ἐκ τῶν λίθων τῶν πολυτίμων ἔχει τὸ διαμάντι.

Ἐκ τῶν χορδῶν τῆς λύρας ἔχει τὴν λεγομένην ὑπάτην, ἥντινα χορδὴν ὁ Πυθαγόρας ὁ φιλόσοφος ἥυρεν ἀπ' αὐτοῦ τοῦ
15 *πλανήτου τὴν ἀπορροὴν καὶ κτύπον οὐρανόθεν, φωνὴν πρώτην τῆς μουσικῆς, τὸν βαρύτατον λεγόμενον διὰ πασῶν φθόγγον, καὶ ἑτέρας χορδὰς ς'.*

Καὶ ἡ ῥίζα ἡ ἀσφόδελος καὶ βοτάνη. ὁ ζωμὸς αὐτῆς ἐστι ἰατρικώτατος εἰς πόνους γονάτων καὶ ἀρτηριῶν καὶ εἰς νεφρούς, ἡ
20 *ῥίζα αὐτῆς εἰς δαιμονιζομένους. οἱ πίνοντες αὐτήν, πνεῦμα πονηρὸν οὐκ ἔσται ἐν τῷ οἴκῳ ἐκείνῳ καὶ τὰ βρέφη ἀνωδύνως ἐκφύουσι τοὺς ὀδόντας αὐτῶν. καὶ ὁ βαστῶν αὐτὴν ἐν <ν>υκτὶ οὐ φοβεῖται, ὅτε ἂν ἐμπαίζεται παρά τινος.*

Περὶ τοῦ διαμάντ(ίου). Ὁ δὲ πολύτιμος λίθος τὸ διαμάντ(ι)
25 *οὔτε πῦρ οὔτε σίδηρος τοῦτο κόπτει, καί ἐστι καλὸν εἰς νεγρομαντίαν, καὶ τὰ πνεύματα διώκει, φάρμακον καὶ φόβον ἀποδιώκει ἀγάπην ποιεῖ, καὶ ὅμοιον τῷ κρυστάλλῳ τῇ θεωρίᾳ. ὅστις τοῦτο φορεῖ ἐν εὐωνύμῳ χειρί ἐστιν ἐναντίον τῶν ἐχθρῶν αὐτοῦ καὶ τῶν ὕπνων κατὰ συνοδίας ἄφρονος καὶ κακῆς, καὶ εἰς ἀγάπην γυναι-*

Sermonem vulgarem et mendosum saec. XII, ut videtur (cf. ad p. 120, 6) corrigere nolui. Titulum suppl. 4 ἀνατέλοντος cod.
15 οὐρανῶθεν cod. 18 ss. Cf. *Cat.*, VII, p. 234 ; VIII, iii, p. 160
19 ἀρτυρίων cod. 22 ἐνυκτί cod. 29 L. *καὶ τῆς συνουσίας* ?

EXCERPT FROM CODEX 30 (Scor. IV, Ω. 22).

F. 134r. <On the Planet Saturn>

Saturn is by nature dry and moist, and governs Saturday throughout the entire day from morning, at the rising of the Sun, until evening, and through the whole night until morning, 24 hours, and is called a nychthemeron. It holds its influence at the first hour of the rising of the Sun on Saturday, until the two hours have struck. Then another planet enters, Jupiter... etc.

Saturn, the highest of all stars and planets, is by nature dry and moist, and of the seven climates of the world it governs India and the extreme region of Francia.

10 Among metals, it governs lead.

Among plants and roots, it governs the asphodel.

Among precious stones, it governs the diamond.

Among the strings of the lyre, it governs the one called hypate, which string the philosopher Pythagoras discovered from the emanation and sound coming from heaven from this very planet — the first note of music, the lowest-pitched note called the diapason — along with 5 other strings.

And the asphodel root and plant: its juice is most medicinal for pains of the knees and arteries and for the kidneys; its root is used for those possessed by demons. Those who drink it — no evil spirit will be in that house, and infants will cut their teeth without pain. And whoever carries it at night will not be afraid, even if he is beset by someone.

On the diamond. The precious stone, the diamond,
25 neither fire nor iron can cut it, and it is good for necromancy, and it drives away spirits, drives away poison and fear, it produces love, and it is similar to crystal in appearance. Whoever wears this on the left hand stands against his enemies and against dreams of foolish and evil company, and in the love of wom-

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The common and corrupt vernacular of the 12th century, it seems (cf. ad p. 120, 6), I did not wish to correct. Title suppl. 4 ανατέλοντος cod.
15 οὐρανῶθεν cod. 18 ss. Cf. Gal., VII, p. 234; VIII, 111, p. 160
19 ἀρτυρίων cod.
22 druxti cod. 29 l. καὶ τῆς συνουσίας

κός. καὶ εἰς αἷμα ζέον νὰ τὴν πλύνεις, ἢ εἰς μόλυβδον διὰ φύσεως κρυφῆς ὀλίγον πλήξας. εἰς χοῦν καταβάλῃ πάντα παροῦσα ἡ καλαμήτα λίθος.

Καὶ οὗτος ὁ Κρόνος, ὡς ἄνωθεν εἴρηται, ἐξουσιάζει τὴν Ἰνδίαν
5 καὶ τὸ Χηντουστάνη καὶ ἑτέρους δύο κόσμους ἐπάνω τὴν Ἰνδίαν τὴν ἐξωτέραν ἕως τοῦ Ἀβδουλμουμηνὴ τὴν χώραν καὶ τὴν ἄκραν τῆς Φραγγίας μὲ τὴν θάλασσαν. καὶ ἔχει ταράτζια ἑκατόν. καὶ ἔστιν ἀνώτερος πάντων πλανήτων, περισσὸς ἀπὸ τοὺς ἑτέρους πλανήτας μερίδας ,ακε΄ καὶ ἔννατον καὶ σκελίσματα δύο ἀπὸ
10 δυσμῶν ἕως ἀνατολῶν, καὶ γυρίζει, ὡς ἔφημεν, διὰ χρόνους λ΄. καὶ εἰς ἓν ἕκαστον ζῴδιον κάθηται χρόνους δύο ἥμισυ. καὶ ἐν ὁποίῳ ζῳδίῳ κάθηται, ποιεῖ λιμούς. καὶ ὅταν κλώσῃ ἐν τῷ τροχῷ τοῦ οὐρανοῦ ἄντικρυς τὸν Αἰγόκερον τὸν Δεκέμβριον μῆνα ἐν ἡμέρᾳ α΄ καὶ β΄ καὶ γ΄ ἔστι παρατηρήσιμος, καὶ ἄλλον τοῦ Ὑδρο-
15 χόου, ἤτοι Ἰανουαρίου, εἰς ς΄ καὶ ζ΄.

Περὶ τοῦ πλανήτου Διός.

Ὁ Ζεύς, ὡς ἔφημεν, διέπει τῇ πέμπτῃ ἡμέρᾳ, ἔστι δὲ θερμὸς καὶ ὑγρὸς τῇ φύσει. ποιεῖ τὸν γύρον αὐτοῦ διὰ χρόνους ιβ΄.

Ἐκ τῶν κλιμάτων τῶν τοῦ κόσμου μερῶν ἔχει τὴν ἀνατολὴν
20 τῆς Αἰγύπτου.

Ἐκ τῶν μετάλλων ἔχει τὸ στάνιον.

Ἐκ τῶν λίθων ἔχει τὴν σάπφυρον.

Ἐκ τῶν χορδῶν ἔχει τὴν λεγομένην παρυπάτην.

Ἐκ τῶν βοτανῶν ἔχει τὴν ἀρχιτωνίαν καὶ χρυσάνηθον. λέγεται
25 παρ' Ἰταλοῖς σιουκιάμους. ἡ ῥίζα αὕτη θεμένη εἰς βουβῶνας, χάνονται παρευθύς, καὶ εἰς φλεγμονάς. καὶ ὁ βαστῶν αὐτὴν οὐδ' ὅλως ἕξει βουβῶνας. καὶ ἡ χόρτος αὐτῆς καλὴ εἰς ποδάγρας, μετὰ μέλιτος ῥοζάδου πινομένη τὰς κεφαλαλγίας παύει. ὡς τοῦ Διὸς τὸ ἧπαρ ομ... εἰς τὸν ζωμὸν αὐτῆς μετὰ μέλιτος βιολάδου πινό-
30 μενον τοῖς θέλουσι ποιεῖ πολὺ σπέρμα, καὶ εἶναι ἀγαπημένοι ὑπὸ τῶν γυναικῶν αὐτῶν <οἱ> βαστάζοντες ταύτην.

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5 *Χηντουστάνη* = Hindustan [Honigmann] 6 De regione *τοῦ* ʿAbdu'l-Mu'min (1094-1163 p. C. n.) cf. Bar-Hebraeum apud Honigmann, *Sieben Klimata*, p. 173 nº 81, p. 169. 7 *ταράτζια*] Cf. ad p. 121, 16. 24 *χρυσάνηθον* i.e. *χρυσάνθημον*? 25 ss cf. *Cat.*, VII, p. 235; VIII, III, p. 161 Leg. *ἰουσκιάμους* = *iusquiamus* [Delatte] 28 *ῥοζάδου*] i.e. rosatum *Διός*] nomen animalis expectes [Delatte] 29 *ομ*[...] cod. *βιολάδου*] i.e. violatum 30 *ποιεῖν* cod. 31 *οἱ* suppl. Delatte.

and into boiling blood you must wash it, or into lead through a hidden natural process, striking lightly. The calamite stone, being present, reduces everything to dust.

And this Saturn, as has been said above, has dominion over India 5 and Hindustan and two other worlds above India, the outer one as far as the land of Abdulmumen and the extremity of Frankia with the sea. And it has one hundred terraces. And it is the highest of all the planets, exceeding the other planets by 325 parts and a ninth and two fractions from 10 west to east, and it revolves, as we said, in 30 years.

And in each and every zodiac sign it remains for two and a half years. And in whichever zodiac sign it sits, it causes famines. And when it turns on the wheel of heaven opposite Capricorn in the month of December on the 1st, 2nd, and 3rd day it is to be observed, and again for Aquarius, 15 that is January, on the 6th and 7th.

On the Planet of Jupiter.

Jupiter, as we said, governs the fifth day; he is hot and moist by nature. He completes his circuit in 12 years. Among the climatic regions of the parts of the world, he holds the eastern region of Egypt.

Among metals, he holds tin.

Among stones, he holds the sapphire.

Among the strings, he holds the one called the parhypate.

Among plants, he holds the archittonia and the chrysanethon. It is called "siouciamos" among the Italians. This root, when placed on swellings of the groin, makes them disappear immediately, and also on inflammations. And the one who carries it will not have swellings of the groin at all. And its herb is good for gout; drunk with rose honey it relieves headaches. As for Jupiter's liver om... drunk in its broth with violet honey, it produces much seed in those who desire it, and those who carry it are beloved by their women.

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5 Χηντουστάνη - Hindustan (Honigmsun 6 Delregione of 'Abdu'l-Mu'min (1094-1163 p. C. n.) cf. Bar-Hebraeum apud Honigmann, Sieben Klimata, p. 173 nº 81, p. 169. 7 ταράτζια) Cf. ad p. 121, 16. 24 χρυσάνηθον i.e. χρυσάνθημον ? 25 ss cf. Cal., VII, p. 235; VIII, 111, p. 161 LegLeg. . ἰουσκιάμουςουσκιάμους = iusquianus [Delatte] 28 (οζάδου] i.e. Leg. ουσκιάμους = iusquianus [Delatte] 28 (οζάδου] i.e. rosatum Διός] nomen animalis expectes [Delatte] 29 υμ[...] cod. βιολάδου] i.e. violatum 30 ποιεῖν cod. 31 οἱ suppl. Delatte.

Ἡ ζάμφυρος λίθος διὰ δύναμιν τοῦ πλανήτου αὐτῆς Διὸς συστήνει τὴν καρδίαν ῥιζόθεν καὶ πάντα τὰ μέλη τοῦ ἀνθρώπου. καὶ εἰς θέρμην καὶ εἰς φάρμακον καὶ εἰς ἀντράτζε, εὐθὺς καθίζει εἰς ἐκεῖνο τὸ κακόν, διαφυλάττει τὸ εἶδος καὶ τὴν ἀγάπην.
5 ἐκβάλλει ἀπὸ καρδίας τὸν φόβον καὶ ἐτιμὸν ποιεῖ τὸν ἄνθρωπον ταπεινὸν καὶ σώφρονα ἐργάζεται. καὶ εἰς νεγρομάντεις καὶ εἰς μάγους χάριν δίδει. καρδίαν καθαίρει ὡς ἀστραπή. δείκνει βαφὴν οὐρανόχρουν. εἰς αἷμα ῥινὸς ῥέον βαλλομένη εἰς τοὺς κροτάφους τοῦ ἀνθρώπου στήνει τὸ αἷμα. τρόμαξον καὶ ἀπόστημα ὑγιαίνει.
10 πλὴν καθαρῶς αὐτὴν δεῖ βαστάζειν ὁ φορῶν αὐτὴν ἀπὸ πάσης αἰσχρότητος.

Οὗτος ὁ Ζεύς, ὡς ἔφημεν, ἐξουσιάζει τὴν ἀνατολήν, ἔνθα ἐστὶ τὸ σύνορον τοῦ Σιαμίου, ἤγουν τῆς Αἰγύπτου καὶ τοῦ Χαλαπίου καὶ τῆς μεγάλης Ἀρμενίας, τὴν λεγομένην Αὐγαεινήν, ὄπισθεν
15 εἰς τὴν Αἴγυπτον, εἰς τὴν Αἰθιοπίαν ἕως τὴν θάλασσαν εἰς τὸ † Μόρφιν λεγομένην Κτέρπην. καὶ <ἔχει> ταράτζια ἑβδομήκοντα. καὶ γυρίζει τὸν οὐρανὸν διὰ ιβ' χρόνους ἕνα γύρισμα. καὶ εἰς πᾶν ζῴδιον κάθηται μῆνας ι'. καὶ εἰς οἷον ζῴδιον καθίσῃ, ποιεῖ πολλὰ ἀγαθά. καὶ ὅταν κλώσῃ ἐν τῷ τροχῷ τοῦ οὐρανοῦ, ἐξ ἐναντίας ἔχει τὸν
20 Τοξότην εἰς τὸν Νοέμβριον μῆνα ἡμέραν ς' καὶ ζ', καὶ ἄλλον τὸν Ἰχθὺν κατὰ τὸν Φευρουάρ(ιον) μῆνα εἰς ιθ' καὶ κα'. καὶ εἰσὶν ἀγαθαί. καὶ ἔστι περισσὸς μερίδας σκε'.

F. 137v. *Περὶ τοῦ πλανήτου Ἄρεως.*

Ὁ δὲ Ἄρης διέπει τῇ τρίτῃ ἡμέρᾳ, ὡς ἔφημεν, καὶ γυρίζει
25 διὰ χρόνους δύο ἥμισυ. καὶ ἔστι τῇ φύσει θερμὸς καὶ ὑγρός. [ἔχει δὲ ἐκ τῶν κλιμάτων τῆς γῆς]

Ἐκ τῶν κλιμάτων ἔχει τὴν Σαρακηνίαν ἕως τῆς Αἰγύπτου τὸ σύνορον.

Ἐκ τῶν μετάλλων ἔχει τὸν σίδηρον.

30 Ἐκ τῶν πολυτίμων λίθων ἔχει τὴν ἀγάθην.

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1 L. σάπφυρος] cf. 120, 22 3 καὶ εἰς bis repetita cod. 7 δείκνη cod. 13 Σιαμίου = Sham (Syria); Χαλαπίου = Halab (Aleppo) [Honigmann] 8 Αὐγαείνη fortasse Uğğayinī (Uzain, civitas Arin), cf. Honigmann, *Sieben Klimata*, p. 104. 16 Μόρφιν - κτέρπην quid sit nescimus ἔχει suppl. Delatte ταράτζιον = Arab. daraǧa = gradus 18 καθησῃ cod., cf. v. 3-4 25-26 ἔχει - γῆς delevi 30 i.e. τὸν ἀχάτην

The sapphire stone, by virtue of the power of its ruling planet Jupiter, strengthens the heart from its root and all the limbs of a person. And in fever, in poison, and in anthrax, it immediately settles into that ailment, preserves appearance and love. 5 It drives fear from the heart and makes a person bold, renders one humble and temperate. It bestows grace upon necromancers and sorcerers, purifies the heart like lightning. It displays a sky-blue color. When placed at the temples of a person for blood flowing from the nose, it stops the blood, and heals trembling and abscess. 10 However, the one who wears it must keep it pure from all impurity.

This Jupiter, as we said, has dominion over the East, where the border of Siamion lies, that is, of Egypt and of Chalap and of Greater Armenia, the region called Augaeine, further 15 into Egypt, into Ethiopia as far as the sea, at the place called Kteppe in Morphin. And it has seventy towers. And it traverses the sky in twelve years for one full revolution. And in each zodiac sign it stays for 10 months. And in whatever sign it sits, it produces many good things. And when it turns on the wheel of the sky, it has opposite it 20 Sagittarius in the month of November on the 6th and 7th day, and another, Pisces, in the month of February on the 19th and 21st. And these are auspicious. And it has an odd number of portions: 225.

F. 137. On the Planet Mars.

Mars governs the third day, as we said, and revolves in two and a half years. And it is by nature hot and moist. [It holds from the climatic zones of the earth]

From the climatic zones it holds Saracenia up to the border of Egypt.

From the metals it holds iron.

30 From the precious stones it holds the agate.

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1 L. σάπφυρος] cf. 120, 22 3 καὶ εἰς bis repetita cod. 7 δείχνη cod. 13 Σιαμίου = Sham (Syria); Χαλαπίου = Halab Aleppo (Honigmann) 8 Αὐγαείνη fortasse Lğğayini (Ujzain, civitas Arin), cf. Honigmann, Sieben Klimata, p. 104. 16 Μόρφιν - ντέρπην quid sit nescimus ἔχει suppl. Delatte ταράτζιον == Arab. darağa = gradus 18 καθηση cod., cf. v. 3-4 25-26 ἔχει - γῆς delevi 30 j.ç. τὸν ἀχάτην

30 j.ç. τὸν ἀχάτην

Ἐκ τῶν χορδῶν ἔχει τὴν λεγομένην λιχανόν· λέγεται δὲ καὶ ὑπερμέση χορδή.

Ἐκ τῶν ῥιζῶν ἔχει τὸ ἀρνόγλωσσον. ἡ ῥίζα τούτου εἰς κεφαλαλγίαν ὠφέλιμος, καὶ μυρίζει ἔνθα ἂν τεθῇ ἐν οἴκῳ Ἄρεως τῷ Κριῷ, 5 ὅς ἐστι κεφαλὴ παντὸς κόσμου. καὶ ἐστὶν ἀγαθὴ εἰς κακὰ ἤθη καὶ πρήσεις τῶν αἰδοίων καὶ εἰς σήψεις καὶ ἀλγηδόνας, ὅτι ὁ οἶκος αὐτοῦ ἐστι ὁ Σκορπίος καὶ ὅλον τὸ σπέρμα κυριεύει. καὶ εἰς αἱμοπτυϊκοὺς καὶ εἰς θώρακα ὁ ζωμὸς αὐτοῦ πινόμενος ὠφελεῖ.

Περὶ τῆς ἀγάθης λίθου. Ἡ ἀγάθη ἐστὶ μέλαινα τὴν φύσιν μετὰ 10 ἶνας λευκὰς καὶ ἑτέρας ὡς αἷμα πολὺ ποικίλας. καὶ ὁ ποταμὸς Ἀγάθης ἐκ Τζιτζηλίας τὴν δίδει.

Καὶ ἡ ἑτέρα ἀγάθη μὲ ταῖς κιτρίναις ἶναις, καὶ ὁ νεκρομάντις ἀποστρέφει χάλαζαν μετ' αὐτῆς καὶ ποταμούς. καὶ ἡ ἄλλη, ἥπερ ἔχει αἱματηρὰς ἶνας, στηρίζει δρασιν καὶ δίψαν ἐκβάλλει· εἰς 15 πῦρ οὐ καίεται, καὶ κατὰ τοῦ φαρμάκου ἐστὶ θεραπευτική. ἐκείνη μὲ τὰς κιτρίνας βένας ποιεῖ τὸν ἄνθρωπον ὑπομένειν ἐν συνουσίαις γυναικῶν, ποιεῖ δύναμιν λόγου καὶ ἀξίαν μεγάλην· εἰς πόλεμον καὶ εἰς ὁμιλίαν ἀγαθή ἐστι. θεμένη εἰς τὸ στόμα λαμβάνει τὴν δίψαν τοῦ ἀνθρώπου. τοὺς ἐχθροὺς ποιεῖ προσπίπτειν τῷ φοροῦντι 20 ταύτην, εἰ μὴ στήσει εἰς τὴν ἐναντίαν φύσιν αὐτῆς.

Οὗτος ὁ πλανήτης ὁ Ἄρης ἔχει ταράτζια μ', καὶ γυρίζει τὸν γύρον του διὰ χρόνους δύο ἥμισυ, καὶ εἰς ἕκαστον ζῴδιον κάθηται ἡμέρας οε', καὶ εἰς οἶον καθήσει, ποιεῖ πολέμους, φόνους, μάχας, σχίσματα καὶ ἀλαζονείας μεγάλας. καὶ ὅταν κλώσῃ ἐν 25 τῷ τροχῷ τοῦ οὐρανοῦ, συναντᾷ τὸν Κριὸν ἐν τῷ Μαρτίῳ μηνὶ ἡμέραν τρίτην καὶ τετάρτην, καὶ ἄλλον τὸν Σκορπίον ἐν τῷ Ὀκτωβρίῳ μηνί, ἡμέρᾳ τρίτῃ καὶ τετάρτῃ. καὶ εἰσὶν οὐκ ἀγαθαί.

Περὶ τοῦ πλανήτου Ἡλίου.

Ὁ δὲ πλανήτης Ἥλιός ἐστι τῇ φύσει θερμὸς καὶ ξηρός, καὶ 30 διέπει τῇ κυριακῇ δι' ὅλης ἡμέρας, ὡς ἔφημεν. καὶ ποιεῖ τὸν γύρον αὐτοῦ διὰ χρόνον ἕνα. ἔχει δὲ ἐκ τῶν μετάλλων τὸν χρυσόν,

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3 ss. cf. *Cat.*, VII, p. 234 ; VIII, iii, p. 161. 4 ὁ cum signo Arietis. cod. 8 αἱμοπτοικούς cod. αὐτοῦ, scil. τοῦ ἀρνογλώσσου 11 Fluvius Achates in Sicilia 12 κύτρεινες ἶνες cod. 13-14 ὅπερ ἔχει cod. 16 κύτρινας cod. 18 ὁμηλίαν cod. 22 Leg. καθίσῃ 24 ἀλαζονίας cod.

From the strings it holds the one called the lichanos; it is also called the hypermese string.

From the roots it holds the plantain. Its root is useful for headache, and it gives off fragrance wherever it is placed in the house of Mars in Aries, which is the head of the entire world. And it is good for bad humors and swellings of the genitals and for putrefactions and pains, because his house is Scorpio and it governs the entire generative faculty. And its broth, when drunk, benefits those suffering from hemoptysis and chest ailments.

On the agate stone. The agate is black in nature with white veins and others variegated like much blood. And the river Agathes from Tzitzilia yields it.

And the other good one with the yellow veins, and the necromancer wards off hail with it and rivers. And the other, which has blood-red veins, strengthens sight and drives away thirst; it does not burn in fire, and it is curative against poison. That one with the yellow veins makes a man persist in intercourse with women, produces power of speech and great dignity; in war and in conversation it is good. Placed in the mouth, it takes away the thirst of a person. It makes enemies fall before the one who wears it, unless he sets it against its contrary nature.

This planet Mars has 40 degrees, and completes its orbit in two and a half years, and in each zodiac sign it stays 35 days, and in whichever sign it sits, it causes wars, murders, battles, schisms, and great acts of arrogance. And when it turns in the wheel of the heavens, it meets Aries in the month of March on the third and fourth day, and likewise Scorpio in the month of October, on the third and fourth day. And these are not good days.

On the Planet Of the Sun.

The planet Sun is by nature hot and dry, and governs on Sunday throughout the whole day, as we have said. And it completes its orbit in one year, and it has among the metals gold,

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3 ff. cf. Cat., VII, p. 234; VIII, ill, p. 161.ncod.n8 4 6 cum signo Arietis. αἱμοπτοικός ναὐτοῦ, scil. of arnoglosson12 cod.n11 River yellow fibers cod.n13-14 Achates in Sicily oper has cod. 16 yellow cod. 18 homily cod. 22 Leg. sitting 24 arrogance 04.

ἐκ τῶν κλιμάτων τὴν ἀνατολὴν ἕως τὴν Σιδηρᾶν πύλην, ἐκ τῶν λίθων τοπάζιον, ἐκ τῶν χορδῶν τὴν μέσην διὰ τεσσάρων πρὸς ἀμφότερα ἄκρα, ἐκ τῶν βοτανῶν τὴν ῥίζαν πηλογονίαν · ἕτεροι καμελόντα ὀνομάζουσι · καὶ ποιεῖ εὔμορφα καὶ ὡραῖα πρόσωπα.
5 *εἰς τὸν Λέοντα οἶκος τοῦ Ἡλίου. ὠφελεῖ εἰς πόνον καρδίας καὶ στομάχου. εἰς τὸ σημεῖον τοῦ πλανήτη αὐτῆς, ὅταν κυριεύῃ, νὰ τὴν εὐγάλῃς, ὥσπερ καὶ τὰς ἄλλας βοτάνας. ἔμπροσθεν δείξω σοι καὶ ὀνομασίας τῶν ἀγγέλων καὶ εὐχῶν εἰς Θεόν · ὁ ζωμὸς αὐτῆς πινόμενος πλῆθος σπερμαίνειν ποιεῖ καὶ ὀφθαλμῶν πόνον παύει.*
10 *καὶ ὁ βαστῶν αὐτὴν οὐδένα πόνον ἕξει ἐν ὀφθαλμοῖς. καὶ εἰς φρενῖτιν καὶ εἰς ληθάργους καὶ εἰς παραλύτους καὶ αἷμα στῆσαι καὶ εἰς ἄλλας αἰτίας ἐστὶν ὠφέλιμος*

Περὶ τῆς πολυτίμου λίθου τοπάζιον. αἱ ἀκτῖνες τοῦ Ἡλίου εἰς νῆσον τῆς Ἀραβίας ἀκτινοβολοῦσαι τοπάζιον τυποῦνται, τὸ
15 *ὁποῖον λαμβάνεται ὅταν ψυχρανθῇ τὸ ὕδωρ, ὅ ἐστι θερ<μόν>...*
Cetera desunt.

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1 « Porta ferrea » videtur esse claustra quibus Alexander gentes Gog et Magog exclusit [Honigmann] 3 Leg. *πολύγονον*, cf. *Cat.*, VII, p. 233 ; VIII, iii, p. 159 4 L. *χαμαιλέοντα* 7 An *δείξας καὶ εἰπὼν ὀνομασίας* ? Delatte. 9 Cf. supra p. 120. 30. Leg. *σπερμάτων* ? Delatte 11 *φρενίτην* cod. *λιθάργους* cod. 14 *τυτοῦται* ut vid. cod.

from the climates, the east as far as the Iron Gate; from the stones, the topaz; from the strings, the middle string through the interval of a fourth toward both extremes; from the plants, the root called pelogonia — others call it chameleon — and it produces beautiful and fair faces. 5 In Leo, the house of the Sun. It is beneficial for pain of the heart and stomach. At the sign of its ruling planet, when it holds dominion, you shall gather it, just as the other plants. I will show you ahead the names of the angels and prayers to God. Its juice, when drunk, causes an abundance of seed and relieves pain of the eyes. 10 And he who carries it shall have no pain in his eyes. And for phrenitis, and for lethargies, and for paralytics, and to stop bleeding, and for other ailments it is beneficial.

On the precious stone topaz. The rays of the Sun, shining upon an island of Arabia, take the form of topaz, which 15 is gathered when the water cools — which is hot... Cetera desunt.

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1 Porta ferrea videtur esse claustra quibus Alexander gentes Gognet Magog exclusit [Honigmann] 3 Leg. polygonon, cf. Cat., VII, np. 233? VIII, iii, p. 1594 L. chameleon7 Ap deixasn7 Ap deixasnì εἰπὼν ὄνομασία Delatte.9 Cf. supra p. 120. 30. Leg. of sperms Delatte11 frenitin cod. lithargos cod. 14 get angry

out wide. cod.

EXCERPTA EX CODICE 34 (Matrit. 4616)

F. 74v. *Πυθαγόρου φιλοσόφου ψῆφος περὶ τῶν γεννωμένων βρεφῶν καὶ περὶ ὁμοίας σκέψεως τῶν ἑπτὰ πλανωμένων ἀστέρων, ἵν' ἀπὸ θεωρίας νοῇς ἕκαστον εἰς ποῖον ἀστέρα ἐγεννήθη.*

Ὁ Κρόνος σημαίνει τοιούτους ἄνδρας· μελάγχροας, σκυθρωπούς, σπαδοπώγωνας, κοιλοφθάλμους, γοργούς, ὀχληρούς, μεγαλοφυεῖς, ψεύστας, κακοτρόπους, κλέπτας, ῥέμβους, κακοφρονητάς, λαθροπονήρους, ὑποκριτάς, εὐλαβοσχημάτους ἢ μονάζοντας ἢ ἐκκλησιαστικούς, ἐν δὲ πᾶσι στυγνούς.

Ζεὺς σημαίνει τοιούτους ἄνδρας· ἀξιωματικούς, εὐμεγέθεις, εὐρυμετώπους, χαροποιούς, τρίχας ἔχοντας ἐν τοῖς μυκτῆρσιν, ἀναφαλαντιαίους, μεγαλοκεφάλους, ἀγαθούς, καλοσυμβούλους, φιλελευθέρους, πᾶσι συνερχομένους.

Ἄρης σημαίνει τοιούτους ἄνδρας· εὐμεγέθεις, εὐπόρους, μεγαλοφθάλμους, γοργούς, τραύματα ἐν τῷ σώματι ἔχοντας, θρασεῖς, εὐκαταφρονήτους, πολεμιστάς, ὑπονοητικούς, κακοπαθεῖς, φυσικούς, μοιχούς, πολυπότας, ἐν παντὶ πράγματι κινητικούς. σημαίνει δέ τινας ὑπὸ ζώνην ἤγουν ὑπὸ χλανίδα ἢ ὑπὸ στρατείαν ἐνόπλους εἶναι, δούλων πολλάκις . . γὰρ τὴν θεωρίαν τοῦ σχήματος.

Ἥλιος σημαίνει ἄνδρας εὐειδεῖς, ὡραίους, ἀνδροφθάλμους, ἀγγελτικούς, ταχεῖς, ἀληθεῖς, ὁδοιπορικούς, ἡλικίᾳ συμμέτρους.

Ἀφροδίτη σημαίνει ἄνδρας μικροφυεῖς, ἀξίας πλήρεις, μελιχρόους, μικροφθάλμους, εὐτυχεῖς, μεγαλοψύχους, ἐπαφροδίτους, πλου-

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Bis invenitur hoc excerptum in codice Matritensi fol. 74 (= M) et fol. 121 (=m) 1 *Τοῦ αὐτοῦ φιλοσόφου* (i.e. *Πυθαγόρου*) M 4 *νοεῖς* m 6 *μελάχροας* M : *μελάχρους* m 7 *ὀχληρούς γόργους* transp. m 12 *χαρωποιούς* M Leg. *χαροπούς*? 13 *ἀναφαλαντιαίους* scripsi, cf. *Cat.*, VII, p. 112, 8 ; VIII, 4, p. 191, 11 etc. : *ἀναφαλανδρίους* codd. *κακοσυμβούλους* m 14 *συνερχομένοις* codd. 19 *στρατείαν* vix sanum, fortasse *στράτον* = latine, « stratum » 20 Post *πολλάκις* aliquid deesse videtur 25 *εὐαφροδίτους* codd.

EXCERPTS FROM CODEX 34 (Matrit. 4616)

F. 74. The calculation of the philosopher Pythagoras concerning
newborn infants and concerning the similar
examination of the seven wandering stars,
so that from theory you may understand to which
5 star each was born.

Saturn signifies men of such a type: dark-complexioned, sullen,
thin-bearded, hollow-eyed, fierce, troublesome,
high-minded, liars, ill-natured, thieves, vagabonds, evil-minded,
secretly wicked, hypocrites, of pious appearance, either monks
10 or ecclesiastics, but in all things gloomy.

Zeus signifies men of such a type: dignified, tall,
broad-browed, cheerful, having hair in their nostrils,
somewhat bald, large-headed, good, giving good counsel,
lovers of freedom, getting along with everyone.

15 Ares signifies men of such a type: tall, well-off,
large-eyed, fierce, bearing wounds on the body, bold,
contemptuous, warriors, suspicious, long-suffering,
natural, adulterers, heavy drinkers, restless in every affair.
It signifies also some who are armed beneath the belt, that is, beneath the cloak or under military service,

20 since it often indicates the aspect of the figure of slaves.
of the figure.

The Sun signifies men who are handsome, comely, with manly eyes,
eloquent, swift, truthful, fond of travel, of moderate stature.

Venus signifies men who are small in stature, full of worth, honey-complexioned,

25 small-eyed, fortunate, magnanimous, charming, wealthy

This excerpt is found twice in the Madrid Codex, fol. 74 (= M) and fol. 121 (=m) 1 Τοῦ αὐτοῦ φιλοσόφου (i.e. Πυθαγόρου) M 4 νοεῖς M 6 μελάχροας M: μελάχρους καὶ 7 ὀχληρούς γόργους transp. m 12 χαροποιούς M Leg. χαροπούς ? 13 ἀναφαλαντιαίους scripsi, cf. Cat., VII, p. 112, 8 ; VIII, 4, p. 191, 11 etc. : ἀναφαλανδρίους codd. κακοσυμβούλους m 14 συνερχομένοις codd. 19 στρατείαν νίκ sound, perhaps στράτον in Latin, "stratum" 20 Post πολλάκις something appears to be missing 25 εὐαφροδίτους codd.

σίους, ἐπιχαρεῖς, φιλουμένους μάλιστα ὑπὸ γυναικῶν, ἐρωτικούς, μουσικούς, σημεῖον ἀφροδισιαστικὸν ἔχοντας ἐν τῷ σώματι, ἢ ὥσπερ φακούς ἢ καὶ ὑποκαγκελλίζοντας ἐν τῷ σώματι.

Ἑρμῆς σημαίνει ἄνδρας ἔχοντας ἐν τῇ ὄψει φακούς, ἀγγελτικούς, 5 ἐν τῷ λέγειν ταχεῖς, εὐλάλους, ψεύστας, εὐγραμματισμένους, κλέπτας, κυβευτάς, καπηλοδύτας, ἐπιθετάς, πολυλάλους, τῷ σώματι ἰσχυρούς, μακρούς, τραπεζίτας , νομικούς, νοταρίους.

Σελήνη σημαίνει λευκοχρόους, σκέλη ἔχοντας παχέα, πλατυσωμάτους, χονδρούς, κονδοτέρους, εὐοφθάλμους, γυναικοπροσώπους, 10 ἀληθεῖς, εὐφαγεῖς, εὐρύθμους, ἰδιοπράγμονας, καλοσυνήθεις, εὐθέτους παντὶ τῷ σώματι, ὁμιλικοὺς πρὸς γυναῖκας, εὐπροσδέκτους, τραχεῖς καὶ ἀλαζονικωτέρους.

Αἱ ζῶναι τῶν ἑπτὰ πλανητῶν ἀστέρων.

Πρώτην ζώνην ἐπέχει Κρόνος. Δευτέραν ζώνην ἐπέχει Ζεύς.
15 Τρίτην ζώνην ἐπέχει Ἄρης. Τετάρτην ζώνην ἐπέχει Ἥλιος.
Πέμπτην ζώνην ἐπέχει Ἀφροδίτη. Ἕκτην ζώνην ἐπέχει Ἑρμῆς.
Ἑβδόμην ζώνην ἐπέχει Σελήνη.

F. 75v. Περὶ τῶν ζ' πλανητῶν καὶ τῶν ἡμέρων τῆς ἑβδομάδος. ψῆφος.

20 φνθ' τῇ κυριακῇ Ἥλιος πολεύει. τιη' τῇ νυκτὶ Ζεὺς πολ. χβ'
ωιε' τῇ δευτέρᾳ Σελήνη πολεύει. τα' τῇ νυκτὶ Ἀφροδίτη πολ. ϛγ'
ϡαιϛ' τῇ τρίτῃ Ἄρης πολεύει. τθ' τῇ νυκτὶ Κρόνος πολ. φι'
ϡαιδ' τῇ τετάρτῃ Ἑρμῆς πολεύει. τνγ' τῇ νυκτὶ Ἥλιος πολ. τη'
φιγ' τῇ πέμπτῃ Ζεὺς πολεύει. χιβ' τῇ νυκτὶ Σελήνη πολ. τα'
25 τλγ' τῇ παρασκευῇ Ἀφροδίτη πολ. ϡϛγ' τῇ νυκτὶ Ἄρης πολ. τθ'
χκϛ' τῷ σαββάτῳ Κρόνος πολεύει. φι' τῇ νυκτὶ Ἑρμῆς πολ. τνγ'

Sequuntur tabulae domiciliorum et exaltationum septem planetarum (οἱ οἶκοι τῶν ζ' πλανήτων καὶ τὰ ὑψώματα), deinde, f. 76, figura octo circulorum ex eodem centro ductorum et in duodecim partes divisorum, quae ad singulas horas pertinent. In unoquoque spatio signum unius planetae inscriptum est cum numeris horarum, ordine diverso.

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3 ὑποκαγκελλίζοντας m 7 τραπζήτας m 9 Leg κοντοστέρνους ? cf. p. 190,15 κοντόστηθον : βραχύστερνον

gracious, charming, beloved especially by women, amorous, musical, bearing a mark of Venus on the body, either like freckles or also with a slight limping gait of the body.

Mercury signifies men who have freckles on their face, who are communicative, swift in speech, eloquent, liars, well-lettered, thieves, gamblers, tavern-haunters, cunning, talkative, physically strong, tall, money-changers, lawyers, notaries.

The Moon signifies those of pale complexion, having thick legs, broad-bodied, stout, rather stocky, with prominent eyes, with a woman's face, truthful, hearty eaters, well-proportioned, minding their own affairs, of good character, bound in their whole body, sociable with women, well-received, rough and rather boastful.

The zones of the seven planetary stars.

Saturn occupies the first zone. Jupiter occupies the second zone.
15 Mars occupies the third zone. The Sun occupies the fourth zone.
Venus occupies the fifth zone. Mercury occupies the sixth zone.
The Moon occupies the seventh zone.

F. 75. On the 7 planets and the days of the week. Calculation.

20 φνθ' on Sunday the Sun reigns. τι η' at night Jupiter reigns. chr
ωιέ on Monday the Moon reigns. τα at night Venus reigns. εγ
αις on Tuesday Mars reigns. τθ' at night Saturn reigns. φι
αιδ on Wednesday Mercury reigns. τνγ' at night the Sun reigns. τη
φιγ' on Thursday Jupiter reigns. χιρ at night the Moon reigns. τα
25 τλγ' on Friday Venus reigns. λεγ' at night Mars reigns. τη
χας' on Saturday Saturn reigns. φί at night Mercury reigns. τυγ

There follow tables of the domiciles and exaltations of the seven planets (οι οίκοι τῶν ζ' πλανήτων καὶ τὰ ὑφωματα), then, f. 76, a figure of eight circles drawn from the same center and divided into twelve parts, which pertain to the individual hours. In each space the sign of one planet is inscribed along with the numbers of the hours, in varying order.

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3 undercooking t 7 trapezitas m 9 Leg short sternum cf. p. 190.15 short-breasted : shorter

F. 76v Ὧραι ἡμεριναὶ τῆς ἁγίας κυριακῆς.

ὥρα α' Ἥλιος πολεύει καὶ αὐτὸς διέπει.
ὥρα β' Ἥλιος πολεύει, Ἀφροδίτη διέπει.
ὥρα γ' Ἥλιος πολεύει, Ἑρμῆς διέπει.
ὥρα δ' Ἥλιος πολεύει, Σελήνη διέπει.
ὥρα ε' Ἥλιος πολεύει, Κρόνος διέπει.
ὥρα ς' Ἥλιος πολεύει, Ζεὺς διέπει.
ὥρα ζ' Ἥλιος πολεύει, Ἄρης διέπει.
ὥρα η' Ἥλιος πολεύει καὶ αὐτὸς διέπει.
ὥρα θ' Ἥλιος πολεύει, Ἀφροδίτη διέπει.
ὥρα ι' Ἥλιος πολεύει, Ἑρμῆς διέπει.
ὥρα ια' Ἥλιος πολεύει, Σελήνη διέπει.
ὥρα ιβ' Ἥλιος πολεύει, Κρόνος διέπει.

Ὧραι νυκτεριναὶ τῆς κυριακῆς.

ὥρα α' Ζεὺς πολεύει καὶ αὐτὸς διέπει.
ὥρα β' Ζεὺς πολεύει, Ἄρης διέπει.
ὥρα γ' Ζεὺς πολεύει, Ἥλιος διέπει.
ὥρα δ' Ζεὺς πολεύει, Ἀφροδίτη διέπει.
ὥρα ε' Ζεὺς πολεύει, Ἑρμῆς διέπει.
ὥρα ς' Ζεὺς πολεύει, Σελήνη διέπει.
ὥρα ζ' Ζεὺς πολεύει, Κρόνος διέπει.
ὥρα η' Ζεὺς πολεύει καὶ αὐτὸς διέπει.
ὥρα θ' Ζεὺς πολεύει, Ἄρης διέπει.
ὥρα ι' Ζεὺς πολεύει, Ἥλιος διέπει.
ὥρα ια' Ζεὺς πολεύει, Ἀφροδίτη διέπει.
ὥρα ιβ' Ζεὺς πολεύει, Ἑρμῆς διέπει.

β'. Ὧραι ἡμεριναὶ τῆς δευτέρας.

ὥρα α' Σελήνη πολεύει καὶ αὐτὴ διέπει.
ὥρα β' Σελήνη πολεύει, Κρόνος διέπει.
ὥρα γ' Σελήνη πολεύει, Ζεὺς διέπει.
ὥρα δ' Σελήνη πολεύει, Ἄρης διέπει.
ὥρα ε' Σελήνη πολεύει, Ἥλιος διέπει.
ὥρα ς' Σελήνη πολεύει, Ἀφροδίτη διέπει.
ὥρα ζ' Σελήνη πολεύει, Ἑρμῆς διέπει.

F.76 Daytime Hours of Holy Sunday,

Hour 1: The Sun rules and governs itself.
Hour 2: The Sun rules, Venus governs.
Hour 3: The Sun rules, Mercury governs.
Hour 4: The Sun rules, the Moon governs.
Hour 5: The Sun rules, Saturn governs.
Hour 6: The Sun rules, Zeus governs.
Hour 7: The Sun rules, Ares governs.
Hour 8: The Sun rules and governs itself.
Hour 9: The Sun rules, Venus governs.
Hour 10: The Sun rules, Mercury governs.
Hour 11: The Sun rules, the Moon governs.
Hour 12: The Sun rules, Saturn governs.

Nocturnal hours of Sunday.

Hour 1: Zeus reigns and himself governs.
Hour 2: Zeus reigns, Ares governs.
Hour 3: Zeus reigns, the Sun governs.
Hour 4: Zeus reigns, Aphrodite governs.
Hour 5: Zeus reigns, Hermes governs.
Hour 6: Zeus reigns, the Moon governs.
Hour 7: Zeus reigns, Kronos governs.
Hour 8: Zeus reigns and himself governs.
Hour 9: Zeus reigns, Ares governs.
Hour 10: Zeus reigns, the Sun governs.
Hour 11: Zeus reigns, Aphrodite governs.
Hour 12: Zeus reigns, Hermes governs.

2. Diurnal hours of Monday.

Hour 1: the Moon reigns and herself governs.
Hour 2: the Moon reigns, Kronos governs.
Hour 3: the Moon reigns, Zeus governs.
Hour 4: the Moon reigns, Ares governs.
Hour 5: the Moon reigns, the Sun governs.
Hour 6: the Moon reigns, Aphrodite governs.
Hour 7: the Moon reigns, Hermes governs.

ὥρᾳ η' Σελήνη πολεύει καὶ αὐτὴ διέπει.
ὥρᾳ θ' Σελήνη πολεύει, Κρόνος διέπει.
ὥρᾳ ι' Σελήνη πολεύει, Ζεὺς διέπει.
ὥρᾳ ια' Σελήνη πολεύει, Ἄρης διέπει.
ὥρᾳ ιβ' Σελήνη πολεύει, Ἥλιος διέπει.

Ὧραι νυκτερινὰι τῆς δευτέρας.

ὥρᾳ α' Ἀφροδίτη πολεύει καὶ αὐτὴ διέπει.
ὥρᾳ β' Ἀφροδίτη πολεύει, Ἑρμῆς διέπει.
ὥρᾳ γ' Ἀφροδίτη πολεύει, Σελήνη διέπει.
ὥρᾳ δ' Ἀφροδίτη πολεύει, Κρόνος διέπει.
ὥρᾳ ε' Ἀφροδίτη πολεύει, Ζεὺς διέπει.
ὥρᾳ ς' Ἀφροδίτη πολεύει, Ἄρης διέπει.
ὥρᾳ ζ' Ἀφροδίτη πολεύει, Ἥλιος διέπει.
ὥρᾳ η' Ἀφροδίτη πολεύει καὶ αὐτὴ διέπει.
ὥρᾳ θ' Ἀφροδίτη πολεύει, Ἑρμῆς διέπει.
ὥρᾳ ι' Ἀφροδίτη πολεύει, Σελήνη διέπει.
ὥρᾳ ια' Ἀφροδίτη πολεύει, Κρόνος διέπει.
ὥρᾳ ιβ' Ἀφροδίτη πολεύει, Ζεὺς διέπει.

γ'. Ὧραι ἡμεριναὶ τῆς τρίτης.

ὥρᾳ α' Ἄρης πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ β' Ἄρης πολεύει, Ἥλιος διέπει.
ὥρᾳ γ' Ἄρης πολεύει, Ἀφροδίτη διέπει.
ὥρᾳ δ' Ἄρης πολεύει, Ἑρμῆς διέπει.
ὥρᾳ ε' Ἄρης πολεύει, Σελήνη διέπει.
ὥρᾳ ς' Ἄρης πολεύει, Κρόνος διέπει.
ὥρᾳ ζ' Ἄρης πολεύει, Ζεὺς διέπει.
ὥρᾳ η' Ἄρης πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ θ' Ἄρης πολεύει, Ἥλιος διέπει.
ὥρᾳ ι' Ἄρης πολεύει, Ἀφροδίτη διέπει.
ὥρᾳ ια' Ἄρης πολεύει, Ἑρμῆς διέπει.
ὥρᾳ ιβ' Ἄρης πολεύει, Σελήνη διέπει.

Ὧραι νυκτερινὰι τῆς τρίτης.

ὥρᾳ α' Κρόνος πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ β' Κρόνος πολεύει, Ζεὺς διέπει.

Hour 8: the Moon reigns and herself governs.
Hour 9: the Moon reigns, Kronos governs.
Hour 10: the Moon reigns, Zeus governs.
Hour 11: the Moon reigns, Ares governs.
Hour 12: the Moon reigns, the Sun governs.

Nocturnal hours of Monday.

Hour 1: Aphrodite reigns and herself governs.
Hour 2: Aphrodite reigns, Hermes governs.
Hour 3: Aphrodite reigns, the Moon governs.
Hour 4: Aphrodite reigns, Kronos governs.
Hour 5: Aphrodite reigns, Zeus governs.
Hour 6: Aphrodite reigns, Ares governs.
Hour 7: Aphrodite reigns, the Sun governs.
Hour 8: Aphrodite reigns and herself governs.
Hour 9: Aphrodite reigns, Hermes governs.
Hour 10: Aphrodite reigns, the Moon governs.
Hour 11: Aphrodite reigns, Kronos governs.
Hour 12: Aphrodite reigns, Zeus governs.

3rd. Daytime hours of the third.

Hour 1: Mars reigns and governs itself.
Hour 2: Mars reigns, the Sun governs.
Hour 3: Mars reigns, Venus governs.
Hour 4: Mars reigns, Mercury governs.
Hour 5: Mars reigns, the Moon governs.
Hour 6: Mars reigns, Saturn governs.
Hour 7: Mars reigns, Jupiter governs.
Hour 8: Mars reigns and governs itself.
Hour 9: Mars reigns, the Sun governs.
Hour 10: Mars reigns, Venus governs.
Hour 11: Mars reigns, Mercury governs.
Hour 12: Mars reigns, the Moon governs.

Nighttime hours of the third.

Hour 1: Saturn reigns and governs itself.
Hour 2: Saturn reigns, Jupiter governs.

ὥρᾳ γ' Κρόνος πολεύει, Ἄρης διέπει.
ὥρᾳ δ' Κρόνος πολεύει, Ἥλιος διέπει.
ὥρᾳ ε' Κρόνος πολεύει, Ἀφροδίτη διέπει.
ὥρᾳ ς' Κρόνος πολεύει, Ἑρμῆς διέπει.
ὥρᾳ ζ' Κρόνος πολεύει, Σελήνη διέπει.
ὥρᾳ η' Κρόνος πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ θ' Κρόνος πολεύει, Ζεὺς διέπει.
ὥρᾳ ι' Κρόνος πολεύει, Ἄρης διέπει.
ὥρᾳ ια' Κρόνος πολεύει, Ἥλιος, διέπει.
ὥρᾳ ιβ' Κρόνος πολεύει, Ἀφροδίτη διέπει.

δ'. Ὧραι ἡμεριναὶ τῆς τετάρτης.

ὥρᾳ α' Ἑρμῆς πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ β' Ἑρμῆς πολεύει, Σελήνη διέπει.
ὥρᾳ γ' Ἑρμῆς πολεύει, Κρόνος διέπει.
ὥρᾳ δ' Ἑρμῆς πολεύει, Ζεὺς διέπει.
ὥρᾳ ε' Ἑρμῆς πολεύει, Ἄρης διέπει.
ὥρᾳ ς' Ἑρμῆς πολεύει, Ἥλιος διέπει.
ὥρᾳ ζ' Ἑρμῆς πολεύει, Κρόνος διέπει.
ὥρᾳ η' Ἑρμῆς πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ θ' Ἑρμῆς πολεύει, Σελήνη διέπει.
ὥρᾳ ι' Ἑρμῆς πολεύει, Κρόνος διέπει.
ὥρᾳ ια' Ἑρμῆς πολεύει, Ζεὺς διέπει.
ὥρᾳ ιβ' Ἑρμῆς πολεύει, Ἄρης διέπει.

Ὧραι νυκτεριναὶ τῆς τετάρτης.

ὥρᾳ α' Ἥλιος πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ β' Ἥλιος πολεύει, Ἀφροδίτη διέπει.
ὥρᾳ γ' Ἥλιος πολεύει, Ἑρμῆς διέπει.
ὥρᾳ δ' Ἥλιος πολεύει, Σελήνη διέπει.
ὥρᾳ ε' Ἥλιος πολεύει, Κρόνος διέπει.
ὥρᾳ ς' Ἥλιος πολεύει, Ζεὺς διέπει.
ὥρᾳ ζ' Ἥλιος πολεύει, Ἄρης διέπει.
ὥρᾳ η' Ἥλιος πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ θ' Ἥλιος πολεύει, Ἀφροδίτη διέπει.
ὥρᾳ ι' Ἥλιος πολεύει, Ἑρμῆς διέπει.
ὥρᾳ ια' Ἥλιος πολεύει, Σελήνη διέπει.

Hour 3: Saturn reigns, Mars governs.
Hour 4: Saturn reigns, the Sun governs.
Hour 5: Saturn reigns, Venus governs.
Hour 6: Saturn reigns, Mercury governs.
Hour 7: Saturn reigns, the Moon governs.
Hour 8: Saturn reigns and governs itself.
Hour 9: Saturn reigns, Jupiter governs.
Hour 10: Saturn reigns, Mars governs.
Hour 11: Saturn reigns, the Sun governs.
Hour 12: Saturn reigns, Venus governs.

4th. Daytime hours of the fourth.

Hour 1: Mercury reigns and governs itself.
Hour 2: Mercury reigns, the Moon governs.
Hour 3: Mercury reigns, Saturn governs.
Hour 4: Mercury reigns, Jupiter governs.
Hour 5: Mercury reigns, Mars governs.
Hour 6: Mercury reigns, the Sun governs.
Hour 7: Mercury reigns, Saturn governs.
Hour 8: Mercury reigns and governs itself.
Hour 9: Mercury reigns, the Moon governs.
Hour 10: Mercury reigns, Saturn governs.
Hour 11: Mercury reigns, Jupiter governs.
Hour 12: Mercury reigns, Mars governs.

Nighttime hours of the fourth.

Hour 1: The Sun rules and governs it himself.
Hour 2: The Sun rules, Venus governs.
Hour 3: The Sun rules, Mercury governs.
Hour 4: The Sun rules, the Moon governs.
Hour 5: The Sun rules, Saturn governs.
Hour 6: The Sun rules, Jupiter governs.
Hour 7: The Sun rules, Mars governs.
Hour 8: The Sun rules and governs it himself.
Hour 9: The Sun rules, Venus governs.
Hour 10: The Sun rules, Mercury governs.
Hour 11: The Sun rules, the Moon governs.

ὥρᾳ ιβ' Ἥλιος πολεύει, Κρόνος διέπει.

ε'. Ὧραι ἡμεριναὶ τῆς πέμπτης.

ὥρᾳ α' Ζεὺς πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ β' Ζεὺς πολεύει, Ἄρης διέπει.
ὥρᾳ γ' Ζεὺς πολεύει, Ἥλιος διέπει.
ὥρᾳ δ' Ζεὺς πολεύει, Ἀφροδίτη διέπει.
ὥρᾳ ε' Ζεὺς πολεύει, Ἑρμῆς διέπει.
ὥρᾳ ς' Ζεὺς πολεύει, Σελήνη διέπει.
ὥρᾳ ζ' Ζεὺς πολεύει, Κρόνος διέπει.
ὥρᾳ η' Ζεὺς πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ θ' Ζεὺς πολεύει, Ἄρης διέπει.
ὥρᾳ ι' Ζεὺς πολεύει, Ἥλιος διέπει.
ὥρᾳ ια' Ζεὺς πολεύει, Ἀφροδίτη διέπει.
ὥρᾳ ιβ' Ζεὺς πολεύει, Ἑρμῆς διέπει.

Ὧραι νυκτεριναὶ τῆς πέμπτης.

ὥρᾳ α' Σελήνη πολεύει καὶ αὐτὴ διέπει.
ὥρᾳ β' Σελήνη πολεύει, Κρόνος διέπει.
ὥρᾳ γ' Σελήνη πολεύει, Ζεὺς διέπει.
ὥρᾳ δ' Σελήνη πολεύει, Ἄρης διέπει.
ὥρᾳ ε' Σελήνη πολεύει, Ἥλιος διέπει.
ὥρᾳ ς' Σελήνη πολεύει, Ἀφροδίτη διέπει.
ὥρᾳ ζ' Σελήνη πολεύει, Ἑρμῆς διέπει.
ὥρᾳ η' Σελήνη πολεύει καὶ αὐτὴ διέπει.
ὥρᾳ θ' Σελήνη πολεύει, Κρόνος διέπει.
ὥρᾳ ι' Σελήνη πολεύει, Ζεὺς διέπει.
ὥρᾳ ια' Σελήνη πολεύει, Ἄρης διέπει.
ὥρᾳ ιβ' Σελήνη πολεύει, Ἥλιος διέπει.

Ὧραι ἡμεριναὶ τῆς παρασκευῆς.

ὥρᾳ Ἀφροδίτη πολεύει καὶ αὐτὴ διέπει.
ὥρᾳ β' Ἀφροδίτη πολεύει, Ἑρμῆς διέπει.
ὥρᾳ γ' Ἀφροδίτη πολεύει, Σελήνη διέπει.
ὥρᾳ δ' Ἀφροδίτη πολεύει, Κρόνος διέπει.

Hour 12: The Sun rules, Saturn governs.

5. Daytime hours of the fifth.

Hour 1: Jupiter rules and governs it himself.
Hour 2: Jupiter rules, Mars governs.
Hour 3: Jupiter rules, the Sun governs.
Hour 4: Jupiter rules, Venus governs.
Hour 5: Jupiter rules, Mercury governs.
Hour 6: Jupiter rules, the Moon governs.
Hour 7: Jupiter rules, Saturn governs.
Hour 8: Jupiter rules and governs it himself.
Hour 9: Jupiter rules, Mars governs.
Hour 10: Jupiter rules, the Sun governs.
Hour 11: Jupiter rules, Venus governs.
Hour 12: Jupiter rules, Mercury governs.

Nighttime hours of the fifth.

Hour 1: The Moon rules and governs it herself.
Hour 2: The Moon rules, Saturn governs.
Hour 3: The Moon rules, Jupiter governs.
Hour 4: The Moon rules, Mars governs.
Hour 5: The Moon rules, the Sun governs.
Hour 6: The Moon rules, Venus governs.
Hour 7: The Moon rules, Mercury governs.
Hour 8: The Moon rules and governs it herself.
Hour 9: The Moon rules, Saturn governs.
Hour 10: The Moon rules, Jupiter governs.
Hour 11: The Moon rules, Mars governs.
Hour 12: The Moon rules, the Sun governs.

Daytime hours of Friday.

Hour 1: Venus rules and governs it herself.
Hour 2: Venus rules, Mercury governs.
Hour 3: Venus rules, the Moon governs.
Hour 4: Venus rules, Saturn governs.

ὥρᾳ ε' Ἀφροδίτη πολεύει, Ζεὺς διέπει.
ὥρᾳ ς' Ἀφροδίτη πολεύει, Ἄρης διέπει.
ὥρᾳ ζ' Ἀφροδίτη πολεύει, Ἥλιος διέπει.
ὥρᾳ η' Ἀφροδίτη πολεύει καὶ αὐτὴ διέπει.
ὥρᾳ θ' Ἀφροδίτη πολεύει, Ἑρμῆς διέπει.
ὥρᾳ ι' Ἀφροδίτη πολεύει, Σελήνη διέπει.
ὥρᾳ ια' Ἀφροδίτη πολεύει, Κρόνος διέπει.
ὥρᾳ ιβ' Ἀφροδίτη πολεύει, Ζεὺς διέπει.

Ὥραι νυκτεριναὶ τῆς παρασκευῆς.

ὥρᾳ α' Ἄρης πολεύει καὶ αὐτὸς διέπει,
ὥρᾳ β' Ἄρης πολεύει, Ἥλιος διέπει.
ὥρᾳ γ' Ἄρης πολεύει, Ἀφροδίτη διέπει.
ὥρᾳ δ' Ἄρης πολεύει, Ἑρμῆς διέπει.
ὥρᾳ ε' Ἄρης πολεύει, Σελήνη διέπει.
ὥρᾳ ς' Ἄρης πολεύει, Κρόνος διέπει.
ὥρᾳ ζ' Ἄρης πολεύει, Ζεὺς διέπει.
ὥρᾳ η' Ἄρης πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ θ' Ἄρης πολεύει, Ἥλιος διέπει.
ὥρᾳ ι' Ἄρης πολεύει, Ἀφροδίτη διέπει.
ὥρᾳ ια' Ἄρης πολεύει, Ἑρμῆς διέπει.
ὥρᾳ ιβ' Ἄρης πολεύει, Σελήνη διέπει.

Ὥραι ἡμεριναὶ τοῦ σαββάτου.

ὥρᾳ α' Κρόνος πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ β' Κρόνος πολεύει, Ζεὺς διέπει.
ὥρᾳ γ' Κρόνος πολεύει, Ἄρης διέπει.
ὥρᾳ δ' Κρόνος πολεύει, Ἥλιος διέπει.
ὥρᾳ ε' Κρόνος πολεύει, Ἀφροδίτη διέπει.
ὥρᾳ ς' Κρόνος πολεύει, Ἑρμῆς διέπει.
ὥρᾳ ζ' Κρόνος πολεύει, Σελήνη διέπει.
ὥρᾳ η' Κρόνος πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ θ' Κρόνος πολεύει, Ζεὺς διέπει.
ὥρᾳ ι' Κρόνος πολεύει, Ἄρης διέπει.
ὥρᾳ ια' Κρόνος πολεύει, Ἥλιος διέπει.
ὥρᾳ ιβ' Κρόνος πολεύει, Ἀφροδίτη διέπει.

Hour 5: Venus rules, Jupiter governs.
Hour 6: Venus rules, Mars governs.
Hour 7: Venus rules, the Sun governs.
Hour 8: Venus rules and governs it herself.
Hour 9: Venus rules, Mercury governs.
Hour 10: Venus rules, the Moon governs.
Hour 11: Venus rules, Saturn governs.
Hour 12: Venus rules, Jupiter governs.

Nighttime hours of Friday.

Hour 1: Mars rules and governs it himself.
Hour 2: Mars rules, the Sun governs.
Hour 3: Mars rules, Venus governs.
Hour 4: Mars rules, Mercury governs.
Hour 5: Mars rules, the Moon governs.
Hour 6: Mars rules, Saturn governs.
Hour 7: Mars rules, Jupiter governs.
Hour 8: Mars rules and governs it himself.
Hour 9: Mars rules, the Sun governs.
Hour 10: Mars rules, Venus governs.
Hour 11: Mars rules, Mercury governs.
Hour 12: Mars rules, the Moon governs.

Daytime hours of Saturday.

Hour 1: Saturn rules and governs it himself.
Hour 2: Saturn rules, Jupiter governs.
Hour 3: Saturn rules, Mars governs.
Hour 4: Saturn rules, the Sun governs.
Hour 5: Saturn rules, Venus governs.
Hour 6: Saturn rules, Mercury governs.
Hour 7: Saturn rules, the Moon governs.
Hour 8: Saturn rules and governs it himself.
Hour 9: Saturn rules, Jupiter governs.
Hour 10: Saturn rules, Mars governs.
Hour 11: Saturn rules, the Sun governs.
Hour 12: Saturn rules, Venus governs.

Ὧραι νυκτεριναὶ τοῦ σαββάτου
ὥρᾳ α' Ἑρμῆς πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ β' Ἑρμῆς πολεύει, Σελήνη διέπει.
ὥρᾳ γ' Ἑρμῆς πολεύει, Κρόνος διέπει.
ὥρᾳ δ' Ἑρμῆς πολεύει, Ζεὺς διέπει.
ὥρᾳ ε' Ἑρμῆς πολεύει, Ἄρης διέπει.
ὥρᾳ ς' Ἑρμῆς πολεύει, Ἥλιος διέπει.
ὥρᾳ ζ' Ἑρμῆς πολεύει, Ἀφροδίτη διέπει.
ὥρᾳ η' Ἑρμῆς πολεύει καὶ αὐτὸς διέπει.
ὥρᾳ θ' Ἑρμῆς πολεύει, Σελήνη διέπει.
ὥρᾳ ι' Ἑρμῆς πολεύει, Κρόνος διέπει.
ὥρᾳ ια' Ἑρμῆς πολεύει, Ζεὺς διέπει
ὥρᾳ ιβ' Ἑρμῆς πολεύει, Ἄρης διέπει.

F. 78. *Κατασκεύασις καὶ παρατήρησις τῶν ὡρῶν, πῶς δεῖ ἡμᾶς ἀναστρέφεσθαι.*

Ὥρα τοῦ Ἡλίου οὐκ ἔχει παρατήρησιν ἐν παντὶ πράμγματι ἐπιτελουμένῳ, διὸ τὰ πάντα καλὰ τυγχάνει . ἔστι δὲ εἰς τὸ πλεῦσαι ἀπαρατήρητος καὶ ἐν ὁδῷ, καὶ ἔχει ἐν αὐτῇ ἄνεσιν.

Ὥρα Ἀφροδίτης ἐν παντὶ πράγματι καλὴ καὶ τερπνή, καὶ καλῶς κεῖται, καὶ ἔχει ἐν αὐτῇ ὁμοίως ἄνεσιν, καὶ πρὸς φιλίαν τινὰ προσέρχεσθαι καλή ἐστιν.

Ὥρα Σελήνης ἐν παντὶ πράγματι καλὴ καὶ ἀληθής ἐστιν, καὶ πᾶν τὸ γινόμενον ἐν αὐτῇ σταθηρόν ἐστι καὶ ἵσταται.

Ὥρα τοῦ Ἑρμοῦ. ἱλαρά, καλή ἐστιν ἐν ψήφοις, βαρεῖα δὲ ἐν ἄλλοις πράγμασιν.

Ὥρα Κρόνου ἐν παντὶ πράγματι κακὴ καὶ βλαπτική, καὶ ἔστι σταθηρὸν τὸ γενόμενον ἐν αὐτῇ.

Ὥρα Διὸς ἐν παντὶ πράγματι καλὴ καὶ τερπνὴ καὶ ἔχουσα προφάσεις καὶ ἀνέσεις δανεῖσαι, καὶ εἰς ὑγρίαν καὶ ψήφους. καὶ πάντα τὰ γινόμενα ἐν αὐτῇ σταθηρά ἐστιν.

Ὥρα Ἄρεως οὐδὲν τερπνὸν ἐπιτελούμενον ἔχει ἐν αὐτῇ. πλήρης δέ ἐστι ταράχου καὶ ἀηδίας, καὶ ἐν πάσῃ θεωρίᾳ ἀηδής ἐστιν.

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26 κακή scripsi : καλή cod. 27 αὐτῶ cod. 32 ἀειδής cod.

Nocturnal hours of Saturday

At hour 1: Hermes rules and he himself governs.
At hour 2: Hermes rules, the Moon governs.
At hour 3: Hermes rules, Saturn governs.
At hour 4: Hermes rules, Zeus governs.
At hour 5: Hermes rules, Ares governs.
At hour 6: Hermes rules, the Sun governs.
At hour 7: Hermes rules, Aphrodite governs.
At hour 8: Hermes rules and he himself governs.
At hour 9: Hermes rules, the Moon governs.
At hour 10: Hermes rules, Saturn governs.
At hour 11: Hermes rules, Zeus governs.
At hour 12: Hermes rules, Ares governs.

F. 78. Construction and observation of the hours, how we must conduct ourselves

The hour of the Sun requires no special observation in any matter being undertaken, since all things turn out well in it. It is also unobservable for sailing and on a journey, and it holds ease within itself.

The hour of Aphrodite is good and pleasant in every matter, and it is well placed, and it likewise holds ease within itself, and it is good for approaching someone in friendship.

The hour of the Moon is good and true in every matter, and everything that comes to pass in it is stable and enduring.

The hour of Hermes is cheerful and good for calculations, but burdensome in other matters.

The hour of Saturn is evil and harmful in every matter, yet what is done in it is stable.

The hour of Zeus is good and pleasant in every matter, offering pretexts and ease for lending, and for moisture and calculations. And all things that come to pass in it are stable.

The hour of Ares has nothing pleasant accomplished within it. It is full of turmoil and unpleasantness, and in every respect it is disagreeable.

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26 bad scripsi : good cod. 27 αὐτῶ cod. 32 Aeidis cod.

Ὡρολόγιον τῶν ἑπτὰ πλανητῶν ἀστέρων.

Ὅτι ὁ Κρόνος τῷ σαββάτῳ ἐπέχει ὅλην τὴν ἡμέραν, διέπει δὲ ὥραν πρώτην καὶ ὀγδόην καὶ διέρχεται διὰ λ' ἐτῶν τὰ ιβ' ζῴδια. — Κρόνος. ὥρᾳ πρώτῃ καὶ ὀγδόῃ τῷ σαββάτῳ πολεύει καὶ διέπει Κρόνος. ἐν ταύταις ταῖς ὀυσὶν ὥραις οὐδὲν καλὸν ποιεῖν · εἰσὶ γὰρ κακαί. ὅσον ἂν δύνῃ, κράτει σαυτὸν καὶ ἀποχώρει ἀπὸ παντὸς πράγματος · ἐν ταύταις ταῖς ὥραις παρατηροῦσι μάλιστα καὶ τοῦ μηνὸς Ἀπριλίου, Μαίου, Σεπτεμβρίου, Νοεμβρίου, Ἰανουαρίου καὶ Μαρτίου. ὁμοίως δὲ καὶ τὰς ὥρας τοῦ Ἄρεως. οὗτοι γὰρ οἱ δύο ἀστέρες ἐναντίοι εἰσίν, οἳ καὶ τοὺς θανάτους ἐπάγουσιν, ὅταν μάλιστα ἡ Σελήνη συμμαρτυρῇ αὐτοῖς. ἐὰν δὲ ἀνάγκη σοί ἐστιν, ἐν ὥρᾳ τοῦ Ἑρμοῦ ἢ τοῦ Ἡλίου ἢ τοῦ Διὸς λάμβανε, εἰ μή τι μέλλεις ἄδικον πρᾶγμα, κἂν χρή σε λαβεῖν, ὥρᾳ Κρόνου ἢ Ἄρεως. εἴ τις ἐπὶ ἀρχήν τινα καλὴν ὥρας Κρόνου ἢ Ἄρεως λαβεῖν προσέλθῃ, οὐδὲν πρᾶξαι δυνήσεται. ἐν ταύταις ταῖς ὥραις δοῦλος ἐὰν ἀποδράσῃ, εὑρεθήσεται ἀρρωστῶν καὶ κακῶς διακείμενος. ἐν ταύταις ταῖς δύο ὥραις εἰς ἐργασίαν μὴ ἀπέρχου, δοῦλον μὴ ἀγοράσῃς, μηδὲ ἄλλο τι μηδὲν τὸ σύνολον. κλοπιμαῖόν τι οὐχ εὑρεθήσεται. ὁ εἰς νόσον ἐμπεσὼν πολὺν χρόνον νοσήσει καὶ πολλὰ παραλλάσσει. ἅπαντα παρατηροῦ. εἰ δὲ θέλεις πράξειν μάχην, ἑαυτὸν ἐπισπᾶσαι ἤ τινα μεθοδεῦσαι, βλαβήσῃ Κρόνου ὥρᾳ, ἄν τε ἡμέρας, ἄν τε νυκτός · τὸ γεννηθὲν παιδίον ἔσται εὐμεγεθές, κεφαλὴν μεγάλην ἔχον, μικρόμματον, πόδας πατζούς. ἐν ταύταις ταῖς ὥραις ἐὰν φιλονεικοῦντες εἰς κριτήριον ἀπέλθωσιν, ἀκατάλλαγοι ἔσονται · διαθήκην ὁ ποιήσας οὐκ ἐπιτεύξεται.

Ὅτι ὁ Ἥλιος δι' ἐνιαυτὸν διέρχεται τὰ ιβ' ζῴδια, καὶ ἔχει ἐν ταῖς ἡμέραις τὴν κυριακὴν καὶ εἰς <αὐτὴν> τὴν πρώτην ὥραν καὶ τὴν η'. ὥρᾳ πρώτῃ καὶ ὀγδόῃ τῆς ἁγίας κυριακῆς Ἥλιος πολεύει καὶ αὐτὸς διέπει. ὧραι ἀγαθαί εἰσι πρὸς πάντα. μεθοδεύοντες νικήσουσι. τοῖς δέ θέλουσι κρυφιμαῖόν τι πράττειν οὐ συμφέρει · φανερωθήσεται γάρ (1). κοινωνίαν ποιοῦ · ξενιτείαν πάρεχε, ἐξόρμα

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8 Lege *κατὰ τοὺς μῆνας*? 22-23 *ἡμέρα* cod. 25 Leg. *ἀκατάλλακτοι*? Delatte. 29 *αὐτὴν* suppl. 32 *κρυφημαῖον* cod.

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(1) Cf. Cumont, *Il sole vindice dei delitti* [Memorie Accad. Rom. di Archeologia, I, 1933] p. 67 n. 21.

Horologion of the Seven Planetary Stars.

That Saturn holds sway over the entire day of Saturday, governing the first and eighth hours, and passes through the 12 signs of the zodiac in 30 years. Saturn rules and governs in the first and eighth hour of Saturday. In these two hours one should do nothing good; for they are evil hours. As much as you are able, restrain yourself and withdraw from every affair; in these hours one must be especially vigilant, and likewise during the months of April, May, September, November, January, and March, and similarly during the hours of Mars. For these two stars are opposed to one another, and they bring death, especially when the Moon bears witness to them. But if you are compelled by necessity, act during the hour of Mercury, or of the Sun, or of Jupiter, unless you intend some unjust matter — and if you must act during the hour of Saturn or Mars, beware. If anyone comes forward to take up some honorable office during the hour of Saturn or Mars, he will be unable to accomplish anything. In these hours, if a slave runs away, he will be found ill and in a bad condition. In these two hours do not go to work, do not purchase a slave, nor do anything else whatsoever. Anything stolen will not be found. One who falls ill will be sick for a long time and will suffer many changes. Observe everything carefully; but if you wish to engage in a fight, to draw attention to yourself, or to scheme against someone, you will be harmed during the hour of Saturn, whether by day or by night. A child born at this time will be large in stature, having a large head, small eyes, and flat feet. In these hours, if those who are in dispute go before a tribunal, they will remain unreconciled. One who makes a will shall not see it fulfilled.

That the Sun passes through the 12 zodiac signs in the course of a year, and holds dominion over the days in Sunday and in <its> first hour and the 30th. In the first and eighth hour of the holy Sunday the Sun rules and governs it. These are good hours for all things. Those who act with method will conquer. But for those who wish to do something secret it is not advantageous, for it will be revealed (1). Engage in fellowship; provide hospitality; set out

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8 Read: according to the months ? 22-23 ἡμέρα cod. 25 Read. dxa-
interchangeable? Delatte. 29 αὐτὴν suppl. 32 κρυφημαῖον cod.

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(1) Cf. Comont, The only victim of crimes [Memoirs Accad. Rom.and Archaeology, I, 1933] p. 67 n. 21,

ὅπου δ' ἂν βούλει ὁδοιπορείαν κατὰ γῆν καὶ θάλατταν. οἰκοδόμης ἄρχου · μισθοὺς λάμβανε, ἵππους δάμαζε καὶ βόας. πρόβατα δὲ μὴ κείρῃς · παιδίον εἰς μάθησιν παραδίδου, Θεῷ προσεύχου, φυτὰ φύτευσον.....

5 F. 79v. *Ἐκ τοῦ Ἀράτου. Γίνωσκε ὅτι ἀπὸ κα' Μαρτίου δέχεται ὁ Κριὸς τὸν Ἥλιον. καὶ ἐὰν θέλ(ῃς) γνῶναι πότε ἀλλάσσει ἀπὸ ζῳδίου εἰς ζῴδιον ὁ Ἥλιος, ἀπόδος ἑκάστῳ ζῳδίῳ ἀπὸ κα' Μαρτίου ἀνὰ ἡμέρας λ', καὶ εὑρήσεις ἐν ἑκάστῳ ζῳδίῳ πόσας μοίρας ἔχει ὁ Ἥλιος, ἤγουν Κριῷ, Μαρτίου κα' ὥρᾳ νυκτερινῇ*
10 *δ'. καὶ μένει ἐν Κριῷ ἡμέρας λε', ὥρας ε' · εἰς τὸν. Ταῦρον Ἀπρ(ιλίου κα') ὥρᾳ νυκτερινῇ θ' καὶ μένει ἐν Ταύρῳ ἡμέρας λα' ὥρας* εἰς τοὺς Διδύμους Μαίου κβ' ὥρᾳ ἡμερινῇ ιβ' καὶ μένει ἐν Διδύμοις ἡμέρας λα' ὥρας ις'. εἰς τὸν Καρκίνον Ἰουνίου κγ' ὥρᾳ νυκτερινῇ δ' · καὶ μένει ἐν Καρκίνῳ ἡμέρας λα' ὥρας ι'. εἰς τὸν*
15 *Λέοντα Ἰουλίου κδ' ὥρᾳ νυκτερινῇ β', καὶ μένει ἐν Λέοντι ἡμέρας λ' ὥρας κδ'. εἰς τὴν Παρθένον Αὐγούστου κδ' ὥρᾳ ἡμερινῇ ιδ' καὶ μένει ἐν Παρθένῳ ἡμέρας λ' ὥρας ιε'. εἰς τὸν Ζυγὸν Σεπτεμβρίου κγ' ὥρᾳ νυκτερινῇ δ' καὶ μένει ἐν Ζυγῷ ἡμέρας κθ' ὥρας ις'. εἰς τὸν Σκορπίον Ὀκτωβρίου κγ' ὥρᾳ ἡμερινῇ η' καὶ*
20 *μένει ἐν Σκορπίῳ ἡμέρας κθ' ὥρας ζ'. εἰς τὸν Τοξότην Νοεμβρίου κα' ὥρᾳ νυκτερινῇ ζ' καὶ μένει ἐν Τοξότῃ ἡμέρας κθ' ὥρας δ'. εἰς τὸν Αἰγόκερων Δεκεμβρίου κ' ὥρᾳ ἡμερινῇ β' καὶ μένει ἐν Αἰγόκερῳ ἡμέρας κθ' ὥρας ιδ'. εἰς τὸν Ὑδροχόον Ἰανουαρίου ιθ' ὥρᾳ ἡμερινῇ ς' καὶ μένει ἐν Ὑδροχόῳ ἡμέρας λ' ὥρας ις'. εἰς*
25 *τοὺς Ἰχθύας Φεβρουαρίου ιη' ὥρᾳ νυκτερινῇ ι' καὶ μένει ἐν Ἰχθύσιν ἡμέρας λ' ὥρας ζ'.*

Ἐὰν δὲ θέλῃς γνῶναι καθ' ἑκάστην ἡμέραν ἐν ποίῳ ζῳδίῳ ἀνατέλλει καὶ πόσα ζῴδια διέρχεται τὴν ἡμέραν καὶ πόσα τὴν νύκτα, ποίει οὕτως · ἐὰν εὕρῃς ἑκάστου ἀριθμοῦ τὸν τριακοστὸν ἐν ποίῳ
30 *ζῳδίῳ ἐστὶν ὁ Ἥλιος ἐν αὐτῷ, καθ' ἑκάστην ἡμέραν ἀπόδος τῷ ζῳδίῳ ἐκείνῳ α' β' καὶ τῷ μετ' ἐκεῖνον γ', δ', καὶ οὕτως καθεξῆς ἕως τῶν ιβ', ἀπόδος ἑκάστῳ ζῳδίῳ β' ὥρας. — Οἷον · ἀνατέλλει ὁ*

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4 Post haec vacant huius paginae duae partes; in ima pagina: *Διὰ τὸ τοῦ πρωτοτύπου σκοτεινὸν οὐκ ἔσχε τέλος* etc. (cf. supra p.58). 6 *θελ.*[..] evanid. 10-11 Post *ἀπρ* lacuna in cod. 12 Numerus horarum deest 12 *εἰς τὸν* cum signo Geminorum cod. 24-25 *εἰς τὸν* cum signo Piscium cod. 29 *ἀριθμοῦ*] Leg. *μηνός* ? Delatte.

wherever you wish to travel by land and sea. Begin building; receive wages; tame horses and oxen. But do not shear sheep; entrust a child to learning; pray to God; plant plants.....

5 F. 79. From Aratus. Know that from the 21st of March Aries receives the Sun. And if you wish to know when the Sun changes from sign to sign, assign to each sign from the 21st of March 30 days each, and you will find in each zodiac sign how many degrees the Sun has, namely: Aries, March 21st, at the nocturnal hour 10 4th. And it remains in Aries 35 days, 5 hours; into Taurus April 21st, at the nocturnal hour 9th, and it remains in Taurus 31 days, 5 hours; into Gemini May 22nd, at the diurnal hour 12th, and it remains in Gemini 31 days, 16 hours. Into Cancer June 23rd, at the nocturnal hour 4th; and it remains in Cancer 31 days, 10 hours. Into 15 Leo July 24th, at the nocturnal hour 2nd, and it remains in Leo 30 days, 24 hours. Into Virgo August 24th, at the diurnal hour 14th, and it remains in Virgo 30 days, 15 hours. Into Libra September 23rd, at the nocturnal hour 4th, and it remains in Libra 29 days, 16 hours. Into Scorpio October 23rd, at the diurnal hour 8th, and 20 it remains in Scorpio 29 days, 7 hours. Into Sagittarius November 21st, at the nocturnal hour 7th, and it remains in Sagittarius 29 days, 4 hours. Into Capricorn December 20th, at the diurnal hour 2nd, and it remains in Capricorn 29 days, 14 hours.Into Aquarius January 19th, at the diurnal hour 6th, and it remains in Aquarius 30 days, 16 hours. Into 25 Pisces February 18th, at the nocturnal hour 10th, and it remains in Pisces 30 days, 6 hours.

If you wish to know each day in which zodiac sign the Sun rises and how many signs it passes through during the day and how many during the night, do as follows: if you find for each number its thirtieth part, in which zodiac sign the Sun is, assign to that sign hours 1, 2 each day, and to the one after it 3, 4, and so on in sequence up to 12, assigning 2 hours to each sign. For example: the Sun rises

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4 After this, two parts of this page are blank; at the bottom of the page: Διὰ τὸ τοῦ πρωτοτύπου σκοτεινὸν οὐκ ἔσχε τέλος etc. (cf. supra p.58). 6 βελ.[..] evanid. 10-11 After ἁπρ lacuna in cod. 12 The number of hours is missing 12 εἰς τὸν with the sign of Gemini cod. 21-25 εἰς τὸν with the sign of Pisces cod. 29 ἀριθμοῦ] Read

μηνός? Delatte.

Ἥλιος ἐν Διδύμοις, ἀπόδος α' καὶ β' Διδύμοις. γ' δ' Καρκίνῳ, ε' ς' Λέοντι, ζ' η' Παρθένῳ, θ' καὶ ι' Ζυγῷ, ια' ιβ' Σκορπίῳ καὶ πάλιν ὥρας α' καὶ β' νυκτερινὰς Τοξότῃ, γ' δ' Αἰγόκερῳ, ε' ς' Ὑδροχόῳ, ζ' η' Ἰχθύσι, θ' ι' Κριῷ, ια' ιβ' <Ταύρῳ> καὶ ἀνα-
5 *τέλλει ὁ Ἥλιος ἐν Διδύμοις.*

Τῶν ιβ' ζῳδίων· αἱ στάσεις (1)			*Αἱ ζῶναι τῶν ζ' ἀστέρων.* (2)
Α	*Κριός*	*Ν*	*Λάμπων Κρόνος α' ζώνην ἐπέχει.*
Β	*Ταῦρος*	*Ξ*	*Φαέθων Ζεὺς β'.*
10 *Δ*	*Καρκίνος*	*Π*	*Πυρόεις Ἄρης γ'.*
Ε	*Λέων*	*Ρ*	*Ἥλιος δ'.*
Ζ	*Παρθένος*	*Σ*	*Κάλλιστος Ἀφροδίτη ε'.*
Η	*Ζυγός*	*Τ*	*Στίλβων Ἑρμῆς ς'.*
Θ	*Σκορπίος*	*Υ*	*Σελήνη ζ'.*
15 *Ι*	*Τοξότης*	*Φ*	
Κ	*Αἰγόκερως*	*Χ*	Circuli in commune centrum circumacti,
Λ	*Ὑδροχόος*	*Ψ*	inter quos sunt signa septem planetarum
Μ	*Ἰχθύες*	*Ω*	et duodecim astrorum zodiaci.

F. 80. *Περὶ μοιρῶν καὶ ζῳδίων.*

20 *α ν Κριός. ὁ γεννώμενος μοίρᾳ δ' ἔσται χωλὸς τὸν δεξιὸν πόδα.*
β ξ Ταῦρος. ὁ γεννώμενος μοίρᾳ ε' ἔσται τυφλός.
γ ο Δίδυμοι. ὁ γεννώμενος μοίρᾳ ς' ἔσται θηριάλωτος.
δ π Καρκίνος. ὁ γεννώμενος μοίρᾳ κζ' ὑπὸ λῃστῶν ἢ θηρίων ἀδικηθήσεται.
25 *ε ρ Λέων ὁ γεννώμενος μοίρᾳ ι' ἔσται βασιλεύς. ἐὰν δὲ τῇ α', ἔσται ὀζόστομος καὶ ἀδρανὴς περὶ λόγους.*

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4 *Ταύρῳ* omis. cod. Col. b, 10 *πυρόης ἄρις* cod. 13 *Στίλβων* corr. : *ὁ στέμων* cod.

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(1) De necessitudine signorum zodiaci cum litteris alphabeti cf. *Cat. astr.*, VII, p. 161 ; Boll, *Sphaera*, p. 469 ; Dornseiff, *Das Alphabet in Mystik*, 1922, p. 84.

(2) Mira sunt nomina *Λάμπων* Saturni et *Κάλλιστος* Veneris pro *Φαίνων* et *Φωσφόρος*, sed haec ex Malala (p. 25 Bonn) scriptor hausit, qui illa nomina Manethoni tribuit, vel ex alio chronographo quodam ; cf. Cramer, *Anecdota Parisina*, t. II, p. 237, 20 ss., ubi similiter *στέμων* pro *στίλβων* legitur.

The Sun is in Gemini; assign hours 1 and 2 to Gemini, 3, 4 to Cancer, 5, 6 to Leo, 7, 8 to Virgo, 9 and 10 to Libra, 11, 12 to Scorpio, and again the nocturnal hours 1 and 2 to Sagittarius, 3, 4 to Capricorn, 5, 6 to Aquarius, 7, 8 to Pisces, 9, 10 to Aries, 11, 12 to ⟨Taurus⟩, and the Sun rises in Gemini.

Of the 12 signs of the zodiac: the stations (3)

A Aries N
B Taurus Ξ
10 D Cancer P
E Leo P
Z Virgo S
H Libra ⊣
• Scorpio Y
157 Sagittarius Φ
K Capricorn X
Λ Aquarius Ψ
M Pisces Ω

The zones of the 7' stars. (*)

Shining Saturn occupies the 1st zone.
Phaethon Zeus 2nd.
Pyrois — Mars, 3rd.
Sun 4th.
Kallisto — Venus, 5th.
Stilbon — Mercury, 3rd.
Moon, 7th.

Circles driven around a common center, among which are the signs of the seven planets and the twelve signs of the zodiac.

F. 80. On degrees and zodiac signs.

20 α ν Aries. He who is born in the 4th degree will be lame in the right foot.
β ξ Taurus. He who is born in the 5th degree will be blind.
γ ο Gemini. He who is born in the 6th degree will be seized by wild beasts.
δ π Cancer. He who is born in the 27th degree will be wronged by bandits or wild beasts and will suffer harm.
25 ε ρ Leo. He who is born in the 10th degree will be a king. But if in the 1st degree, he will have foul breath and be feeble in speech.

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4 Taurus omitted in codex. Col. b. 10 pyrois aris cod. 13 Stilbon corr. : 6 στέμων cod.

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(1) On the relationship between the signs of the zodiac and the letters of the alphabet, cf. Cat. astr., VII, p. 161; Boll, Sphaera, p. 469; Dornseiff, Das Alphabet in Mystik, 1922, p. 84.

(2) The names Λάμπων for Saturn and Κάλλιστος for Venus are remarkable, in place of Φαίνων and Φωσφόρος, but the author drew these from Malalas (p. 25 Bonn), who attributes those names to Manetho, or from some other chronographer; cf. Cramer, Anecdota Parisina, vol. II, p. 237, 20 ff., where similarly στέμων is read in place of στίλβων.

ζ σ Παρθένος. ὁ γεννώμενος μοίρᾳ α' ἔσται βιοθάνατος.
η τ Ζυγός. ὁ γεννώμενος μοίρᾳ α' ἔσται βιοθάνατος.
θ υ Σκορπίος. ὁ γεννώμενος μοίρᾳ κδ' ἔσται τυφλός.
ι φ Τοξότης. ὁ γεννώμενος μοίρᾳ δ' ἔσται τυφλός, κἂν..... λέγε τὸν
5 *πατέρα τυφλόν.*
κ χ Αἰγόκερως. ὁ γεννώμενος μοίρᾳ β' ἔσται πνιξιμαῖος.
λ ψ Ὑδροχόος. ὁ γεννώμενος μοίρᾳ ζ' ἔσται ἀδρανὴς περὶ λόγους.
κ ω Ἰχθύες. ὁ γεννώμενος μοίρᾳ γ' ἔσται λεπρός.

Περὶ τῶν τεσσάρων στοιχείων τῆς κτί-
10 *σεως τοῦ κόσμου, καὶ τῶν ιβ' ζῳδίων καὶ τῶν ἀνέμων.*

Ἐκ τεσσάρων στοιχείων συνίσταται ἡ κτίσις· γῆς, ὕδατος, πυρὸς καὶ ἀέρος, ἐξ ὧν ὁμοφυεῖς ἄνεμοι.
θερμὸν καὶ ξηρὸν ἐκ τοῦ πυρός, Κριός, Λέων, Τοξότης. λίβας.
15 *ψυχρὰ καὶ ξηρὰ ἐκ τῆς γῆς. Ταῦρος, Παρθένος, Αἰγόκερως. βορρᾶς.*
θερμὸς καὶ ὑγρὸς ἐκ τοῦ ἀέρος. Δίδυμοι, Ζυγός, Ὑδροχόος. νότος.
ψυχρὸν καὶ ὑγρὸν ἐκ τοῦ ὕδατος. Καρκίνος, Σκορπίος, Ἰχθύες. εὖρος.

[Sequitur additamentum Lascaris manu exaratum :
Ἐν τῷ Κρόνῳ τὸ λογικὸν καὶ θεωρητικὸν βασιλεύει, ἐν τῷ Διὶ
20 *τὸ πρακτικὸν καὶ πᾶσα δύναμις τοῦ πράττειν, ἐν τῷ Ἄρει τὸ θυμικόν, ἐν τῷ Ἡλίῳ τὸ αἰσθητικὸν καὶ φανταστικόν, ἐν τῇ Ἀφροδίτῃ τὸ ἐπιθυμητικόν, ἐν τῷ Ἑρμῇ τὸ ἑρμηνευτικόν, ἐν τῇ Σελήνῃ τὸ φυτικὸν καὶ αὐξητικόν.*]

F. 80ᵛ. *Πυθαγόρου φιλοσόφου περὶ μορφῶν*
25 *καὶ σημείων τῶν ιβ' ζῳδίων, ὅπως ἀπὸ θεωρίας ἑκάστου μάθῃς ὁποῖον ζῴδιον ἔχεις καὶ τὴν πρᾶξιν αὐτοῦ.*
Κριοῦ οἱ ἔχοντες ζώδιόν εἰσι τὰ πρόσωπα ὑπομήκεις, μυκτῆρσι καθελκόμενοι, κατάροποι, ὑπέρυθροι, πλατυμέτωποι, ἀνα-

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4 Post *κἂν* lac. circa V litt. cod. 6 *πνιξιμαῖος* verbum novum = asthmaticus? 12 *κίνησις*, cod., corr. Delatte, cf. v. 9-10.
24 ss. M = cod. Matrit., f. 80ᵛ ; m = idem cod., f. 121ᵛ usque ad p. 136, 29. 24 *Πυθαγόρου φιλοσόφου* m : *Τοῦ αὐτοῦ* M 27 *ἔχει* M : *ἔχοι* m, corr. 28-29 Leg. *μυκτῆρας*? cf. p. 137, 15-16 29 *κατάροποι* M : *κατάρωποι* m. Leg. *χαροποί*?

7 σ Virgo. The one born at degree 1 shall die a violent death.
8 τ Libra. The one born at degree 1 shall die a violent death.
9 υ Scorpio. The one born at degree 24 shall be blind.
10 ϕ Sagittarius. The one born at degree 4 shall be blind, and..... say that the father is blind.
20 χ Capricorn. The one born at degree 2 shall die by suffocation.
30 ψ Aquarius. The one born at degree 7 shall be weak in speech.
20 ω Pisces. The one born at degree 3 shall be leprous.

On the four elements of the creation of the world, and of the 12 signs of the zodiac and of the winds.

Creation is composed of four elements: earth, water, fire and air, from which winds of the same nature arise.

Hot and dry from fire: Aries, Leo, Sagittarius. Libs.
Cold and dry from earth: Taurus, Virgo, Capricorn. Boreas.
Hot and moist from air: Gemini, Libra, Aquarius. Notus.
Cold and moist from water: Cancer, Scorpio, Pisces. Euros.

[There follows an addition written in the hand of Lascaris:
In Saturn, the rational and contemplative faculty reigns; in Jupiter, the practical faculty and all the power of action; in Mars, the spirited faculty; in the Sun, the perceptive and imaginative faculty; in Venus the desiderative faculty; in Mercury, the interpretive faculty; in the Moon the vegetative and growth faculty.]

F. 80. By the philosopher Pythagoras, on the forms and signs of the 12 zodiac signs, so that from the observation of each you may learn what zodiac sign you have and its function.

Those who have Aries as their zodiac sign have elongated faces, with noses drawn downward, downcast, reddish, broad-foreheaded,

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4 After x&v lac. circa V litt. cod. 6 πνιξιμαῖος verbum novum = asthmaticus ? 12 xlvnois, cod., corr. Delatte, cf. v. 9-10.
24 ss. M cod. Matrit., f. 80v; m idem cod., f. 121° usque ad p. 136, 29. 24 Πυθαγόρου φιλοσόφου αι: Τοῦ αὐτοῦ M 27 έχει M : 24 Πυθαγόρου φιλοσόφου αι: Τοῦ αὐτοῦ M 27 έχει M : ἔχοι m, corr. 28-29 Read μυκτήρας ? cf. p. 137, 15-16 29 against ροποι M : κατάρωποι m. Read χαροποίη

φαλάνδες, χείλη λεπτὰ ἔχοντες, χαροποιοί, πανωραῖοι, μελανόφθαλμοι, φωνὴν ἀνειμένοι, φύσει εὔχρηστοι ἐν τῇ δωρεᾷ, κλίνοντες ἀπὸ τῶν κνημῶν, κατάσαρκοι, φυσικοί, πατρικὰ καταλλάσσοντες, πολύτριχοι, πρὸς γῆν ὁρῶντες, δασεῖς, εὔμηκοι ἐν τῷ προσώπῳ, κατω-
5 φανεῖς, δειλοὶ τῇ καρδίᾳ, παιγνιῶται, καλόψυχοι, συμβαλλομάχοι· ταῖς δὲ πράξεσι δοξαστικοί, ἀνδρεῖοι, ὠμοί, παράβολοι, στρατηλάται, ἅρπαγες καὶ ἐκ λαφύρων τὸν βίον ἔχοντες, εἰσὶ δὲ καὶ μεταβολικοί.

Ταύρου οἱ ἔχοντες ζῴδιόν εἰσι πλατυμέτωποι, μυκτῆρσι μεί-
10 ζονες, εὐπληθεῖς τῷ προσώπῳ, ὀξυγένειοι, μεγαλόφθαλμοι, τράχηλον παχὺν τετράγωνον, δειλοὶ τῇ ψυχῇ, λεπτοὶ τῇ φύσει, βοώδεις, πάντα βίᾳ ἀποτελοῦντες, πολυφάγοι, πολλοὶ ὑπὸ δουλείαν πεπτωκότες καὶ ἐπὶ πολλὰς χώρας πλανώμενοι. ἡ δὲ ῥὶς αὐτῶν μακρὰ καὶ οἱ μυκτῆρες ἀνεῳγμένοι, εὐρυμέτωποι
15 (ἔξω δὲ αὐτὸ ἔχουσι)· βριαροί, ψεῦσται δὲ καὶ ἐπιθέται καὶ τῇ κακίᾳ ἄφθαστοι, ἔνδον ἔχοντες τὴν κακίαν, πετασμένας ἔχοντες τὰς χεῖρας, πόρνοι, κακογνώμονες, ὅλα τὰ ἐπιτηδεύματα αὐτῶν ἀπολ(ωλότες), φανερὰν ἁρπαγὴν ἔχοντες· ταῖς δὲ πράξεσι γίνονται καὶ ἐπίδοξοι, φιλήδονοι, ἐπαφροδῖται, ἱερεῖς, ἔντεχνοι, φρόνιμοι,
20 πλούσιοι, πολύγονοι.

Διδύμων οἱ ἔχοντες ζῴδιόν εἰσι τὸ πρόσωπον ἐρυθροί, εὐόφθαλμοι, εὐχαρίστους ὀφθαλμοὺς ἔχοντες καὶ τὰ βλέφαρα μακρά, εὔχροοι, μέσοι τῇ ἡλικίᾳ, λεπτακινεῖς, λευκόσωμοι, στέρνα πλατεῖα διῃρημένα ἀπ' ἀλλήλων <ἔχοντες>, εἰς πάντα τολμηροί· ταῖς
25 δὲ πράξεσι σώφρονες, εὐπαίδευτοι, ἔνδοξοι, ἱκανοί, λόγιοι, δυνάσται, ῥήτορες, φιλόσοφοι, γραμματικοί, φιλοπαλαιστρῖται, ἀπὸ δόσεως καὶ λήψεως τὸν βίον ἔχοντες.

Καρκίνου οἱ ἔχοντες ζῴδιον ἔχουσι σημεῖα τοιαῦτα· μεγάλους ἁρμοὺς καὶ ὀστᾶ παχέα, τρίχας δασεῖς καὶ οὐλάς, πρόσωπα μεγάλα.
30 εἰσὶ δὲ καὶ μελάγχροοι, κοιλόφθαλμοι, πλατυκέφαλοι, ἱλαροί, εὐκατάφοροι εἰς τὰ ἀφροδίσια, φρονοῦντες, δόλιοι, στερρόψυχοι, βάσκανοι, κερδόφιλοι, δανεισταί, εἰς κανόνα ἐρχόμενοι καὶ τοῖς πράγμασιν ἀνθρωπινώτεροι, μεγαλοπρόσωποι, στρεβλοὺς τοὺς

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1 ἀναφαλάνδες pro ἀναφάλαντοι χαρωποιοί (ο super ω) M 2 ἀνειμένοι scripsi : ἀνειμένην codd. 9 εἰσὶ δὲ m 9-10 μείζονος codd. 10 An τράχηλον παχεῖς, τετράγωνοι ? Cf. p.137, 1 11 βοώδης codd., corr. 15 αὐτὸ corr. ; αὐτά cod. βρυαροί codd. 18 ἀπωλ[...] cod. 21 Διδύμους codd. 22 Post μακρὰ] ἔχοντες iter. m 24 ἀπ' M : ὑπ' m ἔχοντες suppl. 29 Desunt cetera signa in m 30 μελάχροοι cod.

bald, with thin lips, bright-eyed, very handsome, dark-eyed, with a relaxed voice, naturally generous in giving, inclining from the shins, fleshy, of natural disposition, reconciling with their fathers, very hairy, looking toward the ground, shaggy, long-faced, downward-gazing, cowardly at heart, playful, good-natured, combative; but in their actions they are glory-seeking, courageous, fierce, reckless, military commanders, plunderers who make their living from spoils, and they are also changeable.

Those who have Taurus as their zodiac sign are broad-foreheaded, with rather large noses, full-faced, sharp-chinned, large-eyed, with a thick square neck, cowardly in spirit, slender in constitution, ox-like, accomplishing everything by force, great eaters, many fallen into servitude and wandering through many lands. Their face is long and their nostrils open, broad-foreheaded (though they have this feature to excess); sturdy, but liars, treacherous, and unsurpassed in wickedness, harboring malice within, with open hands, lewd, ill-intentioned, their every pursuit ruined, given to open plunder; but in their actions they also become distinguished, pleasure-loving, charming, priests, skilled craftsmen, prudent, wealthy, and prolific.

Those who have Gemini as their zodiac sign have a red face, are one-eyed, have pleasant eyes and long eyelids, have a good complexion, are of medium height, slender in movement, white-bodied, have broad chests set apart from one another, bold in all things; yet in their actions they are prudent, well-educated, distinguished, capable, learned, powerful, orators, philosophers, grammarians, lovers of wrestling, making their living through giving and receiving.

Those who have Cancer as their zodiac sign have the following characteristics: large joints and thick bones, thick and curly hair, large faces. They are also dark-complexioned, deep-eyed, broad-headed, cheerful, inclined toward sexual pleasures, thoughtful, cunning, strong-souled, malicious, fond of profit, moneylenders, who come to a reckoning and are more humane in their affairs, large-faced, having crooked

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1 αναφαλανδες pro ἀναφάλαντοι χαροποιοί (ο super) M 2 ἀνει-μένοι scripsi : ανειμένην codd. 9 εἰσὶ δὲ m 9-10 μείζονος codd. 10 An τράχηλον παχείς, τετράγωνοι ? (f. p.137, 1 11 βοώδης codd., corr. 15 αὐτὸ corr. ; αὐτά cod. βρυαροί codd. 18 απωλ[...] ood.

21 Gemini codd. 22 After the long journey mn29 24 ἀπ' M: ἐκ'
m ἔχοντες suppl. The other signs are missing in m 1 30 μελάχροοι cod.

ὀδόντας ἔχοντες, τετραγώνους, τὰ κάτω μείζονα τῶν ἄνω ἔχοντες· κἂν δὲ μέγα πρόσωπον ἔχωσιν, ἀλλά γε στρογγύλον · λευκόχροοι τῇ σαρκί, πυρρότριχες · ταῖς δὲ πράξεσιν ἔνδοξοι, πλούσιοι, πολύγονοι, γενναῖοι, μεταβολικοί, παντοπῶλοι, κάπηλοι, κηπωροί, 5 περὶ χλόην τὴν τροφὴν ἔχοντες.

Λ έ ο ν τ ο ς οἱ ἔχοντες ζῴδιόν εἰσι γλαυκοί, πυρρότριχες, λογίζοντες, εὔμορφοι, καλοί, θρασεῖς δὲ καὶ τραχεῖς καὶ μωροί, σιγηροὶ τῇ γνώμῃ ..... τὰ ἄνω μείζονα τῶν κάτω ἔχοντες, μικρὰ ὦτα ἔχοντες, τῷ χρώματι πυρρακίζοντες, μεγαλόστομοι, ἀραιό- 10 δοντες, τῷ σώματι λεῖοι, λεπτόκνημοι, λεπτόποδες, φύσει βιαῖοι, ὀργίλοι, τολμηροί, τοιαῦτα ὅμοια τῷ λέοντι · εὐρύστηθοι, εὐρυμέτωποι, μικρονόητοι · ταῖς δὲ πράξεσιν ἡγεμονικοί, ἐξουσιασταί ἔνδοξοι, πλούσιοι.

Π α ρ θ έ ν ο υ οἱ ἔχοντες ζῴδιόν εἰσιν εὔμετροι ἐν ἡλικίᾳ καὶ 15 τὸ πᾶν σῶμα ἐκτένοντες ὄρθιον, στρογγυλόψεις, εὐόφθαλμοι, μυκτῆρας καθελκόμενοι, χείλεσιν αὐτάρκεις, παχυγένειοι, βαθεῖς, εὔχρηστοι, καθαροί, τοῖς σώμασι καλλωπισταί, εὐειδεῖς, εὔτριχες καὶ οἱ ὀφθαλμοὶ χαροποί · ταῖς δὲ πράξεσι σώφρονες, ἀξίαν ἔχοντες ἐν ζώνῃ, εὐπαίδευτοι, γραμματικοί, ἰατροί, πραγματευ- 20 ταί, ἀπὸ δόσεως καὶ λήψεως τὸν βίον ἔχοντες. εἰσὶ δὲ καὶ φιλογέωργοι καὶ φιλέρημοι καὶ ἐν ἀγροῖς ἀσκοῦντες, εὐμαθεῖς δὲ καὶ φιλομανθάνοντες καὶ διακρίνοντες καὶ ποιοῦντες πάντα ὅσα ἂν θυμηθῶσιν.

Ζ υ γ ο ῦ οἱ ἔχοντες ζῳδιόν εἰσι τὸ πρόσωπον εὐειδεῖς, λευκό- 25 χροοι, εὐόφθαλμοι, εὔτριχες, παχύχειλοι, ὡραῖοι, ἱλαροί, ἐρωτικοί, λαλοῦντες ψεύδη πιστευθήσονται, ἐκμανθάνοντες ἰάμβους καὶ λόγους ξένους συντιθέντες καὶ συναρμόζοντες, ἐπιμελούμενοι εἰς τὰ ἀφροδίσια ἔργα καὶ ἐπιθυμίας γυναικῶν, πάντοτε ἐν ὁδῷ προκόπτοντες, κερδαλέοι, τεχνῶν ἐπιθυμηταί, ὑποκρινόμενοι παν- 30 οῦργα, ποικίλοι ὅλῃ τῇ ζωῇ, παρόμοιοι τῷ ζυγῷ, δοξαστικοί, μεταβολικοί, ἀγαθοί, εὐμενεῖς, καὶ ὅσα τούτοις παραπλήσια.

Σ κ ο ρ π ί ο υ οἱ ἔχοντες ζῴδιόν εἰσι βραχυκέφαλοι, στρογ-

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1 τὰ scripsi : τοὺς cod., cf. v. 8. μείζονας cod. 4 Leg. παντοπώλαι ? 6-7 λογίζοντες vix sanum Leg. φλογίζοντες ? 8 Lacuna c. sex litterarum. 11 εὐρύσθητοι cod. 12 An μικρονοηταί ? 17-18 et 25 εὔτριχεῖς cod., corr. cf. p. 138, 31. 17 καλωπισταί cod. 18 Leg. τοὺς ὀφθαλμοὺς χαροποιοί cod. 19 Leg. ἐν ζωῇ ? cf. v. 30. 26 πιστευθέσονται 28 ἐπιθυμίαις cod. 29 κερδαλαῖοι cod 33 ὀξύρινες cod. ὑπομελαχρίζοντες cod. Leg. ὑπομελαγχρώζοντες ?

teeth, square, having the lower parts larger than the upper; and even if they have a large face, it is nonetheless round; white-skinned in their flesh, red-haired; and in their actions distinguished, wealthy, prolific, noble, versatile, general merchants, retailers, gardeners, making their livelihood from green produce.

Those who have the sign of Leo are grey-eyed, red-haired, rational, well-formed, handsome, yet also bold and rough and foolish, silent in their judgment, having the upper parts larger than the lower, with small ears, ruddy in complexion, large-mouthed, with widely spaced teeth, smooth of body, thin-legged, thin-footed, naturally forceful, irascible, daring — such traits resembling the lion: broad-chested, broad-browed, narrow-minded; yet in their deeds they are commanding, authoritative, glorious, wealthy.

Those who have the sign of Virgo are well-proportioned in stature and hold the entire body upright, with round eyes, prominent eyes, drawn-down noses, adequate lips, thick-jawed, deep, useful, clean, adorned in their bodies, good-looking, well-haired, and their eyes are bright; in their deeds they are temperate, holding rank in their station, well-educated, learned in letters, physicians, practitioners of trade, making their living from giving and receiving. They are also lovers of agriculture and of solitude and practice in the fields, quick to learn and eager to learn, discerning and doing all things that they set their mind to.

Those who have the sign of Libra are fair of face, pale-skinned, bright-eyed, well-haired, thick-lipped, handsome, cheerful, amorous, speaking lies they will be believed, learning iambics and composing foreign speeches and fitting them together, occupied with affairs of love and the desires of women, always advancing on the road, gain-seeking, eager for crafts, playing the part of the cunning, variable throughout all their life, resembling the balance, given to opinion, changeable, good, benevolent, and all things similar to these.

Those who have the sign of Scorpio are short-headed, round

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1 τὰ scripsi : τοὺς cod., cf. v. 8. major cod. 4 Read παντο-
πώλαι? 6-7 λογίζοντες hardly sound. Read φλογίζοντες? 8 Lacuna
c. six letters. 11 εὐρύσθητοι cod. 12 Or μικρονοηταί?
17-18 and 25 εὐτριχεῖς cod., corr. cf. p. 138, 31. 17 καλωπιστεί cod.
18 Read τοὺς ὀφθαλμοὺς χαροποιοί cod. 19 Read ἐν ζωή? cf. v. 30.
26 πιστευθέσονται 28 ἐπιθυμίαις cod. 29 κερδαναίοι mod
33 ὀξύρινες cod. ὑπομελαχρίζοντες cod. Read ὑπομελαγχρώζοντες?

γυλόψεις, ὀξύρρινες, ὑπομελαγχρίζοντες, τὸ κάτω χεῖλος ἐγκεκλασμένον ἔχοντες, λεπτόφωνοι, κακότροποι, χονδρότριχοι, πρασινόφθαλμοι· στήθη πλατεῖα, κνήμας μακράς, πόδας ἀσχήμους, τὸ σῶμα κακοσύνθετον <ἔχοντες>· ἐν δὲ πράξεσίν εἰσι μεγαλόψυχοι,
5 ἐρωτικοί, ἀνδρεῖοι, φιλόνεικοι, ἅρπαγες, κλέπται, λῃσταί, στρατιῶται καὶ στρατηλάται. οὗτοι οὖν αὔξονται ἀπὸ βίας καὶ λαφύρων, πρὸς πορείαν ἐπάγοντες, παρόμοιοι τῷ σκορπίῳ.

Τοξότου οἱ ἔχοντες ζῴδιον τὸ μὲν σῶμά εἰσι τετράγωνοι, εὔμηροι, διῃρημένοι, θρασεῖς, τραχεῖς, ἐφ' ὅλῳ τῷ σώματι ἐρυ-
10 θροί, εὔσωμοι, στρογγυλόψεις, μικρόφθαλμοι, μακροπώγωνες, ἀναφαλάνδες, ἀλαζόνες, εὔμαλοι, παρόμοιοι τῷ τοξότῃ· τῇ δὲ πράξει μεγάλοι, δοξαστικοί, μεγαλοφυεῖς, στρατιῶται, κτηνοτρόφοι.

Αἰγοκέρω οἱ ἔχοντες ζῴδιόν εἰσι δασεῖς καὶ λεπτοί, ὀστώ-
15 δεις, κατωφερεῖς τῷ προσώπῳ, ὀξυγένειοι, εὐόφθαλμοι, λεπτὰ σκέλη ἔχοντες, μελανόφθαλμοι, μελανότριχες, εὐειδεῖς, παχύχειλοι, ἵλαροί, ἐν κόπῳ τροφὴν εὑρίσκοντες, ταῖς δὲ πράξεσι δοξαστικοί, πλούσιοι, φιλήδονοι, πραγματευταί, γεωργοί, ἐν παρύγροις τόποις διάγοντες, οὐρανομύσται καὶ ἀποκρύφων
20 κηδεμόνες.

Ὑδροχόου οἱ ἔχοντες ζῴδιόν εἰσιν εἶδει καὶ ἕξει καλοί, εὐόφθαλμοι, αἰσχυντικοί, νόσοις περιπίπτοντες, ἐρωτικοί, πάνυ ὡραῖοι, εὔσωμοι, λευκόχροοι, λεπτακινοί, λειότριχες, σκοτωματικοί. ὅσα ἂν ἐπικτήσωνται, ταῦτα ἀποβαλοῦνται, ἀλλὰ τὴν καθ'
25 ἡμέραν ζωὴν εὐκόπως εὑρήσωσι· μέθυσοι· εὐσεβεῖς δὲ αἱ πράξεις αὐτῶν, πλούσιοι, φειδωλοί, μικρολόγοι, ἐν παρύγροις τόποις τὸν βίον ἔχοντες.

Ἰχθύων οἱ ἔχοντες ζῴδιόν εἰσιν ἐρυθροκέφαλοι, πυρρότριχες βραχεῖς, λεπτακινοί, ἐν ἡλικίᾳ μέσοι, τοῖς δὲ ὤμοις εὔστερνοι,
30 ἔχουσι δὲ μακρὰς κνήμας, λεπτοσφόνδυλοι καὶ τὰ ἄρθρα αὐστηροί, τῷ σώματι σύμμετροι. λαμπρόφωνοι, εὐήκοοι, εὔτριχες, λευκοί, ἐνίοτε καὶ ὑπόχλωροι, ἰχθυόφθαλμοι, ἁπαλόχειρες· ταῖς δὲ πράξεσι δοξαστικοί, φιλόσοφοι, πολλάκις γυναιξὶ προσομιλοῦντες, μεγαλοφυεῖς, πιστικοί, ναύαρχοι, ἐμπορικοί, κυνηγοί, θηρευταί, ἁλιεῖς,
35 ἰξευταί, ὀρνεοτρόφοι, πραγματευταί.

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4 ἔχοντες suppl. 7 Leg. πορνείαν? 11 εὔμαλοι non capio. Leg. εὔμαχοι? τῇ corr. τῷ cod. 14 αἰγοκέρου cod. 19 πανύγροις cod., corr., cf. v. 26 28 ἰχθύος cod. 29 μέσῃ cod., corr. Delatte, cf. p. 116, 20 εὔστερροι cod. 30 λεπτοσπόνδηλοι cod. αὐστηρά cod. 32 ἔνιοι ὅτε cod.

having deep-set eyes, sharp noses, somewhat dark complexion, the lower lip bent inward, thin-voiced, ill-natured, coarse-haired, green-eyed; with broad chests, long shins, misshapen feet, and a poorly proportioned body; in their actions they are magnanimous, amorous, courageous, contentious, rapacious, thieves, brigands, soldiers and military commanders. These then prosper through violence and plunder, leading others on expeditions, resembling the scorpion.

Those who have the sign of Sagittarius are in body square-built, with fine thighs, well-proportioned, bold, rough, ruddy over the whole body, well-bodied, with round eyes, small eyes, long-bearded, bald at the front, boastful, soft-haired, resembling the archer; and in their actions they are great, glory-seeking, of noble nature, soldiers, cattle-breeders.

Those who have the sign of Capricorn are lean and slender, bony, downward-inclined in the face, sharp-chinned, with prominent eyes, having thin legs, dark-eyed, dark-haired, handsome, thick-lipped, cheerful, finding their sustenance through toil; and in their actions they are glory-seeking, wealthy, pleasure-loving, men of business, farmers, dwelling in moist places, initiates into heavenly mysteries and guardians of secret things.

Those who have Aquarius as their sign are beautiful in appearance and constitution, with prominent eyes, modest, prone to illness, amorous, very comely, well-bodied, fair-skinned, slender, smooth-haired, and subject to dizziness. Whatever they undertake, they will abandon, yet they will find their daily livelihood with ease; they are given to drink; their actions are pious; they are wealthy, thrifty, petty-minded, and spend their lives in foreign places.

Those who have Pisces as their sign are red-headed, auburn-haired, short, slender, of middle age, broad-chested in the shoulders, with long shins, with delicate vertebrae and stiff joints, well-proportioned in body. They have a clear voice, sharp hearing, fine hair, fair complexion, sometimes somewhat pale, with fish-like eyes and soft hands; in their actions they are ambitious, philosophical, often consorting with women, of great natural ability, trustworthy, naval commanders, merchants, hunters, fowlers, fishermen, bird-catchers, bird-keepers, and traders.

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4 having suppl. neŭmakhoi t Cor., cf. v. 26np. 116, 20 cod.

7 Leg. prostitute ⲡⲓ body non capio. Leg.ⲛⲧⲉ̀ corr. to cod. 14 goat's wax cod. 19 panygrois cod.,n28 fish cod.29 medium cod., corr. Delatte, cf.n30 leptovertebral cod. strictly strong cod. 32 years in cod

F. 82v. *Ποῖά εἰσι τὰ ἁπλᾶ καὶ διπλᾶ ζῴδια*

Ἁπλᾶ ζῴδιά εἰσι ταῦτα · Ὑδροχόος, Λέων, Σκορπίος.
Διπλᾶ ζῴδιά εἰσι ταῦτα · Δίδυμοι, Παρθένος, Ζυγός, Ἰχθύες. ·
Τετράποδα ζῴδιά εἰσι ταῦτα · Ταῦρος, Λέων, Κριός, Τοξότης.
5 *Θηριώδη ζῴδιά εἰσι ταῦτα · Ταῦρος, Λέων, Σκορπίος.*
Ἀνθρωπόμορφα ζῴδιά εἰσι ταῦτα · Δίδυμοι, Παρθένος, τὰ πρῶτα Ὑδροχόου.

Divinatio Pythagorica ex litteris nominum.

De hoc genere divinationis iam doctissime disseruit Paulus Tannery (*Notice sur des fragments d'onomatomancie arithmétique* in *Notices et extraits des mss.* XXXI, 2, 1885, p. 248 = *Mémoires scientifiques* t. IX, pp. 17-50) copiosis fragmentis ex Parisinis codicibus allatis. Fere simul eandem materiam tractavit Desrousseaux, (*Mélanges de l'Ecole de Rome*, VI, 1886, p. 534-544) codicibus Italicis fretus. Attamen, quum omnibus aliis codicibus plenior sit liber hic Matritensis, totam hanc futura praenoscendi doctrinam, quae propter numerorum calculos Pythagorae tribuitur, hic repetere visum est.

F. 82v. *Πυθαγόρας Τηλαύγῃ χαίρειν* (1).

Πολλὰ παθὼν καὶ πολλὰ πειράσας ἐπέσταλκά σοι τόδε βιβλίον
10 *ἔχον ἐν ἑαυτῷ πλινθίδα πάνυ χαριεστάτην · ἐντυχὼν γὰρ εἰς αὐτὴν*

(1) Alia forma eiusdem epistulae invenitur in codice 35 (Matrit. 4631), f. 150 : *Πυθαγόρου ἀρχικέστορος προγνωστικὸν πρὸς Αὐγίαν τιμιωτάτην.*
Πολλὰ παθὼν καὶ πολλὰ πειράσας, τιμιωτάτη μοι Αὐγία, ἔπεμψά σοι τὸ βιβλίον περιέχον πλινθίδα πάνυ χαριεστάτην. ἐντεύξῃ γὰρ διὰ
15 *τῶν ὑποκειμένων γραμμάτων τί ἔσται τὰ ἐνεστῶτα καὶ μέλλοντα καὶ προγεγενημένα καὶ εἰ ὁ νοσῶν ὑγιὴς ἔσται. λαβὲ δὲ δύο ὀνόματα κύρια ἀντιδίκων ἢ δικαζομένων ἢ πολεμούντων καὶ ψήφισον ταῦτα οὕτως ἐπιλαμβάνων τὸν ἀριθμόν · τὸ μὲν α' ἕν, τὰ δὲ β' δύο καὶ τὰ ἑξῆς μέχρι τῆς δεκάδος, ἢ προστίθει ἓν ἤτοι ια', καὶ πάσῃ δεκάδι ἕν, καὶ πάσῃ*
20 *ἑκατοστῇ δέκα καὶ ἕν. καὶ μετὰ τὸ ψηφίσαι ὕφειλον διὰ τῶν ἐννέα, ὡς ἐνδέχεται εὑρεθῆναι. καὶ ἐὰν ἀπολειφθῇ ὁ ἀριθμὸς τῶν θ', ἢ μείνῃ ἐν τοῖς ἐννέα (πλείω γὰρ οὐ δύναται γενέσθαι), κράτει τὸν ἀριθμόν, καὶ μετὰ τὸ ψηφίσαι τὸν ἀριθμὸν ἑκάστου ὀνόματος σκόπει εἰς τὴν πλινθίδα τὴν ἔχουσαν ἀριθμούς, καὶ γνώσῃ τὸ μέλλον. Παράδειγμα · Ἕκτωρ ἔχει ψῆφον ,ασκε'. ὕφειλον αὐτὰ ὑπὸ τῶν θ', καὶ ἀπομένει μία.*

1 cf. *Cat. astr.*, I, p. 164 ss. 15 γραμμάτων corr. : πραγμάτων cod.
23 πληνθίδα cod.

F. 82. What are the simple and double signs The simple signs are these: Aquarius, Leo, Scorpio. The double signs are these: Gemini, Virgo, Libra, Pisces. The four-footed signs are these: Taurus, Leo, Aries, Sagittarius. 5 The bestial signs are these: Taurus, Leo, Scorpio. The human-shaped signs are these: Gemini, Virgo, the first degrees of Aquarius.

Pythagorean divination from the letters of names.

On this type of divination, Paul Tannery has already given a most learned discussion (Notice sur des fragments d'onomatorancie arithmétique in Notices et extraits des mss. XXXI, 2, 1885, p. 248 = Mémoires scientifiques t. IX, pp. 17-50), citing numerous fragments from Parisian codices. At nearly the same time, Desrousseaux treated the same subject (Mélanges de l'Ecole de Rome, VI, 1886, p. 534-544), relying on Italian codices. Nevertheless, since this Matritensis codex is fuller than all the others, it seemed appropriate to reproduce here in its entirety this doctrine of foreknowing the future, which on account of its numerical calculations is attributed to Pythagoras.

F. 82. Pythagoras to Telauges, greeting (1). Having endured much and tried many things, I have sent you this book containing within itself a most charming tablet; for having encountered it

(1) Another form of the same letter is found in codex 35 (Matrit. 4631), f. 150: Prognostic of Pythagoras the arch-founder to the most honorable Augia.

Having endured much and tried many things, most honored Augia, I have sent you the book containing a most charming tablet. For through the letters set out below you will learn what present, future, and past events will be, and whether the sick person will recover. Take two proper names of adversaries, or of those at law, or of those at war, and calculate them as follows, taking the number: let the first be one, the second two, and so on up to ten; if it goes further, as to eleven, add one for every ten, and ten and one for every hundred. And after calculating, divide by nine, as far as it can be divided, and if the remainder is less than nine, or stays within nine (for it cannot be more), retain that number; and after calculating the number of each name, look at the tablet that contains the numbers, and you will know the future. Example: Hector has the calculated value of 1225. I divided this by nine, and one remains.

1 cl. Cat. astr., I, p. 164 ff. 15 letters corr. : things cod. n23 plinth cod.

διὰ τῶν ὑποκειμένων γραμμάτων εἴσεται τά τε ἐνεστῶτα καὶ τὰ προγεγονότα καὶ <τὰ> αὖθις ἐσόμενα. ὑπέταξα οὖν πλινθίδα ἐννεάδος δοκιμαζομένην τρόπῳ τοιῷδε· λάβε δύο ὀνόματα ἐκ γενετῆς, μὴ ὄντα ἐπίθετα, ἤτοι ἀντιδίκων ἢ μονομάχων ἢ οἱ-
5 ωνδήποτε καθόλου δικαζομένων πρὸς ἀλλήλους εἴτε ὑπὲρ πόλεως ἢ ὑπὲρ πραγμάτων ἢ στεφάνου ἢ ἑτέρου πράγματος. ψήφισον δὲ κατὰ τὸν ἀριθμὸν τῶν στοιχείων οὕτως·

	Τὸ μὲν α' ἀπὸ ιρ'	,αα''	Τὸ δὲ β' ἀπὸ κσ'	,ββ''
	Τὸ γ' ἀπὸ λτ'	,γγ''	Τὸ δ' ἀπὸ μυ'	,δδ''
10	Τὸ ε' ἀπὸ νφ'	,εε''	Τὸ ς' ἀπὸ ξχ'	,ϛϛ''
	Τὸ ζ' ἀπὸ οψ'	,ζζ''	Τὸ η' ἀπὸ πω'	,ηη''

Καὶ οὕτως πάντων τῶν στοιχείων τὴν γνῶσιν λάμβανε. καὶ μετὰ τὸ ψηφίσαι τὸν τῶν ἑκατέρων συναγόμενον ἀριθμὸν ὕφειλον ἐννεάδας, ὅσας ἐνδέχεται ὑφαιρεθῆναι παρ' ἰδίᾳ ἑκάστου, ἕως ἂν κατα-
15 λειφθῇ ἀριθμὸς ἑκάτερος, ἤτοι ἔλαττον τῆς ἐννεάδος ἢ ἴσον (μεῖζον γὰρ οὐκ ἐνδέχεται), καὶ τὰ λοιπὰ σημειωσάμενος ἑκατέρους τοὺς ἀριθμοὺς σκόπει ἐν τῇ ὑποκειμένῃ πλινθίδι, καὶ γνώσῃ τὸν μέλλοντα νικᾶν ἢ ἡττᾶσθαι.

Ὑποδείξεως χάριν· Ἕκτωρ, ε'β'γ'η'α' γίνονται ιθ'. καὶ
20 πάλιν τὸ ἕτερον· Πάτροκλε, η'α'γ' <α'> ζ'β'γ'ε'· γίνονται λ'.

Ἄρον τῶν μὲν ιθ' δύο ἐννεάδας, καὶ μένει α', τῶν δὲ λ' τρεῖς ἐννεάδας, καὶ μένουσι γ'. ἐλθὲ οὖν ἐπὶ τὴν πλινθίδα, καὶ εὑρήσεις

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1 εἴσεται] εἰσὶ τὰ cod. 2 τὰ suppl. πληνθίδα cod. 4 γενητῆς cod. 5 πόλεως] rectius πολέμου 6 ψήφησον cod. 14 καταληφθῇ cod. An ἐλάττων, ἴσος, μείζων? Delatte 17 πληνθίδι cod. 20 ηαγζβγε cod. 22 πληνθίδα cod. Ad tabulam ϛϛ' in marg. corr. Lascaris νεώτερος in πρεσβύτερος. Sub tabulis Lascaris addidit: [Π]ληνθίδες εἰσὶν θ' καὶ ἕκαστη περιέχει θ' στίχους διαφερ.

Πάτροκλος ἔχει ψῆφον, ,ωοα'. ὕφειλον αὐτὰ ὑπὸ τὰ θ', καὶ ἀπομένουσιν ζ'. ἐλθὲ ἐπὶ τὸν κανόνα, καὶ εὑρήσεις τὴν μίαν νικῶσαν τὰς ζ'. ὡσαύτως καὶ ἐπὶ τῶν ἄλλων. ἐὰν δὲ τὰ ὀνόματα ἰσόψηφα γένωνται, γνώσῃ οὕτω τὸν ἀγωνιζόμενον νικῶντα. ἐὰν ἐγκαταλειφθῇ μία καὶ μία, ὁ ἐγκαλῶν νικᾷ, εἰ δὲ δύο καὶ δύο, ὁ ἐγκαλούμενος νικᾷ· εἰ δὲ τρεῖς καὶ τρεῖς, ὁ ἐγκαλούμενος νικᾷ. εἰ δὲ τέσσαρα καὶ τέσσαρα, ὁ ἐγκαλούμενος νικᾷ. εἰ δὲ ε' καὶ ε', ὁ ἐγκαλῶν νικᾷ. εἰ δὲ ϛ' καὶ ϛ', ὁ ἐγκαλούμενος νικᾷ. κ.τ.λ.

through the letters set out below, one will learn both the present and the past and the things that will come to pass again. I have therefore appended a tablet of the ennead, tested in the following manner: take two names from birth, not being epithets, whether of adversaries or gladiators or any persons whatsoever who are contending with one another in court, whether over a city or over affairs or a crown or some other matter. Count according to the number of the letters as follows

The 1st from 110		from 110	The 2nd from 262		
The	3rd from 33	33	The	8' from mv'	88
The	ε from νφ'	ex	The	ς' from ξχ'	55
The	ζ' from οψ'	zz	The	8th from po	"day"

And thus acquire knowledge of all the elements. And after calculating the combined number of each, subtract as many nines as can be taken away from each individually, until a remainder is left for each — either less than nine or equal to it (for it cannot be greater) — and having noted the remainders of both numbers, look them up in the table below, and you will know who is going to win or lose.

By way of example: Hector, ε'β'γ'α' gives 19. And again the other, Patroclus, η' ά'γ' <ά> ζ' β'γ'ε' gives 30. Subtract two nines from 19, and 1 remains; subtract three nines from 30, and 3 remain. Go then to the table, and you will find

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1 is there] in the cod. of 2 τὰ suppl. πληνθίδα cod. 4 gen- the cod. 5 πόλεως] rectius πολέμου 6 ψήφησαν cod. 14 καταλη- φθῆ cod. An ἐλάττων, ἴσος, μείζων? Delartte 17 πληνθίδι cod. 20 παγίβγε cod. 22 πληνθίδα cod. Ad tabulam ss' in marg. corr. Lascaris νεώτερος in πρεσβύτερος. Sub tabulis Lascaris addidit: [Πληνθίδες εἰσὶν θ' καὶ ἕκαστη περιέχει θα στίχους διαφερ .

Patroclus has a numerical value of 1801. Subtract nines from it, and 7 remain. Go to the table, and you will find the one beating the 7. Likewise for the others. But if the names have equal numerical values, you shall determine the winner of the contest as follows: if one and one remain, the accuser wins; if two and two, the accused wins; if three and three, the accused wins; if four and four, the accused wins; if five and five, the accuser wins; if six and six, the accused wins; and so on.

τὴν μίαν νικῶσαν τὰς γ'. ἐὰν δὲ οἱ δικαζόμενοι ἰσόψηφοι γίνωνται καὶ καταλειφθῇ α'α', ὁ ἐγκαλῶν νικᾷ, ἐπὶ δὲ τῶν ἀρτίων ὁ ἐγκαλούμενος.

αα' ὁ ἐγκαλῶν νικᾷ καὶ ὁ νεώτερος.

αβ'	αἱ β'	νικῶσιν.
αγ'	ἡ α'	νικᾷ.
αδ'	αἱ δ'	νικῶσιν.
αε'	ἡ α'	νικᾷ.
αϛ'	αἱ ϛ'	νικῶσιν.
αζ'	ἡ α'	νικᾷ
αη'	αἱ η'	νικῶσιν
αθ'	ἡ α'	νικᾷ.

ββ' ὁ ἐγκαλῶν νικᾷ καὶ ὁ πράττων.

βγ'	αἱ γ'	νικῶσιν.
βδ'	αἱ β'	νικῶσιν.
βε'	αἱ ε'	νικῶσιν.
βϛ'	αἱ β'	νικῶσιν.
βζ'	αἱ ζ'	νικῶσιν.
βη'	αἱ β'	νικῶσιν.
βθ'	αἱ θ'	νικῶσιν.

γγ' ὁ ἐγκαλῶν νικᾷ καὶ ὁ νεώτερος.

γδ'	αἱ δ'	νικῶσιν.
γε'	αἱ γ'	νικῶσιν.
γϛ'	αἱ ϛ'	νικῶσιν.
γζ'	αἱ γ'	νικῶσιν.
γη'	αἱ η'	νικῶσιν.
γθ'	αἱ γ'	νικῶσιν.

δδ' ὁ ἐγκαλούμενος νικᾷ καὶ ὁ πράττων.

δε'	αἱ ε'	νικῶσιν.
δϛ'	αἱ ϛ'	νικῶσιν.
δζ'	αἱ ζ'	νικῶσιν.
δη'	αἱ δ'	νικῶσιν.
δθ'	αἱ θ'	νικῶσιν.

εε' ὁ ἐγκαλῶν νικᾷ καὶ ὁ νεώτερος.

εϛ'	αἱ ϛ'	νικῶσιν.

the one defeating the 3. But if the litigants are tied in votes and 1 vote remains on each side, the plaintiff wins; but in cases of even numbers, the defendant wins.

from which the plaintiff wins, and also the younger party.

12	the 2	prevail.
from 110	the 1st	prevails.
14	the 4	prevail.
15	the 1st	prevails.
from 110	the 6	prevail.
from 110	the 1st	prevails
from 110	the 8	prevail
from 110	the 1st	prevails.

ββ' the accuser prevails and the defendant.

βγ'	the 3'	prevail.
bd'	the 2'	prevail.
b	the 5th	prevail.
26	the 2'	prevail.
27'	the 7th	prevail.
28	the 2'	they prevail.
29'	αἱ θ'	prevail.

30' the accuser wins and so does the younger one.

34	the 4	prevail.
ge	the 3'	prevail.
γς'	which	prevail.
for	the 3'	prevail.
earth	the 8	prevail.
γθ'	the 3'	prevail.

and the accused wins and the one acting.

but	the e	prevail.
who	the (feminine plural)	prevail.
δζ'	the 7th	prevail.
84	the 4	prevail.
89	the 9	prevail.

85 the accuser wins and the younger.
86 in which they win.

εζ' *αἱ ε'* *νικῶσιν.*
εη' *αἱ η'* *νικῶσιν.*
εθ' *αἱ ε'* *νικῶσιν.*

ϛς' ὁ ἐγκαλούμενος νικᾷ καὶ ὁ νεώτερος.
ϛζ' *αἱ ζ'* *νικῶσιν.*
ϛη' *αἱ ϛ'* *νικῶσιν.*
ϛθ' *αἱ θ'* *νικῶσιν.*

ζζ' ὁ ἐγκαλῶν νικᾷ καὶ ὁ νεώτερος.
ζη' *αἱ η'* *νικῶσιν.*
ζθ' *αἱ ζ'* *νικῶσιν.*

ηη' ὁ ἐγκαλούμενος νικᾷ καὶ ὁ πράττων.
ηθ' *αἱ θ'* *νικῶσιν.*

θθ' ὁ ἐγκαλῶν νικᾷ καὶ ὁ νεώτερος.

[In margine superiore manu Constantini Lascaris :
Ψήφισον τὰ ὀνόματα τῶν ἀνδρογύνων, καὶ εἰ μὲν ὦσι ζυγά, ἡ γυνὴ τελευτᾷ, εἰ δὲ μονά, ὁ ἀνήρ.]

Περὶ ἀνδρογύνων, ἵνα γνῶς τὸν προτελευτῶντα αὐτῶν. Ψήφισον τὸ ὄνομα τοῦ ἀνδρὸς καὶ ἴδε τὴν ποσότητα τοῦ ἀριθμοῦ, καὶ ὅσον ἀναβῇ, ὤφειλον αὐτὰ διὰ τῶν θ', καὶ τὰ μένοντα ἐπάνω τῆς ἐννεάδος κράτει. τὸ αὐτὸ καὶ ἐπὶ τοῦ ὀνόματος τῆς γυναικός· καὶ σμῖξον τὰ περισσότερα τῆς ἐννεάδος ἀμφότερων τῶν ὀνομάτων καὶ εἰ μέν εἰσι διπλᾶ, ἄνδρα προτελευτᾶν ἴσθι, εἰ δὲ ἁπλᾶ, τὴν γυναῖκα.

Περὶ τοῦ μέλλοντος νικᾶν ἢ ἡττᾶσθαι. Ἀρίθμησον τὰ ὀνόματα τῶν δύο μαχομένων· καὶ ἐὰν εὑρήσῃς τὸ ὄνομά σου νικῶν, νικήσεις τὴν μάχην· εἰ δὲ τοῦ μαχομένου σε, ἡττᾶσαι.

Περὶ παραμονῆς. Ψήφισον τὸ ὄνομά σου καὶ τὸ ὄνομα τοῦ ἄρχοντος, οὗ μέλλεις παραμεῖναι, καὶ ἐὰν εὑρήσῃς τὸ ὄνομά

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11 et p. 141 (bis) pro *πράττων* lege *πρεσβύτερος*. 16 De « androgynis » i.e. coniugibus cf. infra p. 145, 1. 17 *Ψήφησιν* cod. 18 *ἤφειλον* cod. 19 et 20 *ἐννάδος* cod. 20 *σμῖξον*] a verbo *σμίγω* = *μίγνυμι* 27 *Ψήφησον* cod., item p. 143, 7, 11.

ex' the 5 prevail.
85 the 8 prevail.
89 the 5 prevail.

56' The defendant wins and the younger.
ϛζ' the 6 prevail.
58' the 6 prevail.
ϛθ' the 9 prevail.

57' The plaintiff wins and the younger.
58' *the 8th* they win,
59 *the 7th* prevail.

83' The defendant wins and the one acting.
89' the 9 prevail.

99. The accuser wins, and also the younger one.

[In the upper margin, in the hand of Constantine Lascaris:
Calculate the names of the married couple, and if they are even, the woman dies first; if odd, the man.]

Concerning married couples, so that you may know which of them will die first. Calculate the name of the man and observe the quantity of the number, and however much it amounts to, divide it by 9, and keep what remains above the ninefold. Do the same also with the 20 name of the woman; and combine the remainders above the ninefold of both names, and if they are double, know that the man dies first; if single, the woman.

Concerning who is about to win or be defeated. Count the names of the two combatants; and if you find your name winning, you will win the battle; but if that of the one fighting you, you will be defeated.

Concerning remaining in service. Calculate your name and the name of the ruler with whom you intend to remain in service, and if you find your name

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11 and p. 141 (twice) instead of πράττων read πρεσβύτερος. 16 D Oh . Press - drogynis › i.e. coniugibus cf. below p. 145, 1. 17 Ψήφησιν cod 18 ήφειλον cod. 19 and 20 εννάδος cod. 20 σμίξον) from the verb σμίγω II we mix 27 Ψήφησαν cod., likewise p. 143, 7, 11.

σου νικῶν, συμφέρει σοι παραμένειν, εἰ δὲ ἄρχοντος, οὐ συμφέρει σοι· μὴ παραμείνῃς.

Περὶ πράξεώς τινος. Ὡσαύτως τὸ ὄνομά σου καὶ τὸ ὄνομα τοῦ ἄρχοντος ψήφισον, καὶ ἐὰν νικήσῃ τὸ ὄνομά σου, συμφέρει, εἰ δὲ τοῦ ἄρχοντος, μόνον ζημιοῦσαι.

Περὶ ὁδευόντων, ὁδοιπορούντων καὶ συμπορευομένων. Ψήφισον τὸ ὄνομά σου καὶ τοῦ συνοδεύοντός σοι, καὶ ἐὰν νικήσῃ τὸ ὄνομά σου, συμφέρει· εἰ δὲ μή, μὴ ὁδεύῃς μετ' αὐτοῦ.

Περὶ κοινωνίας. Τὸ ὄνομά σου καὶ τοῦ κοινωνοῦντός σοι ψήφισον, καὶ ἐὰν νικήσῃ τὸ ὄνομά σου, συμφέρει· εἰ δὲ τοῦ κοινωνοῦντός σοι, οὐ συμφέρει.

Περὶ ἀποδημίας ἐκ πόλεως εἰς ἑτέραν πόλιν. Ἀρίθμησον τὸ ὄνομά σου καὶ τῆς πόλεως, καὶ ἐὰν τὸ ὄνομά σου νικήσῃ, συμφέρει· εἰ δὲ τῆς πόλεως, οὐ συμφέρει.

[In ima pagina manu Constantini Lascaris:

Περὶ γαμούντων. Ἀρίθμησον τὸ ὄνομα τοῦ ἀνδρὸς καὶ τῆς γυναικός, καὶ εἰ εἶεν ἀμφότερα ιβ' ἢ ιδ', γίνεται τὸ συνάλλαγμα καὶ τέξεται πρωτοτόκον κόρην καὶ ἡ γυνὴ προτελευτᾷ· ἐὰν δὲ ἄνισα ἔλθωσι, βιαίως γίνεται τὸ συνάλλαγμα, καὶ τέξεται πρωτοτόκον υἱόν καὶ ὁ ἀνὴρ προτελευτᾷ. οἷον Νικηφόρος, Μαρία· ἄρτια ιδ'. ἡ γυνὴ προτελευτᾷ. πάλιν Θεόδωρος καὶ Εἰρήνη· ιγ', ὁ ἀνὴρ προτελευτᾷ.]

Περὶ ἀπωλείας. Ψήφισον τὸ ὄνομα τοῦ ἀπολέσαντος καὶ τοῦ ἀπολουμένου, καὶ ἐὰν νικᾷ ὁ ἀπολέσας, τὸ ἀπολεσθὲν εὑρεθήσεται· εἰ δὲ τοῦ ἀπολεσθέντος ὄνομα νικήσῃ, οὐχ εὑρεθήσεται.

Περὶ φυγάδος. Τὸ ὄνομα τοῦ φυγόντος ψήφισον καὶ τοῦ κυρίου αὐτοῦ, καὶ ἐὰν τὸ ὄνομα τοῦ κυρίου νικήσῃ, εὑρεθήσεται ὁ φυγών· εἰ δὲ τὸ τοῦ φυγάδος νικᾷ, οὐχ εὑρεθήσεται.

Περὶ ἐλευθερώσεως. Τὸ ὄνομα τοῦ δούλου καὶ τοῦ δεσπότου ψήφισον, καὶ ἐὰν τοῦ δούλου νικᾷ, ἐλευθεροῦται, εἰ δὲ τοῦ δεσπότου, οὐκ ἐλευθεροῦται.

Περὶ πράσεως δούλου. Ψήφισον τὸ ὄνομα τοῦ

13-15 Cf. Tannery, *Mémoires*, IX, p. 46, c. 7. 23 Ψήφησον cod. ac sic deinceps.

yours prevails, it is beneficial for you to remain; but if the ruler's prevails, it is not beneficial for you; do not remain.

Concerning a certain matter of business.

Likewise, calculate the numerical value of your name and the name of the ruler, and if your name prevails, it is beneficial; but if the ruler's prevails, you will only suffer loss.

Concerning those who are together, those who travel, and those who journey together. Calculate the numerical value of your name and that of your traveling companion, and if your name prevails, it is favorable; but if not, do not travel with him.

Concerning partnership. Calculate the numerical value of your name and that of your partner, and if your name prevails, it is favorable; but if that of your partner prevails, it is not favorable.

Concerning travel from one city to another city. Count the numerical value of your name and that of the city, and if your name prevails, it is favorable; but if that of the city prevails, it is not favorable.

[At the bottom of the page, in the hand of Constantine Lascaris:

Concerning those who marry. Count the name of the husband and of the wife, and if both come to 12 or 14, the union comes about and she will give birth to a firstborn daughter and the wife will die first; but if they come out unequal, the union comes about forcibly, and she will give birth to a firstborn son and the husband will die first. For example, Nikephoros, Ma- ria: even number 14. The wife dies first. Again, Theodoros and Eirene 13, the husband dies first.]

Concerning loss. Calculate the name of the one who has lost something and that of the thing lost, and if the one who lost it prevails, the lost item will be found; but if the name of the lost thing prevails, it will not be found.

it will be found.

Concerning a fugitive. Calculate the name of the one who has fled and that of his master, and if the name of the master prevails, the fugitive will be found; but if that of the fugitive prevails, he will not be found.

On Manumission. Calculate the numerical value of the name of the slave and of the master; and if the slave's prevails, he is freed, but if the master's, he is not freed.

On the sale of a slave. Calculate the name of the

13-15 Ct. Tannery, Mémoires, IX, p. 46, c. 7. nac sic deinceps.

23 They voted cod.

δούλου καὶ τοῦ δεσπότου, καὶ ἐὰν τοῦ δούλου νικήσῃ, οὐ πραθήσεται.

Περὶ γάμου, εἰ συμφέρει. Τὸ τοῦ ἀνδρὸς καὶ τῆς γυναικὸς ὄνομα ψηφίσας σκόπει· εἰ τὸ τοῦ ἀνδρὸς ὄνομα νικᾷ,
5 *συμφέρει, εἰ δὲ τῆς γυναικός, οὐ συμφέρει.*

Περὶ τοῦ γνῶναι τὸν κλέπτην ἐκ πολλῶν ὑπονοουμένων. Πάντων τῶν ὑπονοουμένων τὰ ὀνόματα ψήφισον, καὶ τῶν ἡττωμένων ἀνάπεμπε τοὺς νικῶντας καὶ πάλιν
10 *ζεῦξον, ἕως** ὁ εἷς πάντα νικήσας, ἐκεῖνος ἐστὶν ὁ κλέπτης.*

Περὶ νοσοῦντος εἰ ζήσεται. Ψήφισον τὸ ὄνομα τοῦ ἀνθρώπου τοῦ νοσοῦντος, καὶ τὸ ὄνομα τοῦ θεοῦ (1) *τοῦ κυριεύοντος τὴν ἡμέραν ἐν ᾗ ὑπέθετο ἢ ἐν ᾗ κατεκλίθη, καὶ ἐὰν νικᾷ τὸ ὄνομα τοῦ νοσοῦντος [καὶ] τὸ ἄοτρον τῆς ἡμέρας, ζήσεται· εἰ*
15 *δὲ καὶ τὸ τοῦ θεοῦ ὄνομα νικήσει, τεθνήξεται. εἰ δὲ καὶ ἰσόψηφα καταντήσωσι τὰ δύο ὀνόματα, ταχέως ὑγιανεῖ, ἐὰν δὲ ἄζυγα, βραδέως.*

Περὶ τελευτῆς ἀδελφῶν. Ἀμφοτέρων τὰ ὀνόματα
20 *ψήφισον, ἑνὸς ἑκάστου παρ' ἰδίαν, καὶ σύμβαλλε αὐτὰ ἐπὶ τὴν πλινθίδα καὶ εὑρήσεις προτελευτῶντα τὸν νικῶντα.*

Περὶ ξενιτεύοντος εἰ ἐρωτηθῇς. Ἴδε τὸ ζῴδιον τὸ ἐπιπολεῦον τῷ μηνὶ τῆς ἐρωτήσεως καὶ τὸν πλανήτην τὸν ἐπιπολεύοντα τὴν ἡμέραν, καὶ ἐάν ἐστιν ὁ θεὸς αὐτῶν ἐν τῷ
25 *οἴκῳ αὐτοῦ, ὁ ἀπόδημος ταχέως ἔρχεται, εἰ δε ἔξωθεν ἐπὶ δυσμάς, ὁ ξένος ἢ ἀσθενεῖ ἢ ἐτελεύτησεν.*

3-5 *Περὶ γάμου*, cf. Tannery, op. cit., p. 45, c. 3. 4 *ψηφήσας* cod. 6-10 Cf. Tannery, op. cit., c., 5. 10 *εἰς* corr. : *εἰς* cod. Legendum *ἕως <ὅτου ὁ εἷς πάντας νικήσῃ καὶ> ὁ εἷς πάντας νικήσας* [Delatte] 9 *Ψήφησον* cod. hic et infra 11-17 Cf Tannery, op. cit. p. 47, c. 6. 14 *καὶ* delevi 19-21. Cf. Tannery, op. cit., p. 47, c. 8. 20 Leg. *κατ' ἰδίαν*? 19 *πληνθίδα* cod. 22 Leg. *τὸν μῆνα*?

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(1) Notatione digna sunt verba hic et v. 15 *τοῦ θεοῦ*, infra v. 24 *ὁ θεός*, quae in codicibus a Paulo Tannery adhibitis suppressa sunt. probatur Byzantinos hariolos ex aevo quo dii colebantur horum prae- Quibus ceptorum hereditatem cepisse.

slave and of the master; and if the slave's prevails, he shall not be sold

it will be found.

On marriage, whether it is advantageous. Having calculated the name of the man and of the woman, examine: if the man's name prevails, it is advantageous; but if the woman's, it is not advantageous.

On identifying the thief from among many suspects. Calculate the names of all the suspects, and from those defeated send up the winners, and pair them again, until the one who has prevailed over all — that one is the thief.

On a sick person, whether he will live. Calculate the name of the sick person, and the name of the god (1) who rules over the day on which he took to his bed or on which he lay down; and if the name of the sick person prevails over the star of the day, he will live; but if the name of the god prevails, he will die. And if the two names come out equal in value, he will recover quickly; but if they are uneven, slowly.

On the death of siblings. Calculate the names of both, each one separately, and compare them on the tablet, and you will find that the one who prevails will die first.

Concerning one who is abroad, if you are asked. Look at the zodiac sign rising in the month of the inquiry and the planet rising on the day, and if their lord is in his own house, the traveler returns quickly; but if he is outside, toward the west, the foreigner is either ill or has died.

3-5 Hegi yáov, cf. Tannery, op. cit., p. 45, ch. 3.ncod.n6-10 Cf. 4 you have voted Tannery, op. cit., c., 5. 10 in corr. : in cod. Read ἕως <ὅτου ὁ εἰς πάντας νικήσῃ καὶ> ὁ εἰς πάντας νικήσας [Delatte]9 Ψήφησαν cod. hic et infra 11-17 Cf Tan-n19-21. nery, op. cit. p. 47, c. 6.nry, 14 καὶ deleted Cf. Tanne-n19 crowd op. cit., p. 47, c. 8.ncod. 20 Read κατ' ἰδίαν? 22 Read τὸν μήνα?

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(1) Noteworthy are the words here and at v. 15 τοῦ θεοῦ, below at v. 24 ὁ θεός, which have been suppressed in the codices used by Paul Tannery. It is thus demonstrated that Byzantine soothsayers, from the age in which the gods were worshipped, inherited the tradition of these precepts.

F. 84. *Περὶ ἀνδρογύνων τὸν αὐτὸν ἐπὶ τὰς πλινθίδας ψῆφον παρατήρει.*

*θα'. Σύμφωνοι ἔσονται καὶ ἑαυτοῖς ἀρέσκοντες, μιᾷ βουλῇ καὶ προαιρέσει ὑπάρχοντες καὶ ἀλλήλοις ποθοῦντες καὶ κατὰ πάντα τρόπον καλῶς βιοῦντες μέχρι τέλους τῆς ζωῆς αὐτῶν****

εα'. Σύμφωνοι ἔσονται, ὡς μίαν ἔχοντες γνώμην, λυποῦνται δὲ διὰ παιδίσκην, καὶ ἀφίστανται ἀγανακτοῦντες ἀλλήλοις διὰ βουλὴν ἀλλοτρίαν. εἰς ζάλην καὶ φιλονεικίαν διάγουσιν.

δα'. Σύμφωνοι ἔσονται κατὰ πάντα τρόπον καὶ ἀλλήλους ποθήσουσι· ὁ γὰρ τὰς δας ἔχων πολυχαρὴς ἔσται καὶ ἐξουσιαστικός, κελεύει καὶ ὑπακούεται· καὶ καλῶς βιοῦντες.

γα'. Ἀσύμφωνοι ἔσονται μέχρι τέλους τῆς ζωῆς αὐτῶν μετὰ καθημερινῆς βασάνου καὶ ἀτυχίας βιοῦντες.

βα'. Σύμφωνοι ἔσονται κατὰ πάντα τρόπον ἀλλήλους φιλοῦντες, μίαν βουλὴν ἔχοντες καὶ μίαν προαίρεσιν· ὁ γὰρ τὰ β' ἔχων πλεῖόν ἐστιν ἐξουσιαστικός· κελεύει γὰρ καὶ ὑπακούεται.

αα'. Σύμφωνοι ἔσονται εἰς τὸν πρῶτον χρόνον, ἔπειτα δὲ πάλιν βιοῦσι μετὰ μάχης καθημερινῆς ὅ τε ἀνὴρ καὶ ἡ γυνὴ διὰ τὸ ἰσόψηφον τοῦ ἀριθμοῦ, καὶ ἀποστρεμμένην ἔχοντες τὴν γνώμην βιοῦσιν.

ηβ'. Σύμφωνοι ἔσονται καὶ μιᾶς προαιρέσεως καὶ μίαν γνώμην ἔχοντες βιοῦσιν.

ζβ'. Σύμφωνοι ἔσονται μὲν πρὸς ἀλλήλους, ἀποζευχθήσονται δὲ κατὰ ἀνάγκην, οὐχὶ ἰδίᾳ προαιρέσει ἐκβαλλόμενοι παρὰ τῶν ἰδίων.

ιβ'. Ἀσύμφωνοι ἔσονται εἰς τῷ ἑνὶ ἐγκαλοῦντες, διὰ διαβολὴν ἢ παιδίσκην ἢ τὴν θρέψασαν ζηλοτυπίαν εἰς ἑαυτοὺς ἔχοντες, διότι ῥέμβοι γίνονται οὗτοι.

εβ'. Σύμφωνοι ἔσονται, καὶ ἀλλήλους ἀγαπήσουσι, συνεχῶς δὲ ὑβρίζοντες ἑαυτοὺς διὰ γονεῖς ἢ ἀδελφοὺς καὶ πάλιν ἀγαπῶντες ἀλλήλους καὶ μυστήρια φυλάττοντες, οὕτως διάγουσιν.

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1 *τὴν αὐτὴν* scribere nolui. *ἀνδρόγυνοι* = coniuges, cf. supra p. 142, 16. 3 ss. In margine adnotationes addidit Constantinus Lascaris, v. 4 *τὸ α' νικᾷ*; v. 6 *α' καὶ ε'. τὸ α' νικᾷ*; v. 9 *α' καὶ δ'. τὸ δ' νικᾷ* ac similia deinceps. 6 *ηα' ζα' ςα'* desunt. 15 Super versum scriptum est: *ἐστιν δὲ πείθειν ἔχει* (?) *καὶ* (?) 23 cf. p. 146, 20.

F. 84. Concerning husbands and wives, observe the same brick vote.

89. They will be harmonious and pleasing to one another, being of one will and intention, longing for each other and living well in every way until the end of their lives.

81. They will be harmonious, as though of one mind, but they grieve on account of a handmaid, and they stand apart, being indignant with one another on account of another's counsel. They live in turmoil and contentiousness.

84. They will be harmonious in every way and will long for one another; for he who holds the higher value will be full of joy and authoritative, he commands and is obeyed; and they live well.

83. They will be discordant until the end of their lives, living in daily torment and misfortune.

82. They will be harmonious in every way, loving one another, having one will and one intention; for he who holds the value of 2 is more authoritative; for he commands and is obeyed.

81 (prime). They will be harmonious in the first period of time, but thereafter the husband and wife live again in daily strife on account of the equal value of the number, and they live with an averse disposition.

20 sin.

82. They will be harmonious and of one purpose and one mind ... they live having ...

32. They will be harmonious with one another, but will be separated by necessity, not cast out by the free choice of their

25 own people.

82. They will be discordant, accusing one another, harboring jealousy toward each other on account of slander, or a handmaid, or the one who raised them, for these become wayward.

72. They will be harmonious and will love one another, yet they continually insult each other on account of parents or siblings, and then love one another again and keep their secrets; thus they live.

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1 I did not wish to write τὴν αὐτὴν. ἀνδρόγυνοι π coniuges, cf. supra 3 p. 142, 16. ss. In the margin Constantine Lascaris added annotations, v. 4 τὸ α' νικᾷ; v. 6 α' καὶ ε. τὸ α' νικᾷ; v. 9 α' καὶ δ'. τὸ δ' τική and similar notes thereafter. 6 ŋa' ta' ça' are absent. 15 Above the line is written: ἐστιν δὲ πείθειν ἔχει (?) και (?) 23 cf. p. 146, 20. Cod. XI. 11. — 10.

δβ'. Σύμφωνοί εἰσιν, ἀλλήλους ἀγαπῶντες καὶ πάλιν μισοῦντες· ἐνίοτε δὲ καὶ χωρίζονται, καὶ πάλιν φιλούμενοι διάγουσι πάντοτε.

γβ'. Σύμφωνοι ἔσονται κατὰ πάντα τρόπον, καὶ ἀλλήλοις ἐξουσιάζουσιν· ἔξουσι δὲ ἐρεσχελίαν ἀπὸ ζεύξεως, καὶ πάλιν εἰρηνεύ-
5 *σουσι βιοῦντες ἐν πολλῇ συμφωνίᾳ καὶ εἰρήνῃ καὶ ἀγάπῃ.*

ββ'. Ἀσύμφωνοι ἔσονται εἰς πάντα, εἷς ἕκαστος ἰδίαν προαίρεσιν ἕξουσι καὶ ἔριν πλεονάζουσαν· ἀλλήλοις μὴ πιστεύοντες βιοῦσι μετ' ἀλλήλων πίστιν μὴ ἔχοντες.

θγ'. Σύμφωνοί εἰσι κατὰ πάντα ἑαυτοῖς ἐπισυνερχόμενοι, ἀγα-
10 *νακτήσουσι δὲ ἀλλήλοις, διότι οἱ πατέρες αὐτῶν ὑβρίζουσιν.*

ηγ'. Σύμφωνοι ἔσονται καὶ φιλοῦντες ἀλλήλους· εἰς πάντα πρὸς ὠφέλειαν ἔσονται, καὶ μίαν γνώμην ἔχοντες, ἀλλὰ καὶ φιλονεικίαν.

ζγ'. Σύμφωνοι ἔσονται καὶ ἀλλήλους φιλοῦντες καὶ συνερχόμενοι καὶ φίλους κτώμενοι καὶ βίον διάγοντες ἐν ἁπλότητι διὰ
15 *τὸ διπλάσιον τῶν ἡμερῶν, καὶ μένει μία ἁπλῆ.*

ςβ'. Σύμφωνοι ἔσονται καὶ μίαν γνώμην ἔχοντες καὶ προαίρεσιν, ἀγανακτοῦντες δὲ ἀλλήλοις διὰ τὸ γυναικεῖον γένος, καί ποτε μὲν φιλούμενοι, ποτὲ δὲ χωριζόμενοι.

εγ'. Ἀσύμφωνοι ἔσονται ὥσπερ αἱ τροπαὶ τῶν ἀνέμων, μετ'
20 *ἀλλήλων πίστιν μὴ ἔχοντες, ἀποζευχθήσονται δὲ κατὰ ἀνάγκην, οὐκ ἰδίᾳ προαιρέσει.*

δγ'. Σύμφωνοι ἔσονται καὶ φιλοῦντες ἀλλήλους, ἐξωτικῇ δὲ βιώσει παραμένοντες ἕξουσι βιωτικὴν κίνησιν καὶ ἑτέραν σύζευξιν.

25 *γγ'. Σύμφωνοι ἔσονται καὶ ἀλλήλους φιλοῦντες, πυκνῶς δὲ ἀλλήλοις παραδειγματίζοντες, εἰς ἀλλήλους ἀχάριστοι.*

θδ'. Ἀσύμφωνοι ἔσονται δι' ἐξωτικὰ πρόσωπα, καὶ κακὴ ἔσται ἡ σημείωσις αὐτῶν· ἐξελεύσονται καὶ πάλιν διαλλαγήσονται, ἀλλήλους δὲ κακολογοῦντες, πότε φιλούμενοι, πότε ἀποχωριζόμενοι.
30 *ηδ'. Οὐ μὴ συμφωνήσουσι, διότι τύχῃ ῥέμβοι εἰσὶ καὶ ἀκατάστατον γνώμην ἔχοντες καὶ μυστήρια ἑαυτῶν οὐ φυλάττοντες.*

ζδ'. Σύμφωνοι ἔσονται κατὰ πάντα τρόπον φιλοῦντες ἀλλήλους καὶ μίαν γνώμην ἔχοντες καὶ μίαν προαίρεσιν εἰς παντοῖον πρᾶγμα.

ςδ'. Οὐ μὴ συμφωνήσουσι διὰ τὸ γυναικεῖον γένος ἢ διὰ τὰς
35 *αὐτῶν ῥυπαρίας, ἑαυτοὺς δὲ φιλήσουσι διὰ τὸ κατάλληλον προαίρεσιν ἔχειν, καὶ τότε οὕτως δοξάζονται.*

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6 ἀσύμφωνοι corr. : σύμφωνοι cod. 19 ἀσύμφωνοι corr. Delatte : σύμφωνοι cod. 20 Cf. p. 145, 23. 35 αὐτῶν cod.

42. They are harmonious, loving one another and then hating one another; sometimes they even separate, and then being reconciled they live together always. 32. They will be harmonious in every respect, and they have authority over one another; they will have strife arising from the union, and again they will live in peace, dwelling in great harmony and peace and love.

22. They will be discordant in all things; each will have their own separate purpose and abundant quarreling; not trusting one another, they live together without mutual faith.

83. They are harmonious with one another in all things when they come together, but they will be indignant with each other, because their fathers treat them with contempt.

83. They will be harmonious and loving toward one another; in all things they will be to each other's benefit, holding one mind, but also contentiousness.

73. They will be harmonious, loving one another and coming together and making friends and leading a life in simplicity on account of the doubling of days, and one simple life remains.

62. They will be harmonious, holding one mind and intention, but being indignant with each other on account of the female sex, and at times being loving, at times being separated.

53. They will be discordant like the turning of the winds, having no trust in one another, and they will be separated by necessity, not by their own free choice.

43. They will be harmonious and loving toward one another, but persisting in an external way of life they will have worldly activity and another union.

33. They will be harmonious and loving one another, but frequently making an example of one another, ungrateful toward each other.

94. They will be discordant on account of outside persons, and their situation will be bad; they will part and then be reconciled again, speaking ill of one another, at times being loving, at times separating.

84. They will not be harmonious, because by chance they are restless and hold an unstable mind and do not keep their own secrets.

64. They will be in harmony in every way, loving one another and holding one opinion and one intention in every matter. 64. They will not be in harmony on account of the female sex or on account of their own defilements, but they will love one another because they have a compatible disposition, and in this way they will then be held in esteem.

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6 discordant FOUS. : consonants cod. nconsonants cod. 20 Cf. p. 145, 23.

19 discordant corr. Delatte: 35 of them cod.

εδ'. Σύμφωνοι ἔσονται ἐν ἀγάπῃ καὶ προαιρέσει διάγοντες πάντοτε.

δδ'. Ἀσύμφωνοί εἰσι ἀλλήλοις διὰ δούλην ἢ παιδίσκην ζηλοτυποῦντες· διότι ἡ τύχη ῥέμβη, οὕτως τὸν βίον διάγουσιν.

5 *θε'. Σύμφωνοι ἔσονται καὶ ἀλλήλους φιλοῦντες, κατὰ δέ τινα τρόπον ποτὲ μὲν ὑβρίζονται, ποτὲ δὲ ἀγανακτοῦντες βιοῦσιν.*

ηε'. Σύμφωνοι ἔσονται καὶ ἀλλήλους ἀγαπῶντες, ἀκαταστατοῦντες δὲ διὰ γονεῖς ἢ συγγενεῖς, καὶ ἀποζευχθήσονται.

ζε'. Σύμφωνοι ἔσονται καὶ μίαν γνώμην καὶ προαίρεσιν ἔχοντες
10 *ἑαυτοῖς συνεισερχόμενοι.*

ςε'. Σύμφωνοι ἔσονται καὶ φιλοῦντες ἀλλήλους καὶ κατὰ πάντα πρὸς ὠφέλειαν ἔσονται ἑαυτοῖς ἀρέσκοντες, μίαν βουλὴν καὶ προαίρεσιν ἔχοντες βιοῦσιν.

εε'. Σύμφωνοι ἔσονται ἀλλήλους φιλοῦντες, καὶ οὐκ ἰδίᾳ προαι-
15 *ρέσει χωρισθήσονται, καὶ πάλιν μίαν γνώμην ἕξουσιν.*

θς'. Οὐ μὴ συμφωνήσουσι διὰ πολλὰς προφάσεις, ἀλλήλους δὲ ἀγαπῶντες ἔσονται.

ης'. Σύμφωνοι ἔσονται ἀλλήλους ποθοῦντες, ὕστερον δὲ ἀποζευχθήσονται διά τινα αἰτίαν.

20 *ζς'. Ἀσύμφωνοι ἔσονται διὰ τοὺς γονεῖς αὐτῶν, ἀκατάστατον ἔχοντες τὴν γνώμην διὰ † μεριλογίαν τινά.*

ςς'. Ἀσύμφωνοι ἔσονται διὰ τὸ γυναικεῖον γένος ἐναντιούμενοι καὶ ἀκατάστατον γνώμην ἔχοντες.

θζ'. Σύμφωνοι ἔσονται καὶ ποθοῦντες ἀλλήλους, ἄλλως γὰρ
25 *ἄλλοτε μέχρι πολλοῦ διαζευχθήσονται, λαλοῦσα γυνὴ προφανῆ· <ἀνα>ζευχθήσονται δὲ καὶ ζωὴν κακὴν ἕξουσιν.*

ηζ'. Σύμφωνοι ἔσονται μὲν ἀλλήλους ποθοῦντες, διὰ γονεῖς δὲ ἀκαταστατοῦντες.

ζζ'. Ἀσύμφωνοί εἰσιν οὗτοι, ἕκαστος αὐτῶν διὰ τὴν ἄπειρον
30 *φιλονεικίαν εἰς ζάλην διάγοντες.*

θη'. Οὐ μὴ συμφωνήσουσιν εἰς γένος θέλοντες ἑαυτοὺς δεσποτεύειν, ὕστερον δὲ ἀποζευχθήσονται.

ηη'. Ἀσύμφωνοι ἔσονται διὰ δούλην ζηλοτυποῦντες.

θθ'. Ἀσύμφωνοι ἔσονται διὰ γυναικεῖον γένος, καὶ διὰ ἰδίαν
35 *παιδίσκην ἀποζευχθήσονται.*

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4 Leg. *τῇ τύχῃ ῥέμβοι*, cf. p. 146 v. 30 21 Leg. *μερμεριλογίαν*?
25 An *λαλεῖ γὰρ*? Delatte. 26 *ζευχθήσονται* cod., corr. Delatte.

75. They will be in harmony, living always in love and mutual intention together.

44. They are discordant with one another, being jealous on account of a slave woman or a handmaid; for since fortune is fickle, thus do they spend their lives. 59. They will be in harmony and love one another, but in some manner they are at times insulted and at times live in vexation.

85. They will be in harmony and love one another, but being unsettled on account of parents or relatives, they will be separated.

77. They will be in harmony, holding one opinion and intention, coming together with one another.

77. They will be in harmony and love one another, and in all things they will be pleasing to one another for mutual benefit, living with one counsel and one intention.

55. They will be harmonious, loving one another, and will not be separated by their own free choice, and again they will hold one mind.

96. They will not be in harmony due to many pretexts, yet they will be loving one another.

116th. They will be harmonious, longing for one another, but later they will be separated on account of some cause.

20 55th. They will be discordant on account of their parents, having an unstable disposition due to † some quarreling.

66th. They will be discordant, opposing one another on account of the female sex, and having an unstable disposition.

96th. They will be harmonious and longing for one another, yet otherwise from time to time they will be separated for a long while, the wife speaking openly; they will be re-united but will have a wretched life.

87th. They will indeed be harmonious, longing for one another, but unsettled on account of their parents.

77th. These are discordant, each of them living in turmoil on account of their boundless quarrelsomeness.

98th. They will in no way agree as a family, wishing to dominate one another, and later they will be separated.

88th. They will be discordant, jealous on account of a slave woman.

99th. They will be discordant on account of the female sex, and they will be separated on account of a personal handmaid.

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4 Read: by chance dreamers, cf. p. 146 v. 30 21 Read με μεριλογίας ?

25 Perhaps: for the wife speaks? Delatte. 26 ζευχθήσονται cod., corr. Delatte.

Fol. 86v. *Διάγνωσις πράξεως ἀρχόντων, εἴτε καλῶς, εἴτε κακῶς.*

Σκόπησον ἀκριβῶς τὴν ἡμέραν τῆς προβολῆς αὐτοῦ καὶ ἀρίθμησον τὸ ὄνομα αὐτοῦ ἐπὶ τῶν δακτύλων σου κατὰ τὸν ἀριθμὸν τῶν στοιχείων οὕτως· τὸ μὲν ἄλφα μίαν, τὸ δὲ βῆτα ἐννέα. ἀρίθμησον δὲ καὶ τὸ ὄνομα τοῦ ἀστέρος τοῦ περιπολεύοντος τὴν ἡμέραν καὶ τὸ ὄνομα τῆς πόλεως, εἰς ἣν μέλλει ἄρξειν, καὶ ἑνώσας ὕφειλον ἐπὶ τῶν ιβ', καὶ τὰ μένοντα κάτωθεν τῶν ιβ', ἐκεῖνός ἐστιν ὁ ἀριθμὸς τῶν ἡμερῶν τῆς πράξεως αὐτοῦ. ἐὰν μείνωσιν ἑπτὰ, γίνωσκε ὅτι πρᾶξαι ἔχει ἢ ζ' ἡμέρας ἢ ζ' ἑβδομάδας ἢ ζ' μῆνας ἢ ζ' ἔτη. ὁμοίως καὶ οἷός ἐστιν ὁ ἀριθμός. εἰ δὲ ιβ', βραδύς ἐστιν ὁ ἀριθμός. εἰ δὲ θέλεις ἰδεῖν εἰ εὐτυχὴς ἐστιν ἢ ἀτυχής, ἀρίθμησον πάλιν καθῶς πρῶτον τὸ ὄνομα τοῦ ἄρχοντος καὶ τοῦ ἀστέρος καὶ τῆς πόλεως, καὶ ὕφειλον ἐπὶ τῶν θ'. καὶ ἐὰν μείνωσι ζυγά, ἀτυχεῖ, εἰ δὲ ἄζυγα, εὐτυχεῖ.

Ἐὰν ἐρωτηθῇς περὶ ζωῆς τινὸς ἢ θανάτου. Κράτησον ἐπὶ τῶν δακτύλων σου τα', καὶ μέτρησον τὴν σκιάν σου τοῖς ποσί, καὶ ἑνώσας τοὺς πόδας μετὰ τῆς τα' ὕφειλον ἐπὶ τῶν η'. καὶ ἐὰν μείνωσι δ', γίνωσκε ὅτι ἀπέθανεν, ἐὰν δὲ δύο, ψυχομαχεῖ, καὶ ἁπλῶς εἰπεῖν, ὅσα εἰσὶ ζυγά, κακά, ὅσα δὲ ἄζυγα, καλά εἰσι.

F. 87. *Περὶ τοῦ γνῶναι τὸν νικῶντα ἐν μάχῃ. Ψήφισον τὰ ὀνόματα πρῶτον τοῦ ἑνὸς οὕτως· λέγεται δὲ τὸ βαπτιστικὸν αὐτοῦ Λέων· ωπε'. πρόσθες καὶ ι', πρόσθες καὶ τῆς Σελήνης ζ', πρόσθες καὶ τῆς ἡμέρας οἱά ἐστιν ἢ πέμπτη ἢ ἕκτη, καὶ ὕφειλον ἐπὶ τῶν λ', καὶ εἴ τι ἀπομένει, θεώρει· ἐὰν εἰς τὴν νίκην, νικᾷ, εἰ δὲ εἰς τὴν ἧτταν, ἡττᾶται.*

νίκη· α' β' γ' ζ' θ' ι' ια' ιγ' ιδ' ις' ιζ' ιθ' κ' κβ' κγ' κς' κη'
ἧττα· δ' ε' η' ιβ' ιε' ιη' κα' κδ' κε' κζ' κθ' λ'

F. 87. *Ἑτέρα ψῆφος περὶ ζωῆς καὶ θανάτου.*

Λάβε τὸ ποσὸν τῆς Σελήνης ἐκ τῆς ἡμέρας ᾗ κατεκλίθη ὁ πάσχων, καὶ ψήφισον ἐπὶ τῷ ὀνόματι τοῦ πάσχοντος ποιήσας ὁμάδα, καὶ ὕφειλε τριακοντάδας ὅσας ἐνδέχεται, καὶ τὰ ἐναπομέ-

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1 πράξεως corr., cf. v. 9 : ἄρξεως cod. 7 ἤφειλον cod. 9 τῆς πρ. τῶν ἡμερῶν transp. cod. 23 Ψήφησον cod. 31 Leg. πόστον ? cf. p. 163, 28 ἧς cod. 32 ψήφησον cod. 33 ἤφειλε cod.

Fol. 86. Diagnosis of the practice of rulers, whether good or bad.

Examine carefully the day of his appointment and count his name on your fingers according to the numerical
5 value of the letters as follows: alpha equals one, beta equals nine. Count also the name of the star ruling the day
and the name of the city in which he is about to hold office, and having combined them, subtract by 12, and what remains below 12, that is the number of days of his tenure. If seven remain,
10 know that he will hold office for either 7 days, or 7 weeks, or 7 months,
or 7 years. Likewise, whatever the number is. If it is 12, the number is slow. If you wish to see whether he is fortunate or unfortunate, count again as before the name of the ruler and of the star and
of the city, and subtract by 9. And if an even number remains, he is unlucky;
15 if odd, he is lucky.

If you are asked about someone's life or death, hold on your fingers the number 31, and measure your shadow in feet, and having added the feet to the 31, subtract from 8. And if 4 remain, know that he has died; if two, he is in his death struggle; and to speak simply, as many as are even are bad, as many as are odd are good.

F.87. On knowing the victor in battle First calculate the names of the one thus: his baptismal name is said to be Leon: 885, add also 10, add also the 7 of the Moon, add also the number of the day, whether it is the fifth or sixth, and subtract from 30, and observe what remains: if it falls on victory, he wins; if on defeat, he is defeated.

Victory: 1 2 3 7 9 10 11 13 14 16 17 19 20 22 23 26 28
Defeat: 4 5 8 ιβ' ιε' ιη' 21 29 25 26 29 30

30 F. 87. Another calculation concerning life and death.

Take the quantity of the Moon from the day on which the sick person took to bed, and calculate upon the name of the sick person making a sum, and subtract as many thirties as possible, and the remaining

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1 deed cor., cf. v. 9: cod.npr. of days transp. cod.nfrom c. p. 163,
28 ἧς cod.
7 ἡφειλον cod. Ο τῆς
23 ψήφησαν cod. 31 Leg.
32 ψήφησος cod 33 ἡφειλε cod.

νοντα εἰσένεγκε εἰς τοὺς δύο στίχους, καὶ εἰ μὲν εἰς τὸν ἄνω στίχον ἔλθῃ, ζήσεται, εἰ δὲ εἰς τὸν κάτω, τεθνήξεται.

Ὑπόδειγμά ἐστι τὸ λεγόμενον τοιοῦτον· λέγεται ὁ πάσχων Παῦλος. ἔχει τὸν ἀριθμὸν τὸ ὄνομα τοῦτο ψπα', ἔχει δὲ καὶ ἡ Σελήνη
5 *τὴν ἡμέραν ἐκείνην τρίτην καὶ δεκάτην. ψηφίζεται δὲ τοῦτο, χωρὶς τοῦ ν', τρὶς καὶ ι', ἔχει δὲ ὁ ἀριθμὸς τούτου τοῦ ὀνόματος οθ', ὡς εἶναι ὅλην τὴν ὁμάδα, ,αψξ'. ὤφειλον αὐτὰ οὕτως· νη' ἡ λ'. ,αμψ, καὶ μένουσιν κ'. ταῦτα ζήτησον εἰς τὸν στίχον, καὶ εὑρήσεις εἰς τὸν στίχον τὸν ἀνωτέρω, ἤγουν τῆς ζωῆς.*

10 α'	γ'	δ'	ζ'	θ'	ι'	ια'	ιγ'	ιδ'	ιζ'	ιζ'	ιθ'	κ'	κβ'	κγ'	κς'	κη'	ζωή.
β'	ε'	ς'	η'	ιβ'	ιε'	ιη'	κα'	κδ'	κε'	κζ'	κθ'		λ'				θάνατος.

F. 87. *Ἑτέρα ψῆφος κατ' Αἰγυπτίους περὶ ζωῆς καὶ θανάτου καὶ μακροβιοσίας.*

Ψήφισον ἀπὸ τῶν κε' τοῦ κατ' Αἰγυπτίους Ἐπιφὶ μηνός, κατὰ
15 *δὲ Ἀλεξανδρεῖς Πανέμου, τουτέστιν ἀπὸ τοῦ Κυνάστρου τοῦ κατὰ Ῥωμαίων Ἰουλίου <κε'>, τίθει δὲ κατὰ μῆνα ἡμέρας ε' ἀρχόμενος, καθὼς προείρηται, ἀπὸ τῆς κε' Ἰουλίου ἕως τῆς ἡμέρας ᾗ κατεκλίθη ὁ πάσχων. τοῦ δὲ μηνὸς ἐν ᾧ κατεκλίθη ὁ νοσῶν μὴ βάλλῃς ε', ἀλλὰ πάσας τὰς ἡμέρας ἕως αὐτῆς ἡμέρας ᾗ κατεκλί-*
20 *θη. εἶτα πρόσθες εἰς αὐτὰς τὰς ἡμέρας ωο', καὶ ὅσον ἂν ἀναβῇ ὁ ἀριθμός, μέριζε παρὰ τῶν λς', καὶ τὰ περισσεύοντα ζήτησον εἰς τοὺς ὑποκειμένους στίχους, καὶ εὑρήσεις τὴν ἀπόβασιν τοῦ πάσχοντος.*

Ἀρχὴ στίχων διὰ τῶν λς'.

25 α' ζωή	η' θάνατος.
β' θάνατος.	θ' ζωή.
γ' θάνατος.	ι' παρατηρισμὸς θανάτου.
δ' μακροβιοσήσας σωθήσεται.	ια' ζωή.
ε' θάνατος.	ιβ' θάνατος.
ς' ταχέως ὑγιανεῖ.	ιγ' ζωή.
30 ζ' ζωή.	ιδ' μακροβιοσήσας σωθήσεται.

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5 τρεῖς καὶ δεκάτη cod., corr. 6 τρὶς. Leg. τρεῖς οθ'] Leg. φοθ'? 7 ἤφειλον cod. 14 Αἰγυπτίων cod., corr. 15 Ἰουλλίου cod. κε' suppl., cf. v. 17. At legendum ιθ'? Cf. *Cat.*, IV, p. 124 n. 2 etc. 17 Ἰουλλίου cod. 18 ᾗ corr. : ἧς cod. 19 ᾗ corr. : ἧς cod. 30 ὑγιαίνει cod.

bring the remainder into the two rows, and if it falls in the upper row, he will live; if in the lower, he will die.

The example given is as follows: the patient is called Paul. This name has the number 481, and the Moon on that day has the thirteenth. This is calculated, without the 50, three times and 10; the number of this name has 79, so that the whole sum is 1,560. I divided these as follows: 50 into 30, 400 and 50, and 20 remains. Seek these in the row, and you will find them in the row above, that is, of life.

1 3 4 9 10 15 13 14 16 17 19 20 22 23 26 28	Life.
2 5 7 8 12 15 18 21 24 25 27 29	Death.

F. 87. Another calculation according to the Egyptians concerning life and death and prolonged illness.

Calculate from the 25th of the month of Epiphi according to the Egyptians, and according to the Alexandrians Panemos, that is, from the rising of the Dog Star, which according to the Romans is July 25; assign 5 days per month, beginning, as previously stated, from the 25th of July up to the day on which the patient took to bed. For the month in which the sick person took to bed, do not assign 5, but count all the days up to the very day on which he took to bed. Then add 854 to those days, and whatever number results, divide by 36, and seek the remainder in the rows set out below, and you will find the outcome for the patient.

Beginning rows by means of the 36.

25 1st Life

2 Death.

3rd — death.

4 — having been long ill, he will be saved.

5 — death.

5 — he will recover quickly.

30 7th — life.

8th — death.

9th — life.

10 observation of death.

11 — life.

12 — death.

10 life.

14 Having been long ill, he will be saved.

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5 three and the tenth cod., Π.6 three times. Read τρεις οθ'] Read φοθ'? 7 ἡφειλον cod. 14 Αἰγυπτίων cod., corr. 15 Ιουλλίου cod.κει suppl., cf. v. 17. But read 10' Ct. Cat., IV, p. 124 n. 2 etc. 17 Ἰουλλίου cod. 18 ¾ corr. : √ cod. 19 ἡ φοπ. : ῆς cod.

30 is in good health cod.

ιε' πολυπλόκως νοσήσας θνήσκει.
ις' ζωή.
ιζ' κινδυνεύει.
ιη' μακρονοσήσας καλῶς ἕξει.
ιθ' κινδυνεύει.
κ' θάνατος.
κα' πολὺν χρόνον κινδυνεύσει.
κβ' ζωή.
κγ' ζωή.
κδ' μακρονοσήσας ζήσεται.
κε' θάνατος.
κς' κινδυνεύσας σωθήσεται.
κζ' ζωή.
κη' ζωή.
κθ' κινδυνεύσει.
λ' ζωή.
λα' ζωή.
λβ' ζωή.
λγ' θάνατος.
λδ' ζωή.
λε' ζωή.
λς' ζωή.

Ἑτέρα γνῶσις περὶ ζωῆς, θανάτου καὶ μακρονοσίας.

Ἐὰν πέσῃ τις ἄρρωστος, σκόπει ἀκριβῶς ἐν ποίᾳ ἡμέρᾳ τῆς ἑβδομάδος κατεκλίθη, καὶ ψήφισον τὰ στοιχεῖα τοῦ ὀνόματος αὐτοῦ ἀκριβῶς, καὶ ὕφειλον τρία, τρία, καὶ τὰ ἀπομένοντα πρόσβαλε εἰς τὰς ὑποκειμένας τῶν ζ' ἡμερῶν ἀποκρίσεις, καὶ εὑρήσεις τὴν ἀπόβασιν, ἐὰν μείνῃ α' ἢ β' ἢ γ' ἑκάστης ἡμέρας ἰδίαν ἀπολογίαν.

κυριακή· α' ἀποθνήσκει β' μακρονοσήσει γ' οὐκ ἀποθνήσκει
δευτέρα· α' μακρονοσήσει β' ἀποθνήσκει γ' οὐκ ἀποθνήσκει
τρίτη· α' ἀποθνήσκει β' ζήσεται γ' οὐκ ἀποθνήσκει
τετάρτη· α' ἀποθνήσκει β' μακρονοσήσει γ' οὐκ ἀποθνήσκει
πέμπτη· α' μακρονοσήσει β' ἀποθνήσκει γ' οὐκ ἀποθνήσκει
παρασκευή· α' ἀποθνήσκει β' ζήσεται γ' οὐκ ἀποθνήσκει
σάββατον· α' ἀποθνήσκει β' ζήσεται γ' οὐκ ἀποθνήσκει

Ἐὰν δὲ θέλῃς νοῆσαι ἐν ποίᾳ ἡμέρᾳ τῆς ἑβδομάδος ἀποθνήσκει, σκόπει οὕτως· ψήφισον τὸ ὄνομα τοῦ κατακλιθέντος ἀκριβῶς, καὶ ὕφειλον, ὡς ἀνωτέρω ἔφημεν, τρία, τρία, καὶ σκόπησον εἰς τὰς κατωτέρωθεν τριῶν στίχων δηλώσεις, καὶ εὑρήσεις ἐν οἵᾳ ἡμέρᾳ τῆς ἑβδομάδος ἀποθνήσκει.

ἐὰν μένῃ α', τρίτῃ ἢ παρασκευῇ ἢ σάββατῳ ἀποθνήσκει,
ἐὰν δὲ μένῃ β', δευτέρᾳ ἢ πέμπτῃ ἀποθνήσκει,
ἐὰν δὲ μένῃ γ', κυριακῇ ἢ τετάρτῃ ἀποθνήσκει.

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16 ψήφησον cod. 17 ἤφειλον cod. 28 νοήωησον cod. 29 ἤφειλον cod. 32 σάββατον cod..

15 Having fallen ill in a complex manner, he dies

has.

16 life.

17th — he is in danger.

5 18th — having been long ill, he will recover.

19th — he is in danger.

20th — death.

and he will be in danger for a long time.

22 life.

10 kg life.

21 having suffered a long illness, he will live.

25 death.

26th — having been in danger, he will be saved.

and life.

28th — life.

29th — he will be in danger.

30th — life.

31st — life.

32 life.

33 death.

34 life.

35 life.

36 life.

Another method of knowledge concerning life, death, and prolonged illness.

15 If someone falls ill, observe carefully on which day of the week they took to bed, and calculate the numerical values of their name precisely, then subtract three by three, and apply the remainder to the responses of the 7 days listed below, and you will find the outcome, whether 1, 2, or 3 remains, each day having its own answer.

20 Sunday: 1 they will die 2 they will have a long illness 3 they will not die

Monday: 1 they will have a long illness 2 they will die 3 they will not die

Tuesday: 1 they will die 2 they will live 3 they will not die

Wednesday: 1 they will die 2 they will have a long illness 3 will not die

Fifth [day] α' will be long ill β' will die γ' will not die

25 Friday · α' will die β' will live c' will not die

Saturday α' will die β' will live c' will not die

If you wish to understand on which day of the week he will die, consider it thus: calculate the name of the one who has taken to bed precisely, and subtract, as we said above, three by three, and look at the indications of the three lines below, and you will find on which day of the week he will die. If α' remains, he will die on Tuesday or Friday or Saturday,

if β' remains, he will die on Monday or Thursday,

if γ' remains, he will die on Sunday or Wednesday.

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16 voted cod. 17 moderate 28 children cod. 29

nfeilon cod. codn32 Saturday cod..

Ἑτέρα γνῶσις περὶ ἀρρώστων Πρώτῃ τοῦ μηνὸς ἐὰν κατακλιθῇ τις, φόβον θανάτου ἔχει ἕως ἡμέρας τρίτης, εἰ δὲ καὶ διαβῇ τὰς γ' ἡμέρας, ἀσθενεῖ ἡμέρας λ' καὶ ὑγιαίνει.

Δευτέρᾳ τοῦ μηνὸς ἐὰν κατακλιθῇ τις, φόβος ἐστὶ πολὺς ἕως
5 ἡμέρας η'. εἰ δὲ καὶ διαβῇ τὰς η' ἡμέρας, ἀσθενεῖ βαρέως καὶ ὑγιαίνει.

Τρίτῃ τοῦ μηνὸς ἐὰν κατακλιθῇ τις, νοσεῖ ἐλαφρῶς καὶ ὑγιαίνει.

Τετάρτῃ τοῦ μηνὸς ἐὰν κατακλιθῇ τις, φόβον θανάτου ἔχει ἕως ἡμέρας κη' · εἰ δὲ καὶ διαβῇ τὰς κη' ἡμέρας, ὑγιαίνει.

10 Πέμπτῃ τοῦ μηνὸς ἐὰν κατακλιθῇ τις, ἀσθενεῖ ἕως θανάτου καὶ ὑγιαίνει.

Ἕκτῃ τοῦ μηνὸς ἐὰν κατακλιθῇ τις καὶ οὐκ ὑγείαν ἕξῃ εἰς τὰς ιε', τελευτᾷ.

Ἑβδόμῃ τοῦ μηνὸς ἐὰν κατακλιθῇ τις, ἀσθενεῖ ἕως θανάτου καὶ
15 ὑγιαίνει.

Ὀγδόῃ τοῦ μηνὸς ὁ κατακλιθεὶς ἀσθενεῖ βαρέως, καὶ ἐὰν εἰς τὰς ιε' οὐχ ὑγιανῇ, ἀποθνήσκει.

Ἐννάτῃ τοῦ μηνὸς ὁ κατακλιθεὶς ἀσθενεῖ βαρέως καὶ ἀποθνήσκει.

Δεκάτῃ τοῦ μηνὸς ὁ κατακλιθεὶς ἀποθνήσκει.

20 ια'. Πρώτῃ καὶ δεκάτῃ τοῦ μηνὸς ὁ κατακλιθεὶς ὑγιαίνει.

ιβ'. Δευτέρᾳ καὶ δεκάτῃ τοῦ μηνὸς ἐλπίδας ἔχει ζωῆς ὁ κατακλιθεὶς ἕως ἡμέρας ιε'. ἐὰν οὐχ ὑγιανῇ, εἰς τὰς ις' ἀποθνήσκει.

Τρίτῃ καὶ δεκάτῃ τοῦ μηνὸς ὁ κατακλιθεὶς φόβον ἔχει ἕως ἡμέρας ιη'. εἰ δὲ διαβῇ τὰς δεκαοκτώ, ὑγιαίνει.

25 ιθ'. Τετάρτῃ καὶ δεκάτῃ τοῦ μηνὸς ὁ κατακλιθεὶς φόβον θανάτου ἔχει ἕως ἡμέρας ιε' · εἰ δὲ διαβῇ τὰς ιε' ἡμέρας, ὑγιαίνει.

ιε'. Πέμπτῃ καὶ δεκάτῃ τοῦ μηνὸς ὁ κατακλιθεὶς ταχέως ὑγιαίνει.

ις'. Ἕκτῃ καὶ δεκάτῃ τοῦ μηνὸς ὁ κατακλιθεὶς φόβον ἔχει ἕως ἡμέρας κα' · εἰ δὲ διαβῇ τὰς κα' ἡμέρας, ζήσεται.

ιζ'. Ἑβδόμῃ καὶ δεκάτῃ τοῦ μηνὸς ὁ κατακλιθεὶς φόβον ἔχει ἕως ἡμέρας ιθ' · εἰ δὲ καὶ διαβῇ τὰς ιθ' ἡμέρας, ζήσεται.

ιη'. Ὀγδόῃ καὶ δεκάτῃ τοῦ μηνὸς ὁ κατακλιθεὶς ταχέως ὑγιαίνει.

ιθ'. Ἐννάτῃ καὶ δεκάτῃ τοῦ μηνὸς ὁ κατακλιθεὶς ταχέως ὑγιαίνει.

Εἰκοστῇ τοῦ μηνὸς ὁ κατακλιθεὶς νοσεῖ ἡμέρας ε' καὶ ὑγιαίνει.

Εἰκάδι πρώτῃ τοῦ μηνὸς ὁ κατακλιθεὶς τελευτᾷ.

Εἰκάδι δευτέρᾳ τοῦ μηνὸς ὁ κατακλιθεὶς νοσεῖ ἡμέρας ις', καὶ ὑγιαίνει.

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2 τρίτης corr. : τρεῖς cod. 10-11 καὶ ὑγιαίνει delendum? sed cf. v. 14-15. 12 ἕξει cod. 17 et 22 οὐκ cod. 22 ὑγιανεῖ cod.

Another knowledge concerning the sick. On the first of the month, if someone takes to bed, he has fear of death until the third day; but if he also passes the 3 days, he is ill for 30 days and recovers.

On the second of the month, if someone takes to bed, there is great fear until the 8th day. But if he also passes the 8 days, he is gravely ill and recovers.

On the third of the month, if someone takes to bed, he is mildly ill and recovers.

On the fourth of the month, if someone takes to bed, he has fear of death until the 28th day; but if he also passes the 28 days, he recovers.

On the fifth of the month, if someone takes to bed, he is ill unto death and recovers.

On the sixth of the month, if someone takes to bed and does not recover by the 15th, he dies.

On the seventh of the month, if someone takes to bed, he is ill to the point of death and recovers.

On the eighth of the month, he who takes to bed is gravely ill, and if by the 15th he has not recovered, he dies.

On the ninth of the month, he who takes to bed is gravely ill and dies.

On the tenth of the month, he who takes to bed dies.

11. On the eleventh of the month, he who takes to bed recovers.

12. On the twelfth of the month, he who takes to bed has hopes of life until the 15th day; if he does not recover, he dies on the 16th.

On the thirteenth of the month, he who takes to bed is in danger until the 18th day; but if he passes the eighteenth, he recovers.

14. On the fourteenth of the month, he who takes to bed is in fear of death until the 15th day; but if he passes the 15th day, he recovers.

15. On the fifteenth of the month, he who takes to bed recovers quickly.

16. On the sixteenth of the month, he who takes to bed is in danger until the 21st day; but if he passes the 21st day, he shall live.

17. On the seventeenth of the month, he who takes to bed is in danger until the 19th day; but if he also passes the 19th day, he shall live.

18. On the eighteenth of the month, he who takes to bed recovers quickly.

19. On the nineteenth of the month, he who takes to bed recovers quickly.

On the twentieth of the month, he who takes to bed is ill for 5 days and recovers.

On the twenty-first of the month, he who takes to bed dies.

On the twenty-second of the month, the one who takes to bed is ill for 16 days, and recovers.

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2 of the third corr. : three cod. 10-11 και υγιαίνει to be deleted but cf. **v. 14-15.** n12 six cod. 17 and 22 obx cod. n22 dysavsi cod.

Εἰκάδι τρίτῃ τοῦ μηνὸς ὁ κατακλιθεὶς ἀσθενεῖ βαρέως καὶ ὑγιαίνει.

Εἰκάδι τετάρτῃ τοῦ μηνὸς ὁ κατακλιθεὶς ἀσθενεῖ ἡμέρας κα' καὶ ὑγιαίνει.

5 *Εἰκάδι πέμπτῃ τοῦ μηνὸς ὁ κατακλιθεὶς νοσεῖ ἡμέρας ὀλίγας, καὶ ὑγιαίνει.*

Εἰκάδι ἕκτῃ τοῦ μηνὸς ὁ κατακλιθεὶς ὑγιαίνει καὶ οὐκ ἀποθνήσκει.

Εἰκάδι ἑβδόμῃ τοῦ μηνὸς ὁ κατακλιθεὶς ὑγιαίνει.

10 *Εἰκάδι ὀγδόῃ τοῦ μηνὸς ὁ κατακλιθεὶς φόβον θανάτου ἔχει.*

Εἰκάδι ἐννάτῃ τοῦ μηνὸς ὁ κατακλιθεὶς φόβον θανάτου ἔχει.

Τριακοστῇ τοῦ μηνὸς ὁ κατακλιθεὶς φόβον θανάτου ἔχει.

Τριακοστῇ πρώτῃ τοῦ μηνὸς ὁ κατακλιθεὶς φόβον θανάτου ἔχει ἕως ἡμερῶν δέκα.

15 *Π ε τ ο σ ί ρ ε ω ς ἑ τ έ ρ α γ ν ῶ σ ι ς* (1). *Περὶ ἑνὸς ἑκάστου τῶν ὑπ' ἐμοῦ εὑρισκομένων πρὸς τὸν ἀνθρώπινον βίον διαπέμψασθαί σοι ἐξακριβευσάμενος οὐκ ὤκνησα, σὺ δὲ τῆς θεοπνεύστου προνοίας ἐνέργει τοῖς ὑπ' ἐμοῦ γραφομένοις· ἀναγκαίας γὰρ οὔσης τῆς περὶ τῶν κατακλινομένων ἀνθρώπων συνθέσεως, ἐπί-*
20 *στασθαι πρότερον πότε ὑγιαίνουσι ἢ οὔ, ὑπέταξά σοι ὄργανον κανονικόν, δι 'οὗ ἐπισκεπτόμενος ἀεὶ ἀδιάπτωτος ἔσῃ. τὸ αὐτὸ ἐπὶ νίκης μονομάχων καὶ πραγμάτων καὶ ἀποδιδρασκόντων καὶ τῶν τούτοις ὁμοίων. σκέπτου δὲ οὕτως· δέξαι τοῦ κατακλιθέντος ἢ τοῦ φυγόντος ἢ τοῦ ἀντιδίκου καὶ τῶν τούτοις ὁμοίων τὸ ὄνομα,*
25 *καὶ ἀρίθμει ἐπιμελῶς, καὶ πρόσβαλε αὐτῷ τὸν παρακείμενον ἀριθμὸν ἐκείνης τῆς ἡμέρας τῆς Σελήνης, καὶ μέριζε παρὰ τῶν κθ',*

1ss. ubique librarius *εἰκὰς* scripsit pro *εἰκάδι* 18 *ἐξακριβωσάμενος* *Cat.*, IV, 120, 7, fors. recte 23 *μονομαχιῶν*, l. c., p. 120. cf. infra p. 196, 26 26 *αὐτό* cod.

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(1) Hanc epistulam edidit Iriarte, *Biblioth. Matrit. codd. Graeci*, p. 338. Inde habuit Riess, *Petos. et Necheps. fragm.* (Philologus Supplementbd. VI), p. 384 ss. Aliam formam eiusdem epistulae edidit Olivieri, *Cat. astrol.*, IV, p.121 ; de qua cf. Mondry-Beaudouin, *Revue critique* 1903, 5t. II, p. 126. — Exstat haec epistula etiam in cod. Parisino 2419 (= Astrol. 4), f. 32, cap. *κβ'*. De methodo huius divinationis, cf. Bouché Leclercq, *Astrol. grecque*, p. 538 ss.

On the twenty-third of the month, the one who takes to bed is gravely ill and recovers.

On the twenty-fourth of the month, the one who takes to bed is ill for 21 days and recovers.

5 On the twenty-fifth of the month, the one who takes to bed is ill for a few days, and recovers.

On the twenty-sixth of the month, the one who takes to bed recovers and does not die

On the twenty-seventh of the month, the one who takes to bed recovers.

10 On the twenty-eighth of the month, the one who takes to bed is in fear of death.

On the twenty-ninth of the month, the one who takes to bed is in fear of death.

On the thirtieth of the month, the one who takes to bed is in fear of death.

On the thirty-first of the month, the one who takes to bed is in fear of death for up to ten days.

15 Another knowledge of Petosiris (4). Concerning each one of the things discovered by me pertaining to human life, I did not hesitate to transmit them to you with precision, and you should act upon what is written by me through the working of divinely inspired providence; for since the system concerning people who take to bed is necessary,

20 in order to know beforehand whether they recover or not, I have set out for you a canonical instrument, by means of which, consulting it always, you will not err. The same applies to the outcome of gladiatorial combats and legal matters and fugitives and things similar to these. Examine it thus: take the name of the one who has taken to bed or of the fugitive or of the adversary and of those similar to them,

25 and count carefully, and add to it the corresponding number of that day of the Moon, and divide by 29,

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1ss. everywhere the scribe likely wrote εἰκὸς for εικάδι 18 ascertainable

Cat., IV, 120, 7, perhaps correctly 23 μονομαχιών, 1. c., p. 120. cf. below p. 196,

26 26 this cod.

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(1) This letter was edited by Iriarte, Biblioth. Matrit. codd. Graeci, p. 338. From there Riess obtained it, Pelos. et Necheps. fragm. (Philologus Supplementbd. VI), p. 381 ss. Another form of the same letter was edited by Olivieri, Cat. astrol., IV, p. 121: concerning which cf. Mondry-Beaudouin, Revue critique 1903, vol. II, p. 126. This letter also exists in cod. Parisinus 2419 (= Astrol. 4), f. 32, chap. κβ'. On the method of this divination, cf. Bouché Leclercq, Astrol. grecque, p. 538 ss.

καὶ τὰ καταλιμπανόμενα ἐπιθεώρει ἐν τῷ ὀργάνῳ. καὶ εἰ μὲν εὕρῃς ἐν τῇ μεγάλῃ ζωῇ, χρονίσει, εἰ δὲ εὑρεθῇ ὅπου λέγει μέγας θάνατος, χρονίσει καὶ τελευτήσει. ἐὰν δὲ ὁ τῆς Σελήνης ἀριθμὸς εὑρεθῇ ἐν τῷ ὑπεργείῳ, ὁ δὲ τοῦ κάμνοντος ἐν τῷ ὑπογείῳ, ἐγγὺς
5 *μὲν κινδύνου γενήσεται, σωθήσεται δέ. ἐὰν δὲ ὁ τοῦ κάμνοντος εὑρεθῇ ἐν τῷ ὑπεργείῳ, ὁ δὲ τῆς Σελήνης ἐν τῷ ὑπογείῳ, ὀχληθεὶς σωθήσεται. ἐὰν δὲ ἀμφότερα ἐν τῷ ὑπογείῳ συνέλθωσι, τελευτᾷ.*

Ὑπόδειγμα· Ἐν τῷ εἶναι τὴν Σελήνην ἡμερῶν ιζ' ἔχει τὸν
10 *παρακείμενον ἀριθμὸν ωλγ', καὶ τὸ ὄνομα τοῦ δικαζομένου Ἀχιλλεὺς ͵ασος'. μίγνυμεν τὰς τοῦ ὀνόματος καὶ τὰς παρακειμένας τῇ ἡμέρᾳ τῆς Σελήνης, καὶ γίνονται, ͵βρξθ'. καὶ ταῦτα μερίζομεν παρὰ τῶν κθ'· καὶ καταλιπόντες κγ' εἰςάγομεν ταύτας ἐν τῷ ὀργάνῳ, καὶ εὑρίσκοντες αὐτὰ ἐν τῇ μεγάλῃ ζωῇ λέγομεν τὸν*
15 *μὲν Ἀχιλλέα νικᾶν, τὸν δὲ Ἕκτορα νικᾶσθαι, ἐπειδὴ εὑρέθη ἐν τῷ ὀργάνῳ καταλελειμμένη ἡ μία. ἔνθα ἡ μία, μικρὸς θάνατος.*

F. 89v. *Τὰ παρακείμενα τῶν ἡμερῶν τῆς Σελήνης.* Inter duas columnas legitur : *Σελήνης ἡμέραι καὶ ἀριθμοί.*

	α'	͵αφπε'	ις'	ψλε'
20	β'	͵αρις'	ιζ'	ωλγ'
	γ'	͵αιθ'	ιη'	͵αωξ'
	δ'	͵ατιε'	ιθ'	φλγ'
	ε'	ωιδ'	κ'	͵αψξς'
	ς'	χλδ'	κα'	͵βλθ'
25	ζ'	υλ'	κβ'	͵αφξς'
	η'	ωνς'	κγ'	͵αυξδ'
	θ'	χξε'	κδ'	͵αψξα'
	ι'	χλθ'	κε'	͵ασξδ'
	ια'	χλδ'	κς'	͵αρδ'
30	ιβ'	͵αυμγ'	κζ'	ωπ'
	ιγ'	͵ασπ'	κη'	ϡξς'
	ιδ'	͵αχπα'	κθ'	͵αριξ'
	ιε'	͵αρι'	λ'	͵αρμζ'

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2 et 3 *χρονήσει* 10 Computatio requirit *ωογ'* 19 ss. Numeri qui in epistula *Cat*, IV, p. 121, edita praebentur, ab his quae in Matritensi traduntur, plerumque differunt ; interdum tamen cum eis consentiunt.

And observe the remainders in the instrument. And if you find it in the great life, he will linger; but if it is found where it says great death, he will linger and die. But if the number of the Moon is found in the upper region, and that of the sick person in the lower region, he will come near to danger but will be saved. But if that of the sick person is found in the upper region, and that of the Moon in the lower region, he will be troubled but will be saved. But if both come together in the lower region, he dies.

Example: When the Moon is in its seventeenth day, it has the adjacent number 863, and the name of the person under judgment is Achilles, 1271. We combine the numbers of the name and those adjacent to the day of the Moon, and they become 2134. And we divide these by 29; and leaving a remainder of 23, we enter this in the instrument, and finding it in the great life, we say that Achilles wins and Hector is defeated, since the one was found left behind in the instrument. Where the one is, there is minor death.

F. 83. The tables of the days of the Moon. Between two columns is read: Days and numbers of the Moon.

	α'	afp	is	fl
20	β'	aris	six	as γ'
	γ'	etc	18	1871
	δ'	1315	10	533
	AND'	814	κ'	1505
	ς'	634	and	see
2525	with	material	kv'	1505
	η'	as	Ms. Increase	
	i'	listen	kd'	increases
	ι'	639'	25'	1264'
	11'	1284'	29	104
30 lb		1543'	29	180'
	ιγ'	1280	28	335
	14'	1281	and from	
	i no		λ'	arm's length

2 and 3 will be in year 10. The computation requires woy' 19 ss. The numbers which are presented in the letter Cat, IV, p. 121, as published, generally differ from those transmitted in the Matritensis; yet sometimes they agree with them.

F. 90. *Ποίημα Πετοσίρεως φιλοσόφου.*— Circulus Petosiridis (de quo cf. supra, p. 61). In margine inferiore : *Τὸ ἄνω ὅλον φωτεινόν, τὸ δὲ κάτω ὅλον σκοτεινόν.*

Sub figure circuli, in ima pagina : *Σκίρτα δὲ πολλά, καὶ ποῦ φυγεῖν οὐκ ἔχεις, ὡς οὐδὲν εἶναι τὸν βίον διαγράφειν ἢ καπνὸν ἢ βόρβορον ἢ ἄνθος χλόης.*

F. 90v. Tabula : *ὕφειλον διὰ τῶν κθ'* : In tribus columnis inscriptae sunt summae quae ex multiplicatione efficiuntur numerorum *α'-ξβ'* per *κθ'*.

F. 91. *Αἱ φωτίσμεναι ἡμέραι τῆς Σελήνης: α' β' γ' ζ' θ' ι' ια' ιγ' ιδ' ιζ' ιζ' ιθ' κ' κβ' κγ' κζ' κη'*

Αἱ ἀφώτιστοι ἡμέρας τῆς Σελήνης: δ' ε' ζ' η' ιβ' ιε' ιη' κα' κδ' κε' κζ' κθ' λ'

Αἱ εὔχρηστοι ἡμέραι τῆς Σελήνης (1).

α'. Πρώτη τῆς Σελήνης. ὁ Μελάμπους ἔφη· ἡμέρα ὅλη εὔχρηστός ἐστιν. ἕτερος δὲ τῶν σοφῶν εἶπεν ὅτι πρωὶ καὶ μόνον. — In marg. (2) : *Πρωὶ ἐπερώτα.*

β'. Δευτέρα τῆς Σελήνης. ὁ Μελάμπους ἔφη ἀπὸ ὥρας ς' ἕως ἑσπέρας εὔχρηστον εἶναι· τὸ δὲ ἕτερον ἀντίγραφον μέσον ἡμέρας ἔφη. — In marg. : *Δείλης ἐπέρωτα.*

γ'. Τρίτη τῆς Σελήνης, ὅλη ἄχρηστος· οὕτως εἶπον ἀμφότεροι. — In marg. : *Μὴ χρῶ.*

δ'. Τετάρτη τῆς Σελήνης. ὁ Μελάμπους εἶπεν· ἀπὸ ὥρας γ' ἕως ὥρας δ'· ἕτερος δὲ τῶν σοφῶν εἶπε· πρωὶ καὶ μόνον. — In marg. *Διόλου ἐπερώτα.*

ε'. Πέμπτη τῆς Σελήνης. ὁ Μελάμπους ἔφη ἀπὸ ὥρας α' ἕως ὥρας ε' εὔχρηστον εἶναι· ἕτερος δὲ τῶν σοφῶν εἶπε· πρωὶ καὶ μόνον. — In marg. : *Μὴ χρῶ.*

ς'. Ἕκτη τῆς Σελήνης. ὁ Μελάμπους ἔφη· πᾶσα ἡ ἡμέρα ἄχρηστος. — In marg. : *Διόλ(ου) ἐπερώτα.*

ζ'. Ἑβδόμη τῆς Σελήνης. ἀπὸ ὥρας ς' ἕως ἑσπέρας εὔχρηστον αὐτὴν εἶναι φησὶν ὁ Μελάμπους. In marg. : *Πρωὶ μὴ χρῶ.*

16, 24, 28 *μόνον*] Legendum *μέσον* ? cf. v. 19, p. 155, 31..

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(1) De lunario Melampodis, cf. *Cat. astr.*, VIII, 4, p. 102 ss.

(2) Haec adnotationes marginales, manu Constantini Lascaris adiectae, ex alio quodam codice desumptae sunt.

F. 90. A poem of Petosiris the philosopher. The Circle of Petosiris (on which cf. above, p. 61). In the lower margin: The upper part is entirely bright, the lower part entirely dark.

Below the figure of the circle, at the bottom of the page: Many are the leaps, and nowhere have you to flee, so as to describe life as nothing but smoke or mire or the flower of grass.

F. 90v. Table: "The deficit through the 29th": In three columns are inscribed the sums produced by the multiplication of the numbers α'–εβ by κθ'.

F. 91. The illuminated days of the Moon:
1 2 3 7 9 10 11 13 14 16 17 19 20 21 22 23 28
The unilluminated days of the Moon: of the Moon: 4 5
7 8 12 10 8 21 24 25 28 29 30
The favorable days of the Moon (1). 1. The first day of the Moon. Melampus said: the whole day is favorable. But another of the wise men said only in the morning. In marg. (2): Inquire in the morning.

2. The second day of the Moon. Melampus said that from the 6th hour until evening it is favorable; but the other copy said the middle of the day. — In marg.: Inquire in the afternoon.

3. The third day of the Moon, wholly useless; thus both said. In marg.: M_1 xew.

4. Fourth day of the Moon. Melampous said: from hour 3 to hour 4; but another of the wise men said: in the morning only. — In marg.: Ask at no time.

5. Fifth day of the Moon. Melampous said that from hour 1 to hour 5 it is useful; but another of the wise men said: in the morning only. — In marg.: Do not use.

6. Sixth day of the Moon. Melampous said: the entire day is useless. — In marg.: Ask at no time.

7. Seventh day of the Moon. Melampous says that from hour 6 until evening it is useful. In marg.: Do not use in the morning.

16, 24, 28 only] Should one read middle? cf. v. 19, p. 155, 31.

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(1) On the lunar calendar of Melampous, cf. Cat. astr., VIII, 4, p. 102 ff.

(2) These marginal annotations, added in the hand of Constantine Lascaris, were taken from some other codex.

η'. Ὀγδόη τῆς Σελήνης. ὁ Μελάμπους ἔφη· ἀπὸ ὥρας θ' ἕως ἑσπέρας.

θ'. Ἐννάτη τῆς Σελήνης. πρωίας χρῶ δ' μέλλεις ἐπιτελεῖν. In marg.: Δείλης.

5 ι'. Δεκάτη τῆς Σελήνης. μηκέτι ποιῇς μηδέν. — In marg.: Δείλης.

ια'. Ἑνδεκάτη τῆς Σελήνης. μηκέτι ποιῇς τί ποτε. — In marg.: Δείλης.

ιβ'. Δωδεκάτη τῆς Σελήνης. ἡ ἡμέρα ὅλη καλή. — In marg.: 10 Δείλης.

ιγ'. Τρισκαιδεκάτη τῆς Σελήνης. ἀπὸ ὥρας ς' ἕως ἑσπέρας εὔχρηστός ἐστιν. — In marg.: Πρωί.

ιδ'. Τεσσαρεσκαιδεκάτη τῆς Σελήνης. πᾶσα ἡ ἡμέρα εὔχρηστος. — In marg.: Δείλης.

15 ιε'. Πεντεκαιδεκάτη τῆς Σελήνης. πᾶσα ἡ ἡμέρα ἄχρηστος. — In marg.: Πρωί.

ις'. Ἑξκαιδεκάτη τῆς Σελήνης. πᾶσα ἡ ἡμέρα εὔχρηστος. — In marg.: Ὥρα γ'.

ιζ'. Ἑπτακαιδεκάτη τῆς Σελήνης. ..... ἕως δείλης εὔχρηστος.— 20 In marg.: Δείλης.

ιη'. Ὀκτωκαιδεκάτη τῆς Σελήνης. εὔχρηστος καὶ καλή.

ιθ'. Ἐννεακαιδεκάτη τῆς Σελήνης. δείλης μέχρις καλή. — In marg.: Μὴ χρῶ.

κ'. Εἰκοστὴ τῆς Σελήνης. καλὴ καὶ εὔχρηστος πᾶσα.— In marg.: 25 Μὴ χρῶ.

κα'. Εἰκοστὴ πρώτη τῆς Σελήνης. πρωίας χρῶ. — In marg.: Πρωί.

κβ'. Εἰκοστὴ δευτέρα τῆς Σελήνης. χρῶ. — In marg.: Πρωί.

κγ'. Εἰκοστὴ τρίτη τῆς Σελήνης. πᾶσα ἡμέρα καλή. — In marg.: 30 Δείλης.

κδ'. Εἰκοστὴ τετάρτη τῆς Σελήνης. μέσον ἡμέρας χρῶ. — In marg.: Μὴ χρῶ.

κε'. Εἰκοστὴ πέμπτη τῆς Σελήνης. δείλην χρῶ. — In marg.: Δείλης.

35 κς'. Εἰκοστὴ ἕκτη τῆς Σελήνης. ἄχρηστός ἐστι πᾶσα. — In marg.: Δείλης.

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5 et 7 ποιεῖς cod. 19 Lacuna in cod. ἕως δείλην (ου super ην scriptum) 22 δείλην cum ου superscr. cod. 34 δειληνῶ (sic) cod.

8. Eighth day of the Moon. Melampous said: from hour 9 until evening.

9. Ninth day of the Moon. Use in the morning what you intend to accomplish. In marg.: In the afternoon.

10. The Tenth of the Moon. Do nothing more. In the margin: Afternoon.

11. The Eleventh of the Moon. Do nothing whatsoever. In the margin. Afternoon.

12. The Twelfth of the Moon. The whole day is good. In the margin: Afternoon.

13. The Thirteenth of the Moon. From the sixth hour until evening it is favorable. In the margin: Morning.

14. The Fourteenth of the Moon. The whole day is favorable. - In the margin: Afternoon.

xv. The Fifteenth of the Moon. The entire day is useless. In marg.: Morning.

xvi. The Sixteenth of the Moon. The entire day is useful. In marg.: Hour 3.

xvii. The Seventeenth of the Moon. ..... useful until afternoon. In marg.: Afternoon.

xviii. The Eighteenth of the Moon. Useful and good.

xix. The Nineteenth of the Moon. Good from afternoon onward. In marg.: Do not use.

xx. The Twentieth of the Moon. Good and useful throughout. In marg.: Do not use.

xxi. The Twenty-First of the Moon. Use in the morning. In the margin: Morning.

xxii. The Twenty-Second of the Moon. Use. In marg.: Morning.

xxiii. The Twenty-Third of the Moon. The entire day is good.--- In the margin: Afternoon.

24. The twenty-fourth of the Moon. Use at midday. In marg. : Do not use.

25. The twenty-fifth of the Moon. Use in the afternoon. In marg.: After of the afternoon.

26. The twenty-sixth of the Moon. It is favorable for everything. In marg. : In the afternoon.

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5 and 7 ποιεῖς cod. 19 Lacuna in cod. ἕως δείλην (ου superscript over ην) 22 δείλην with ου superscr. cod. 34 δειληνώ (sic) cod

κζ'. Εἰκοστὴ ἑβδόμη τῆς Σελήνης. πρωΐας χρῶ. — In marg. : *Μὴ χρῶ.*

κη'. Εἰκοστὴ ὀγδόη τῆς Σελήνης. πρωΐας χρῶ. — In marg. : *Δείλης.*

5 *κθ'. Εἰκοστὴ ἐννάτη τῆς Σελήνης. ἄχρηστος.* — In marg. : *Δείλης.*

λ'. Τριακοστὴ τῆς Σελήνης. πρωΐ εὔχρηστος. — In marg. : *Δείλης.*

Ἐπίγνωσις ὑπογείου καὶ ὑπερογείου Σε-
10 *λήνης.*

α'. Ἄρχεται ὑπὸ γῆν εἶναι ἀπὸ ὥρας νυκτερινῆς ἡμισείας τῆς νεομηνίας.

β'. Ἀπὸ ὥρας α' νυκτερινῆς μέχρι τῆς αὐτῆς ἡμέρας.

γ'. Ἀπὸ ὥρας β' καὶ μοιρῶν δ' ἕως τῆς αὐτῆς ἡμέρας.

15 *δ'. Ἀπὸ ὥρας γ' καὶ μοιρῶν γ' ἄχρι τῶν αὐτῶν εἰς τὴν ἐπιοῦσαν.*

ε'. Ἀπὸ ὥρας δ' καὶ μοιρῶν ς' ἄχρι ἡμέρας τῆς αὐτῆς ὥρας δ'.

ς'. Ἀπὸ ὥρας δ' καὶ μοιρῶν θ' ἄχρι τῆς αὐτῆς ἡμέρας.

ζ'. Ἀπὸ ὥρας ε' καὶ μοιρῶν ς' ἄχρι τῆς αὐτῆς ἐπιούσης.

20 *η'. Ἀπὸ ὥρας ς' καὶ μοιρῶν δ' ἄχρι τῆς αὐτῆς ἡμέρας.*

θ'. Ἀπὸ ὥρας ζ' καὶ μοιρῶν ς' ἄχρι τῆς αὐτῆς ἡμέρας.

ι'. Ἀπὸ ὥρας ζ' καὶ μοιρῶν ια' ἄχρι τῆς αὐτῆς ἡμέρας.

ια' Ἀπὸ ὥρας η' καὶ μοιρῶν ς' ἄχρι τῆς αὐτῆς ἡμέρας.

ιβ' Ἀπὸ ὥρας θ' καὶ μοιρῶν.. ἄχρι τῆς αὐτῆς ἡμέρας.

25 *ιγ'. Ἀπὸ ὥρας ι' καὶ μοιρῶν γ' ἄχρι τῆς αὐτῆς ἡμέρας.*

F. 92. *Περὶ τῶν τῆς Σελήνης σημείων* (1).

Τριταία λεπτὴ καθαρὰ εὔδιος. τριταία λεπτὴ πυρρά, πνευμάτων μελλόντων κίνησιν. τριταία ἀμφοτέραις ταῖς κεραίαις ἐξ ἴσου

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13 In marg. Lascaris scripsit ὥρ... et v. 14, ὡρῶν 13 ss. ἡμέρας pro ἡμερινῆς scriptum esse videtur falsa interpretatione signi astrologici 17 ὥρας λ' cod., corr. 24 Post μοιρῶν numerus deest.

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(1) Haec saepe ad verbum consentiunt cum praesagiis *Cat.*, VIII, 1, p. 139, editis. Cf. etiam *Geopon.*, I, 1, 2 ss. et infra excerptum ex cod. 37, f. 158v, editum p. 178.

26. The twenty-seventh of the Moon, use in the morning. In marg. : Do not use.

28. The twenty-eighth of the Moon, use in the morning. In marg.: After of the afternoon.

5 29. The twenty-ninth of the Moon. Useless. In marg. : Lei of the afternoon.

2. The thirtieth of the Moon. In the morning, favorable. In the margin: In the afternoon.

Recognition of the underground and of the Moon above the earth of the Moon.

α'. It begins to be below the earth from the midnight hour of the new moon.

β'. From the 1st hour of the night until the same day.

γ'. From the 2nd hour and 4 degrees until the same day.

15 δ'. From the 3rd hour and 3 degrees until the same, into the following day.

ε'. From the 4th hour and 7 degrees until the 4th hour of the same day.

ς'. From the 4th hour and 9 degrees until the same day.

ζ'. From the 5th hour and 6 degrees until the same following day.

20 η'. From the 6th hour and 4 degrees until the same day.

θ'. From the 7th hour and 6 degrees until the same day.

ι'. From the 7th hour and 11 degrees until the same day.

ια'. From the 8th hour and 6 degrees until the same day.

12. From hour 9 and degrees.. until the same day.

25 13. From hour.. and degrees 3, until the same day.

F. 92. On the Signs of the Moon (1)

A fine, clear, fair third-day (crescent); a reddish fine third-day, (indicating) an impending movement of winds; a third-day (crescent) with both horns equal

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13 In the margin Lascaris wrote δρ... and v. 14, ὡρῶν 13 ss. ἡμέρας appears to have been written in place of ἡμερινῆς by a false interpretation of an astrological sign. 17 ὡρας λ' cod., corr. 24 After μοιρών a number is missing.

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(1) These frequently agree word for word with the prognostics of Cat., VIII, 1, p. 139, as published. Cf. also Geopon., I, 1, 2 ss. and below the excerpt from cod. 37, f. 158, published p. 178,

φαίνουσα δυτικοὺς ἀνέμους διὰ νυκτός. τριταία βόρειον κέρας ἔχουσα καθαρὸν νότον κινεῖ. τριταία οὖσα ἔχουσα κεραίας ἀχλυώδεις ὄμβρους σημαίνει.

Τεταρταία παχυκέραιος ἢ νότον ἢ χειμῶνα. τὸ αὐτὸ καὶ τεταρ-
5 *ταία. ἐρυθρὸς δὲ ὁ κύκλος ὀφθεὶς πυρρώδης μείζονα χειμῶνα σημαίνει. Σελήνη ἐρυθρὰ εὔχροος καὶ καθαρὰ εὔδιον δηλοῖ ἐν πανσελήνῳ. πανσέληνος <εἰ> ἐρυθρά ἐστι πυρροκόκκινος ἢ μελαινομένη πανσέληνος, ὑετώδης. ἡ ἐρυθρὰ ἅλως ἄνεμον μέλλοντα σημαίνει. μέλαινα ἅλως χειμερίας ἄκρον ἐστὶ σημεῖον. ῥηγνυμένη*
10 *ἅλως μέλαινα χειμῶνα δηλοῖ.*

F. 92. *Σεληνοδρόμιον τῶν τριάκοντα ἡμερῶν τοῦ δρόμου τῆς Σεχήνης* (1).

α' Σελήνης. Ἀδὰμ ἐπλάσθη. αὕτη ἡμέρα καλὴ καὶ ἀγαθὴ εἰς τὸ πρᾶξαι, πωλῆσαι, ἀγοράσαι, πλέειν, ἐκδημεῖν, διαθήκας γρά-
15 *φειν, σώματα ὠνήσασθαι. ὁ φυγὼν καὶ τὸ ἀπολλύμενον ἐν ὀλίγαις ἡμέραις εὑρεθήσεται. ὁ ἀρξάμενος νοσεῖν ταχέως ὑγιαίνει. τὰ γεννώμενα καλότυχα καὶ καματερὰ καὶ ζωτικά. ὄνειρον ἐὰν ἴδῃς, γίνεται αὐθημερὸν καὶ καλὸν εἰς χαρὰν ἀποβήσεται.*

β' Σελήνης. Ἐὔα ἐκ τῆς πλευρᾶς τοῦ Ἀδὰμ ἐκτίσθη. αὕτη
20 *ἡμέρα καλή ἐστι τοῖς βουλομένοις γάμους ποιεῖν, οἴνους διαχύνειν καὶ τοῖς μείζοσιν ὁμιλεῖν, καὶ πραγματείαν ποιεῖν πρὸς γυναῖκας. ὁ ἀρξάμενος νοσεῖν πολλὰ παθὼν ἀναιστήσεται. τὰ γεννώμενα τρόφιμα. φυτεύειν δεῖ μηδ' ὅλως. ὄνειρον ἐὰν ἴδῃς, γενήσεται ἑρμηνευόμενον μετὰ ἡμέρας πέντε.*

25 *γ' Σελήνης. Κάϊν ἐγεννήθη. αὕτη ἡμέρα παρατηρήσιμος· μὴ πωλήσῃς, μήτε ἀγοράσῃς. ὁ φυγὼν <οὐχ> εὑρεθήσεται, ὁ νοσεῖν ἀρξάμενος πολλὰ κινδυνεύσει. τὰ γεννώμενα ἐπίορκα καὶ βλάσφημα. φυτεύειν δεῖ μηδ' ὅλως. ὄνειρον ἐὰν ἴδῃς, ψευδές ἐστιν.*

4-5 *τὸ αὐτο κ. τ.*] corruptum. Legendum *τεταρταία ἐρυθρά· ὁ δὲ κύκλος?* 6 *Σελήνη* scripsi : *ἡ* cod. 7 *εἰ* suppl. 23 *δεῖ* corr. : *δὲ* cod. 26 *οὐχ* suppl. 28 *δεῖ* corr. : *δὲ* cod.

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(1) Arcta necessitudine coniunctum est hoc lunarium cum excerpto *Cat.*, III, p.32 ss., edito. Cf. etiam *Cat.*, IV, p. 142 ss.; VIII, 4, p. 105 ss.; X, p. 121 et quae ipse edidi ex codice Scorialensi in tomo priore hius voluminis, p. 134 ss. — De huiusmodi « selenodromiis » cf. Cumont, *L'Antiquité classique*, II, 1933, p. 262 ss.

indicating westerly winds during the night. On the third day, having a clear northern horn, it stirs the south wind. Being on the third day and having misty horns signifies rain.

On the fourth day, with thick horns, either south wind or storm. The same also on the fourth day. But a fiery red circle seen signifies a greater storm. A red moon, of good color and clear, indicates fair weather at full moon. A full moon, if it is fiery red or darkening, is a rainy full moon. The red halo signifies an impending wind. A completely black halo is the ultimate sign of winter storms. A breaking black halo indicates storm.

F. 92. Lunar calendar of the thirty days of the course of the Moon (1).

1st of the Moon. A d a m was formed. This day is good and favorable for doing business, selling, buying, sailing, traveling abroad, writing wills, purchasing slaves. The fugitive and what is lost will be found within a few days. He who begins to fall ill recovers quickly. Those born are fortunate, hardworking, and full of vitality. If you see a dream, it comes to pass on the same day and will turn out well, to joy.

2nd of the Moon. Eve was created from the rib of Adam. This day is good for those wishing to celebrate marriages, to pour wines and to converse with superiors, and to conduct business with women. He who begins to fall ill will recover after much suffering. Those born are nourished well. One must not plant at all. If you see a dream, it will be interpreted after five days.

25th (day) of the Moon. Cain was born. This day is to be observed with caution; do not sell, nor buy. The fugitive will not be found, the one who begins to fall ill will be in great danger. Those born (on this day) are perjurers and blasphemers. One must not plant at all. If you see a dream, it is false.

4–5 τὸ αὐτὸ κ. τ.] corrupt. Should read τεταρταία ερυθρά· ὁ δὲ κύκλος ? 6 Σελήνη scripsi : ἡ cd. 7 εἰ suppl. 23 δεῖ corr. : 8¿ cod. 26 οὐχ suppl. 28 δεῖ corr. : did cod.

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(1) This lunarium is closely connected with the excerpt from Cat., III, p. 32 ff., as published. Cf. also Cat., IV, p. 142 ff.; VIII, 4, p. 105 ff.; X, p. 121, and what I myself edited from the Escorial codex in the previous volume of this work, p. 134 ff. On selenodromia of this kind, cf. Cumont, L'Antiquité classique, II, 1933, p. 262 ff.

δ' Σελήνης. Ἄβελ ἐγεννήθη. Αὕτη ἡ ἡμέρα καλή ἐστι πρωὶ ἐπερωτᾶν, θεμελίους ἐπιτιθέναι καὶ διδασκαλεύειν καὶ ἀνδρὶ μεγάλῳ προσέρχεσθαι. ὁ ἀσθενῶν πολλὰ κινδυνεύσει. τὰ γεννώμενα ἐπίνοσα καὶ δυσανάτροφα. ὄνειρον ἐὰν ἴδῃς, γενήσεται.
5 ε'. Σελήνης. Κάϊν τὴν οὐκ ὀρθῶς θυσίαν προσήνεγκεν. αὕτη ἡμέρα παρατηρήσιμος πρωὶ διαθήκας γράφειν, καὶ μόνον ἀνδράσι μεγίστοις. ἀπέχου καὶ πραγματείας. εἰ δέ τις ὀμόσῃ, ἐπιορκήσας οὐ ζήσεται.

ς' Σελήνης. Νεβρὼθ ἐγεννήθη. αὕτη ἡμέρα καλὴ καὶ ἀγαθὴ
10 ἐπὶ παντὸς πράγματος, ἐπιχαρίσαι, ἐπερωτῆσαι, γράφειν, τοξεύειν, ὁδοιπορεῖν, δούλους καὶ ζῷα κτᾶσθαι. ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται. τὰ γεννώμενα καλότυχα καὶ εὐπαράβολα ἔσονται. ὁ ἀρξάμενος νοσεῖν ταχέως ὑγιαίνει. ὄνειρον ἐὰν ἴδῃς, ἑρμηνευόμενον γίνεται.

15 ζ' Σελήνης. Ἐφονεύθη ὑπὸ τοῦ Κάϊν ὁ Ἄβελ. αὕτη ἡμέρα χαλεπὴ καὶ ἐπικίνδυνός ἐστιν. ἐν ὁδῷ μὴ ἐξέλθῃς, πράγματος μὴ ἐπιχειρήσῃς, κεφαλήν σου μὴ κείρῃς. ὁ φυγὼν καὶ τὸ ἀπολλύμενον οὐκ εὑρεθήσεται. τὰ γεννώμενα ἐπίνοσα καὶ ἐπικίνδυνα καὶ δύστυχα καὶ ὀλιγοχρόνια. ὁ ἀρξάμενος νοσεῖν τελευτήσει.
20 ὄνειρον ἐὰν ἴδῃς. γίνεται μετὰ ἡμέρας β'. τὸ δὲ ἕτερον ἀντίγραφον· ἀποβήσεται, φησί, μετὰ χρόνον μέντοι γε χαλεπόν.

η' Σελήνης. Μαθουσάλα ἐγεννήθη. αὕτη ἡμέρα καλὴ καὶ ἀγαθὴ πρὸς πάντα, κλαδεύειν, φυτεύειν, σπείρειν, ἀγοράσαι, πωλῆσαι, πρᾶγμα ἐπιχειρῆσαι, δούλους καὶ ζῷα κεκτῆσθαι, βόας
25 δαμάζειν, κοινωνίας ποιεῖν, πλέειν τε καὶ ἀποδημεῖν. ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται, τὰ γεννώμενα εὐθαλῆ καὶ τρόφιμα καὶ ζωτικὰ καὶ εὐπαράβολα καὶ καματερὰ ἔσονται. ὁ ἀρξάμενος νοσεῖν ταχέως ὑγιαίνει. ὄνειρον ἐάν τις ἴδῃ, ψευδές ἐστιν.

θ' Σελήνης. Λάμεχ ἐγεννήθη. αὕτη ἡμέρα οὔτε καλὴ οὔτε
30 κακή, ἀλλ' ἕκαστος ποιήσει μετὰ προσευχῆς. δούλους καὶ τετράποδα μὴ ἀγοράσῃς. ὁ φυγὼν καὶ τὸ ἀπολλύμενον μόλις εὑρεθήσεται, τὰ γεννώμενα ἀφανῆ ἔσονται. ὁ ἀρξάμενος νοσεῖν πολλὰ κινδυνεύσει καὶ οὕτως τῆς ὑγείας ἢ τοῦ θανάτου ἐπιτύχῃ. ὄνειρον ἐάν τις ἴδῃ, γενήσεται αὐθημερόν.

35 ι' Σελήνης. Νῶε ἐγεννήθη. αὕτη ἡμέρα καλὴ καὶ ἀγαθή ἐστι

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1 πρωὶ. Leg. πρὸς τό? Delatte 5 τὴν] Legendum θεῷ, Delatte.
6 καὶ μόνον vix sanum. 22 μαθυσάλα cod. 27 καματερά pro καματηρά semper dicit scriptor. 29-30. Cf. pp. 162, 13-14.
30 Fort. προσοχῆς.

4th (day) of the Moon. Abel was born. This day is good in the morning for making inquiries, laying foundations, teaching, and approaching a great man. One who is ill will be in great danger. Those born (on this day) are sickly and difficult to raise. If you see a dream, it will come to pass.

5th (day) of the Moon. Cain offered his sacrifice, which was not right. This day is to be observed with caution; in the morning (it is permissible) to write wills, and only for the greatest of men. Abstain also from business affairs. If anyone swears an oath, having committed perjury, he will not live.

6th (day) of the Moon. Nimrod was born. This day is fair and good for every matter: to bestow a favor, to make an inquiry, to write, to shoot with a bow, to travel, to acquire slaves and animals. The fugitive and what has been lost will be found. Those born (on this day) will be fortunate and easy to raise. One who begins to fall ill recovers quickly. If you see a dream, it comes true when interpreted.

15th day of the Moon. Abel was slain by Cain. This day is difficult and dangerous. Do not go out on the road, do not undertake any business, do not cut your hair. The fugitive and that which is lost will not be found. Those born are sickly and dangerous and unfortunate and short-lived. He who begins to be ill will die. If you see a dream, it comes to pass after 2 days. But the other copy will turn out, it says, after a time, yet difficult.

8th day of the Moon. Methuselah was born. This day is good and favorable for all things: pruning, planting, sowing, buying, selling, undertaking business, acquiring slaves and animals, taming oxen, forming partnerships, sailing and traveling abroad. The fugitive and that which is lost will be found; those born will be flourishing and well-nourished and vigorous and easy-going and hardworking. He who begins to be ill recovers quickly. If anyone sees a dream, it is false.

9th day of the Moon. Lamech was born. This day is neither good nor bad, but let each person act with prayer. Do not buy slaves or four-footed animals. The fugitive and that which is lost will barely be found; those born will be obscure. He who begins to be ill will be in great danger, and so may attain either health or death. If anyone sees a dream, it will come to pass on the same day.

10th day of the Moon. Noah was born. This day is good and favorable

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1 πρωί. Read πρὸς τὸ ? Delatte 5 τὴν] Read θεῷ, Delatte.
6 καὶ μόνον hardly sound. 22 mathsala cd. 27 καματερά pro καματηρά the writer always says.
30 Fort. προσοχῆς.
29-30. Cf. pp. 162, 13-14.

πάντα πράττειν, ἀγοράσαι, σπεῖραι, φυτεῦσαι, κλαδεῦσαι, γεωργεῖν, ἀποδημεῖν, σώματα ὠνήσασθαι, παῖδας εἰς μάθησιν διδόναι, κτήνη δαμάζειν. ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται, τὰ γεννώμενα καματερὰ καὶ εὐθαλῆ ἔσονται καὶ εὐπαράβολα καὶ
5 ζωτικά. ὁ ἀρξάμενος νοσεῖν, ταχέως ὑγιαίνει. ὄνειρον ἐὰν ἴδῃς ψευδές ἐστιν.

ια΄. Σὴ μ ἐγεννήθη. αὕτη ἡμέρα καλὴ καὶ ἀγαθὴ εἰς πᾶν ἔργον ποιῆσαι· ἀγοράσαι, πωλῆσαι, σπεῖραι, φυτεῦσαι, καρποὺς καὶ οἴνους διαχύνειν, παῖδας εἰς μάθησιν διδόναι, κλαδεύειν καὶ θεωρ-
10 γεῖν. ὁ φυγὼν καὶ τὸ ἀπολλύμενον μόλις εὑρεθήσεται. τὰ γεννώμενα καλόψυχα καὶ εὐπαράβολα καὶ νοητικά. ὁ ἀρξάμενος νοσεῖν ὑγιαίνει. ὄνειρον ἐὰν ἴδῃς, διὰ πολλοῦ ἑρμηνεύεται.

ιβ΄. Χὰ μ ἐγεννήθη. αὕτη ἡμέρα καλὴ καὶ παρατηρήσιμος, πωλῆσαι ἢ ἀγοράσαι κακή, εἰς τρυγὸν βιπλεῖν χεῖρα καλὴ ἐστιν.
15 εἰ δὲ ἀγοράσῃς δοῦλον ἢ ἄλλο τι, φεύξεται ἀπὸ σοῦ καὶ ἀπόλλυται. τὸ δὲ ἀπολλύμενον οὐχ εὑρεθήσεται, τὰ γεννώμενα κακοποιὰ καὶ δυσανάτροφα καὶ ῥάθυμα καὶ βαρύθυμα καὶ ὀλιγοχρόνια καὶ ὀλιγοκάματα. ὁ ἀρξάμενος νοσεῖν ὑγιαίνει, πλὴν μετὰ πολλοῦ κινδύνου. ὄνειρον ἐὰν ἴδῃς, ἑρμηνευόμενον γίνεται, πλὴν ἀγαθὸν ἀπο-
20 βήσεται.

ιγ΄. Ἡ ἄμπελος ἐφυτεύθη ὑπὸ τοῦ Νῶ ε. αὕτη ἡμέρα καλή ἐστιν ἀμπέλους φυτεύειν, κλαδεύειν, δένδρα ἐμπῆξαι· εἰς γάμον καὶ μακροδίαν ὁδεύειν κακόν. τὸ ἀπολλύμενον εὑρεθήσεται. δοῦλος ἐὰν φύγῃ, μεθύσας κρατηθήσεται. τὰ γεννώμενα μέθυσα καὶ λοί-
25 δορα καὶ ἐπιμάνια. ὁ νοσῶν τελευτᾷ. ὄνειρον ἐὰν ἴδῃς, γίνεται μετὰ ἡμέρας β΄ ἢ δ΄.

ιδ΄. Νῶ ε εὐλόγησε τὸν Σή μ. αὕτη ἡμέρα καλὴ καὶ ἀγαθὴ εὐχὰς καὶ προσφορὰς προσφέρειν τῷ Θεῷ καὶ τοῖς ἁγίοις καὶ εἰς πᾶν πρᾶγμα ἐπιχειρῆσαι. τὸ ἀπολλύμενον εὑρεθήσεται. τὰ γεννώ-
30 μενα εὔτυχα καὶ εὐχάριστα, εὐπαράβολα καὶ καματερά. ὁ νοσῶν ταχέως ὑγιαίνει. ὄνειρον ἐὰν ἴδῃς, γίνεται μετὰ ἡμέρας <η΄>, μέντοι γε ἐνέργειαν ἔχει.

ιε΄. Αἱ γλῶσσαι τῶν οἰκοδομούντων τὸν πύργον μετηλλάγησαν. αὕτη ἡμέρα καλή ἐστι καμίνους σκευάζειν καὶ καίειν, τὰ γεωργικὰ ἐπισκέπτεσθαι. ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται. τὰ

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13 καλὴ] Leg. κακή? 14 τρυγὸς cod. 25 Leg. ἐπιμανῆ? cf. p. 162, 10 27 Σήμ scripsi: Σὴθ cod. 29 ἐπιχαρῆσαι cod.; corr. 31 Numerus deest, supplevi ex *Cat.*, III, p. 35, 28.

to do everything, to buy, to sow, to plant, to prune, to farm, to travel abroad, to purchase slaves, to put children into schooling, to tame livestock. The fugitive and what is lost will be found; those born will be hardy and flourishing, easy to raise, and full of life. One who begins to fall ill recovers quickly. If you see a dream, it is false.

11. Shem was born. This day is fair and good for every work: to buy, to sell, to sow, to plant, to pour out fruits and wines, to put children into schooling, to prune and to farm. The fugitive and what is lost will barely be found. Those born will be good-natured, easy to raise, and intelligent. One who begins to fall ill recovers. If you see a dream, it is interpreted after a long time.

12. Ham was born. This day is fair and to be observed; it is bad for selling or buying, but good for putting one's hand to the vintage. But if you buy a slave or anything else, he will flee from you and be lost. What is lost will not be found; those born will be mischievous, hard to rear, sluggish, heavy-spirited, short-lived, and requiring little toil. One who begins to fall ill recovers, but with great danger. If you see a dream, it comes to be interpreted, yet it will turn out well.

13. The vine was planted by Noah. This day is good for planting vines, pruning, and fixing trees; it is bad to set out on a journey for a wedding or a long distance. What is lost will be found. If a slave flees, he will be caught while drunk. Those born on this day are drunkards, slanderers, and prone to madness. The sick person dies. If you see a dream, it comes to pass after 2 or 4 days.

14. Noah blessed Shem. This day is good and auspicious for offering prayers and offerings to God and to the saints, and for undertaking every kind of business. What is lost will be found. Those born on this day are fortunate and grateful, easy-going and hardworking. The sick person recovers quickly. If you see a dream, it comes to pass after 8 days, and it certainly has effect.

15. The tongues of those building the tower were changed. This day is good for preparing and firing kilns, and for attending to agricultural matters. The fugitive and what is lost will be found. Those

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13 καλή] Read κακή? 14 τρυγός mod. 25 Read: ἐπιμανή. ? (p. 162, 10 27 Σήμ I wrote: Σήθ cod. 29 ἐπιχαρῆσαι cod.; corr. 31 Number missing, supplied from Cat., III, p. 35, 28.

γεννώμενα ἀργὰ καὶ εἰς † ὁμαλίαν ἔσονται. ὁ ἀρξάμενος νοσεῖν πολλὰ κινδυνεύσει, πλὴν ἰαθήσεται. ὄνειρον ἐὰν ἴδῃς, γίνεται μετὰ πολλῶν τῶν χρόνων.

ις'. Ναχὼρ ἐγεννήθη. αὕτη ἡμέρα καλή ἐστι πωλῆσαι καὶ
5 ἀγοράσαι, εὔχεσθαι καὶ εἰς παντοῖον κάματον ἐπιχειρῆσαι, εὐχὰς καὶ προσφορὰς προσφέρειν Θεῷ. ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται ὑπὸ στρατιωτῶν κρατούμενον. τὰ γεννώμενα μέθυσα καὶ λοίδορα. ὁ νοσῶν ὑγιαίνει. ὄνειρον ἐὰν ἴδῃς, γίνεται μετὰ δύο ἡμέρας.

10 ιζ'. Σόδομα καὶ Γόμορρα κατεστράφησαν. αὕτη ἡμέρα χαλεπὴ καὶ ἐπικίνδυνός ἐστιν. εἰς ὁδὸν μὴ ἀπέλθῃς. οἰουδηποτοῦν πράγματος μὴ ἐπιχειρήσῃς· ἀποβήσεται γὰρ εἰς κακόν. ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται. τὰ γεννώμενα ἐπίνοσα καὶ δύστηνα καὶ ἐπικίνδυνα καὶ ὀλιγοχρόνια. ὁ ἀρξάμενος νοσεῖν τελευτᾷ.
15 ὄνειρον ἐὰν ἴδῃς, γίνεται καὶ ἀφθόνως τηρηθήσεται, πλὴν μέντοι γε χαλεπόν ἐστι καὶ εἰς ἄλλο τι ἀποβήσεται.

ιη'. Ἰσαὰκ ἐγεννήθη. αὕτη ἡμέρα καλὴ καὶ ἀγαθή ἐστιν εὐχὰς καὶ προσφορὰς προσφέρειν Θεῷ καὶ ἁγίοις, καρπούς καὶ οἶνον καὶ ἔλαιον διαχύνειν, εἰς δὲ θέρος μὴ ἐπιβάλλεσθαι, παῖδας
20 εἰς μάθησιν διδόναι. ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται. τὰ γεννώμενα τρόφιμα, εὐθαλῆ, καματερὰ καὶ ἀληθινὰ καὶ δυνατὰ ἔσονται. ὁ νοσεῖν ἀρξάμενος ταχέως ὑγιαίνει. ὄνειρον ἐὰν ἴδῃς, γίνεται μεθ' ἡμέρας τινάς.

ιθ'. Ἰακὼβ ἐγεννήθη. αὕτη ἡμέρα καλὴ καὶ ἀγαθή ἐστι
25 σπεῖραι, φυτεῦσαι, κλαδεῦσαι, θερίσαι, ὁδεῦσαι, πλεῦσαι δὲ κακή. ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται, τὰ γεννώμενα σοφὰ καὶ γνωστικά. ὁ ἀρξάμενος νοσεῖν μακροχρονίσει. (ἐν ἑνὶ <ἀντιγράφῳ>· ὅτι οὐκ ἀποθεραπευθήσονται). ὄνειρον ἐὰν ἴδῃς, γίνται μετὰ ἡμέρας δέκα, καὶ εἰς ἄλλον ἀποβήσεται.

30 κ' Σελήνης. Ἰσαὰκ εὐλόγησε τὸν Ἰακώβ. αὕτη ἡμέρα καλὴ καὶ ἀγαθή ἐστιν εὐχὰς καὶ προσφορὰς προσφέρειν Θεῷ καὶ ἁγίοις, καὶ εἰς πάντα κάματον ἐπιχειρεῖν· σπείρειν, θερίζειν, φυτεύειν, δεήσεις ἀρχόντων ἐπιδιδόναι. εἴς γε γάμον κακή ἐστιν. ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται. τὰ γεννώμενα τρόφιμα

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1 ὁμαλίαν corruptum: ὁμιλίαν *Cat.*, III p. 35, 35 27 μακροχρονήσει cod. 28 ἀντιγράφῳ suppl. Delatte; cf. p. 158, 20; p. 154. 19 32 θερίσειν cod. 33 Leg. ἄρχουσι, cf. p. 161 v. 11. εἰς γὰρ cod.

born will be lazy and will tend toward † mediocrity. The one who begins to fall ill will be in great danger, but will nonetheless recover. If you see a dream, it comes to pass after many years.

16. Nahor was born. This day is good for buying and selling, for praying and undertaking every kind of labor, and for offering prayers and offerings to God. The fugitive and what is lost will be found, seized by soldiers. Those born on this day are drunkards and slanderers. The sick person recovers. If you see a dream, it comes to pass after two days.

17. Sodom and Gomorrah were destroyed. This day is harsh and dangerous. Do not set out on a journey. Do not undertake any matter whatsoever; for it will turn out badly. The fugitive and what is lost will be found. Those born are sickly and wretched and dangerous and short-lived. He who begins to be ill dies. If you see a dream, it comes to pass and will be fulfilled abundantly, yet it is harsh and will turn out to something else.

18. Isaac was born. This day is fair and good for offering prayers and offerings to God and the saints, for pouring out fruits and wine and oil, but not for engaging in the harvest, and for giving children to learning. The fugitive and what is lost will be found. Those born will be well-nourished, flourishing, hardworking, truthful, and strong. He who begins to be ill recovers quickly. If you see a dream, it comes to pass after some days.

19. Jacob was born. This day is fair and good for sowing, planting, pruning, and harvesting; bad for sailing. The fugitive and what is lost will be found. Those born are wise and discerning. He who begins to be ill will linger long. (In one <copy>: that they will not be healed.) If you see a dream, it comes to pass after ten days, and it will turn out to concern another.

20th of the Moon. Isaac blessed Jacob. This day is fair and good for offering prayers and offerings to God and the saints, and for undertaking every labor: sowing, harvesting, planting, presenting petitions to rulers. For marriage, however, it is bad. The fugitive and what is lost will be found. Those born are well-nourished

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1 omalia, cruptum: omilian Cal., III p. 35, 35 27 long term cod. 28 copies suppl. Delattes ; cf. p. 158, 20; p. 154. 19n32 harvest cod. 33 Leg. rulers, cf. p. 161 n. 11. εἰς γὰρ cod.

καὶ ζωτικὰ καὶ φιλόσοφα καὶ ἀληθινὰ ἔσονται. ὁ νοσῶν ὑγιαίνει. ὄνειρον ἐὰν ἴδῃς, ψευδές ἐστιν.

κα'. Ἰσαὰκ εὐλόγησε τὸν Ἠσαῦ. Αὕτη ἡμέρα παρατηρήσιμος. εὐχὰς καὶ προσφορὰς προσφέρειν Θεῷ καὶ ἁγίοις καλόν
5 ἐστιν. εἰς ὁδὸν μακρὰν μὴ ἀπέλθῃς. κριοὺς καὶ χοίρους ἀποτέμνειν καλὸν καὶ κυνηγεῖν. ὁ φυγὼν καὶ τὸ ἀπολλύμενον οὐχ εὑρεθήσεται. τὰ γεννώμενα, εἰ ἀρσενικά, τεθνήξονται, εἰ δὲ θηλυκά, ζήσονται. ὁ ἀρξάμενος νοσεῖν τελευτᾷ. ὄνειρον ἐὰν ἴδῃς, ἀληθεύσει καὶ εἰς ἄλλον ἀποβήσεται.

10 κβ'. Ἰωσὴφ ἐγεννήθη. αὕτη ἡμέρα καλὴ καὶ ἀγαθὴ ἄρχουσι ἐπέρχεσθαι καὶ εἰς πᾶν ἔργον ἐπιχειρῆσαι, σῖτον, ἔλαιον καὶ οἶνον ἐκχύνειν. ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται. ὁ ἀρξάμενος νοσεῖν ταχέως ὑγιαίνει. ὄνειρον ἐὰν ἴδῃς, γίνεται μετὰ ἡμέρας β'. τὰ γεννώμενα εὐτυχῆ καὶ καματερὰ καὶ καλόψυχα
15 ἔσονται.

κγ'. Βενιαμὶν ἐγεννήθη. ἡμέρα καλὴ καὶ ἀγαθὴ σπεῖραι, φυτεῦσαι, κλαδεῦσαι, δένδρα ἐμπῆξαι. ὁ φυγὼν καὶ τὸ ἀπολλύμενον οὐχ εὑρεθήσεται. τὰ γεννώμενα λαμπροφανῆ καὶ γεωργικὰ καὶ εὐτυχῆ. ὁ ἀρξάμενος νοσεῖν ταχέως ὑγιαίνει. ὄνειρον ἐὰν ἴδῃς,
20 ἀληθεύει.

κδ'. Φαραὼ ἐγεννήθη. ἡμέρα παρατηρήσιμος εἰς πᾶν ἔργον ὁ φυγὼν καὶ τὸ ἀπολλύμενον οὐχ εὑρεθήσεται. τὰ γεννώμενα ξίφει τὸ αὐτῶν τέλος ἔξουσιν. ὁ ἀρξάμενος νοσεῖν κινδυνεύσει. ὄνειρον ἐὰν ἴδῃς, ψευδές ἐστιν.

25 κε'. Τὴν δεκάπληγον ἀπέστειλεν ὁ Θεὸς τοῖς Αἰγυπτίοις· αὕτη ἡμέρα χαλεπὴ καὶ ἐπικίνδυνος. ὁ ὀμοσας καὶ ἐπιορκήσας οὐ ζήσεται. ὁ φυγὼν καὶ τὸ ἀπολλύμενον κρατηθήσεται. τὰ γεννώμενα ἐπίνοσα. ὁ ἀρξάμενος νοσεῖν πολλὰ κινδυνεύσει. ὄνειρον ἐὰν ἴδῃς, μετὰ ἡμέρας τέσσαρας φόβον καὶ δειλίαν δηλοῖ.

30 κς'. Μωυσῆς ῥάβδῳ ἔσχισε τὴν θάλασσαν, καὶ διήγαγε τοὺς Ἰσραηλίτας. αὕτη ἡμέρα καλὴ καὶ ἀγαθή ἐστι φρέατα σκάπτειν, ἀγροὺς ἐπιμελεῖσθαι καὶ πάντα τὰ γεωργικὰ διασκέπτεσθαι. ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται. τὰ γεννώμενα εὐχάριστα καὶ ἀληθινά. ὁ ἀρξάμενος νοσεῖν ὑγιαίνει. ὄνειρον ἐὰν
35 ἴδῃς, ἀληθές ἐστιν.

κζ'. Τὸ μάννα ἔβρεξεν ὁ Θεὸς τοῖς Ἰουδαίοις ἐν τῇ ἐρή-

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23 αὐτῶν cod. ἔξωσιν cod.

and they will be vital and philosophical and true. The sick person recovers health. If you see a dream, it is false.

21st. Isaac blessed Esau. This day is to be observed with caution. It is good to offer prayers and offerings to God and the saints. Do not set out on a long journey. It is good to castrate rams and pigs and to hunt. What has fled and what is lost will not be found. Of those born, if male, they will die; if female, they will live. One who begins to fall ill will die. If you see a dream, it will prove true and will turn out to concern another person.

22nd. Joseph was born. This is a good and auspicious day to approach rulers and to undertake every task, to pour out grain, oil, and wine. What has fled and what is lost will be found. One who begins to fall ill recovers quickly. If you see a dream, it comes to pass after 2 days. Those born will be fortunate, hardworking, and of good character.

23rd. Benjamin was born. A good and auspicious day to sow, to plant, to prune, to set trees. What has fled and what is lost will not be found. Those born will be of distinguished appearance, agricultural, and fortunate. One who begins to fall ill recovers quickly. If you see a dream, it proves true.

24. Pharaoh was born. A day to be observed for every undertaking. The fugitive and what is lost will not be found. Those born will meet their end by the sword. One who begins to fall ill will be in danger. If you see a dream, it is false.

25. God sent the ten plagues upon the Egyptians. This day is harsh and dangerous. One who swears an oath and perjures himself will not live. The fugitive and what is lost will be caught. Those born will be sickly. One who begins to fall ill will be in great danger. If you see a dream, after four days it foretells fear and cowardice.

26. Moses split the sea with his staff and led the Israelites across.

This day is good and favorable for digging wells, tending fields, and attending to all agricultural matters. The fugitive and what is lost will be found. Those born will be gracious and truthful. One who begins to fall ill recovers. If you see a dream, it is true.

27. God rained down manna upon the to the Jews in the wilder

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23 of these cod. out cod.

Cod. XI. II. [redacted] 11.

μῳ. αὕτη ἡμέρα καλή ἐστιν εἰς πᾶν ἔργον, πωλεῖν, χαρίζειν, ἀγοράζειν, παῖδα εἰς μάθησιν διδόναι, σπείρειν, φυτεύειν, θερίζειν, κλαδεύειν, ὁ φυγὼν καὶ τὸ ἀπολλύμενον πρὸς γυναῖκα εὑρεθήσεται τὰ γεννώμενα τρόφιμα. ὁ ἀρξάμενος νοσεῖν ὑγιαίνει. ὄνειρον ἐὰν
5 ἴδῃς, εἰς ἕτερον ἑρμηνεύεται. αὕτη ἡμέρα εἰς χαρμονὴν ἔσται.

κη'. Τὸν βότρυν ἤγαγεν ὁ Θεὸς πρὸς Ἰησοῦν τοῦ Ναυῆ, αὕτη ἡμέρα καλή ἐστι τέκνα ζευγνύειν γάμῳ, χρεώστας ἀπαιτεῖν. δούλους καὶ βοῦς κτήσασθαι, παῖδας εἰς μάθησιν διδόναι. ὁ φυγὼν καὶ τὸ ἀπολλύμενον κρατηθήσεται. τὰ γεννώμενα μέθυσα καὶ
10 ἐπιλοίδορα καὶ ἐπιμανῆ. ὁ ἀρξάμενος νοσεῖν τελευτήσει. ὄνειρον ἐὰν ἴδῃς, ψευδές ἐστιν.

κθ'. Οἱ Ἰουδαῖοι εἰς τὴν γῆν τῆς ἐπαγγελίας εἰσῆλθον. αὕτη ἡμέρα οὔτε καλὴ οὔτε κακή, ἀλλ' ἕκαστος ποιείτω μετὰ προσευχῆς ὃ βούλεται. τὰ γεννώμενα μέσως ἔσονται. ὁ φυγὼν εἰς
15 ὁδὸν τελευτήσει ἢ ὑπὸ γυναικὸς παραδοθήσεται. τὸ ἀπολλύμενον οὐχ εὑρεθήσεται. ἀργύριον μὴ πίστευε. ὁ ἀρξάμενος νοσεῖν τελευτήσει. ὄνειρον ἐὰν ἴδῃς, γενήσεται μετὰ ἡμέρας γ'.

λ'. Σαμουὴλ ἐγεννήθη ὁ προφήτης. αὕτη ἡμέρα καλὴ καὶ ἀγαθή ἐστιν εἰς πᾶν ἔργον, σιτοδοτεῖν, δοῦναι καὶ λῆψαι. τὰ γεν-
20 νώμενα τρόφιμα καὶ εὔτυχα καὶ πιστὰ ἔσονται. ὁ φυγὼν καὶ τὸ ἀπολλύμενον οὐχ εὑρεθήσεται. ὁ ἀρξάμενος νοσεῖν κακῶς ἕξει. ὄνειρον ἐὰν ἴδῃς, ἀληθές ἐστιν.

F. 95v. Περὶ τῶν τοῦ Ἡλίου σημείων, πρόγ-
25 νωσις χειμερινοῦ ἀέρος καὶ εὐδιεινοῦ (1).

Ἥλιος ἐρυθρὸς ἀνατέλλων καὶ μελαινόμενος, οἷον μελαινονεφὴς καὶ ἐρυθρονεφής, ὄμβρους δηλοῖ.

Ἥλιος ὑπὸ νεφῶν πεπιεσμένος μελάνων, ἢ ἀνατέλλων ἢ δύνων, ὑετώδης ἐστίν.

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6 βότρυν scripsi : βόθρον cod. 8 κτήζεσθαι cod. 10 ἐπίμανα ; Fuit fortasse ἐπιμάνια. Cf. p. 159, 25. cod. 13-14, Cf. p. 158, 29-30. 14 Leg. προσοχῆς ? 22 λεῖψαι cod. 25 εὐδιηνοῦ cod. ; corr.

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(1) Cf. *Cat.*, VIII, 1, p. 139, 31 ss. ; Heeger, *De Theophrasti περὶ σημείων libro*, Lipsiae 1889, p. 66 s. et infra excerptum ex codice 37 (Matrit. 4681), f. 156v, editum p. 176.

ness. This day is good for every undertaking: selling, giving as a gift, buying, putting a child into learning, sowing, planting, harvesting, pruning. The fugitive and what is lost will be found through a woman. Those born will be well-nourished. One who begins to fall ill recovers. If you see a dream, it is interpreted in another sense. This day will be one of rejoicing.

28. God brought the cluster of grapes to Joshua son of Nun. This is a good day to join children in marriage, to demand payment from debtors, to acquire slaves and cattle, to send children to learning. The fugitive and what is lost will be caught. Those born will be drunkards and abusive and mad. He who begins to be ill will die. A dream, if you see one, is false.

29. The Jews entered the land of promise. This day is neither good nor bad, but let each one do as he wishes with prayer. Those born will be of middling character. The fugitive will die on the road or will be betrayed by a woman. What is lost will not be found. Do not trust silver. He who begins to be ill will die. If you see a dream, it will come to pass after 3 days.

30. Samuel the prophet was born. This day is good and excellent for every work, for distributing grain, for giving and receiving. Those born will be well-nourished, fortunate, and faithful. The fugitive and what is lost will not be found. He who begins to be ill will fare badly. If you see a dream, it is true.

F. 95%. On the Signs of the Sun, a forecast of wintry and fair weather (1).

The sun rising red and darkening, as if with dark clouds and red clouds, indicates rain.

The sun pressed by dark clouds, whether rising or setting, is a sign of rain.

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6 βότρυν scripsi : βόθρον cod. 8 purchase cod. 10 persistent ; Perhaps it was ἐπιμάνια. Cf. p. 159, 25. cod. 13-14, Cf. p. 158, 29-30. 14 Read προσοχῆς ? 22 λείψαι cod. 25 εὐδιηνού cod. ; why.

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(1) Cf. Cal., VIII, 1, p. 139, 31 ff. ; Heeger, De Theophrasti περὶ σημείων libro, Lipsiae 1889, p. 66 f. and below the excerpt from codex 3 (Matrit. 4681), I. 156°, edited p. 176.

Εἰ ὑπὸ Ἥλιον προανατέλλει νεφέλη καὶ αὐτὸς ἀκτῖνας ἐπανατέλλει, ὑετώδης ἐστίν.

Ἥλιος μεσονεφὴς δύνων ὑετώδης καὶ χειμέριός ἐστιν.

Ἥλιος συνάγων εἰς ἑαυτὸν τὰς ἀκτῖνας χειμῶνα δηλοῖ.

5 Ἥλιος ἀνατέλλων ἀκτινώδης, μεσονεφής, χειμέριός ἐστιν.

Ἥλιος ἀνατέλλων ἐρυθρονεφὴς ἀνεμώδης ἐστίν.

Ἥλιος ἀπὸ ἀνατολῆς ποικιλοτρόπως ἀνατέλλων χειμέριός ἐστιν.

Ἥλιος μετὰ τὴν δύσιν ἔχων νέφος ἐν τῇ δύσει χειμερίαν ἡμέραν δηλοῖ.

10 Ἥλιος εἰς δύσιν καταγόμενος ἐὰν κατὰ ἀριστερὰ μέρη μέλανα ἔχῃ νέφη πλησίον, εὐθέως ὄμβρον δεῖ προσδοκᾶν.

Ἥλιος ἀνατέλλων, ἐὰν περὶ τὰς ἀκτῖνας σκοτεινὸν νέφος ἵσταται, ὄμβρον προλέγει.

Ἥλιος καθαρὸς ἁπλοῦς ἀνατέλλων εὐδίαν ἐπαγγέλλει.

15 Ἥλιος καθαρὸς δύνων ὁμοίως δίχα νεφῶν τὴν ἐπιοῦσαν εὐδίαν ἔσεσθαι δηλοῖ.

Ὀλίγον νέφος πρὸ τοῦ ἡλίου ἀνατέλλον· οὐ χρὴ προσδοκᾶν εὐδίαν.

Ἥλιος ὠχρὸς δύνων εὐδίαν σημαίνει καὶ νηνεμίαν.

20 Ἥλιος ἀπὸ μικροῦ ἀνερχόμενος, ἐπ' εὐρύτερον δὲ ὅμως αὐξανόμενος κατὰ ἀνατολὰς εὐδίαν σημαίνει.

F. 130v. Ὄργανον ἀστρονομικὸν Πετοσίρεως πρὸς Νεχεψὼ βασιλέα Ἀσσυρίων.

25 Ψῆφος σεληνιακὸς δι' οὗ ἐστι τὸν ἐπισκεπτόμενον τοὺς νοσοῦντας ἄπταιστον εἶναι περὶ ζωῆς καὶ θανάτου καὶ περὶ μονομάχων καὶ πράξεων καὶ περὶ πόλεως ἢ στεφάνου ἢ πρακτῆρος ἢ πλοκῆς καὶ ἀποδρασμοῦ καὶ εὑρέσεως καὶ τὰ τούτοις ὅμοια· ὑπετάξαμεν δὲ καὶ τὸ ὄργανον. ψήφισον δὲ ποσὸν τῆς Σελήνης, καὶ βλέπε εἰς τὸ ὄργανον τὸν ἀριθμόν, καὶ ψήφισον τὸ ὄνομα ὃ βούλει, καὶ
30 θὲς ὅμοῦ, καὶ ὑφαίρησαι εἰς κθ', ἕως ὑπολειφθῶσι κθ' ἢ ἐλάσσω. καὶ τὸν ὑπολειφθέντα ἀριθμὸν θεώρει ἐν τῷ ὀργάνῳ καὶ ἐὰν εὕρῃς αὐτὸν ἐν τῇ μεγάλῃ ζωῇ, ταχέως ἐγερθήσεται· εἰ δὲ ἐν τῇ μέσῃ ζωῇ, πλείους ἡμέρας ἀσθενήσας ἐγερθήσεται· εἰ δὲ ἐν τῇ

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3 μεσοννεφὴς cod. 24 ασυρίων cod. 28 Leg. τῶν τούτοις ὁμοίων? 28 Leg. πόστον? Cf. p. 148 31. 30 ὑποληφθῶσι cod.

If a cloud rises before the Sun and it itself rises with rays, it is rainy.

The Sun setting amid clouds is rainy and stormy.

The Sun gathering its rays unto itself indicates a storm.

The Sun rising radiant and mid-clouded is stormy.

The Sun rising with red clouds is windy.

The Sun rising from the east in varied ways is stormy. The Sun having a cloud in the west after setting indicates a stormy day.

When the sun is setting, if there are dark clouds near its left side, one must immediately expect rain.

When the sun is rising, if a dark cloud stands around its rays, it foretells rain.

The sun rising clear and unobscured promises fair weather.

The sun setting clear, likewise without clouds, indicates that the coming day will be fair.

A small cloud rising before the sun: one should not expect fair weather.

The sun setting pale signifies fair weather and calm winds.

The sun, rising from a small point but growing broader toward the east, signifies fair weather.

F. 130, Astronomical instrument of Petosiris for Nechepso, king of the Assyrians.

A lunar calculation by which one who visits the sick can be infallible regarding life and death, and regarding single combatants and actions, and regarding a city or a crown or an agent or an entanglement, and flight and discovery and similar matters; we have also set out the instrument below. Calculate the quantity of the Moon, and look at the number in the instrument, and calculate the name you wish, and add 300 together, and subtract in units of 29, until 29 or fewer remain. And examine the remaining number in the instrument, and if you find it in the great life, he will recover quickly; but if in the middle life, having been sick for more days he will recover; but if in the

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3 mid-cloud cod.n degrees tncod. 24 ασυρίων cod. 28 Read τῶν τούτοις 6–28 Read πόστον? Cf. p. 148 31. 30 υποληφθῶσι

μικρᾷ ζωῇ, χρόνον ἀσθενήσας ἐγερθήσεται. ἐὰν δὲ ἐν τῷ μεγάλῳ θανάτῳ ἡ ψῆφος εὑρεθῇ, ταχέως τελευτήσει· εἰ δὲ ἐν τῷ μέσῳ θανάτῳ, πλείους ἡμέρας ἀσθενήσας τελευτήσει. ὑποδείγματος δὲ χάριν ψήφισον τὸ ποσὸν τῆς σελήνης ἐν ᾧ κατεκλίθη καὶ ἰδὲ εἰς τὸν ἀριθμὸν τοῦ μέσου· καὶ ἐὰν εὑρεθῇ ἐν τῷ ὑπογείῳ, ὁμοίως καὶ τοῦ κάμνοντος ψήφισον τὸ ὄνομα, καὶ ἐὰν εὑρεθῇ ἐν τῷ ὑπογείῳ, κινδυνεύσει μέν, οὐ θνήξεται δέ. ἐὰν δὲ ὁ τῆς Σελήνης κύκλος εὑρεθῇ ἐν τῷ ὑπογείῳ, ὁ δὲ τοῦ κάμνοντος ἐν τῷ ὑπεργείῳ εὑρεθῇ, ὀχληθεὶς σωθήσεται. ἐὰν δὲ ὁ τῆς Σελήνης καὶ ὁ τοῦ κάμνοντος εὑρεθῇ ἐν τῷ ὑπογείῳ, τελευτᾷ. ἡ δὲ ὑπόδειξις τῆς ψήφου ἐστὶν οὕτως ** ὥστε ἔχειν τὴν Σελήνην α', καὶ βλέπε τὸν παρακείμενον ἀριθμὸν ὅτι ἔχει ψήφους ͵αφκθ' καὶ Δαβὶδ ἔχει ψήφους α' γ' θ' γίνονται ὁμοῦ ͵β. ὕφειλον εἰς κθ', καὶ περιττεύουσι ψῆφοι ζ' πάλιν τῆς Σελήνης α' γίνονται ψῆφοι ͵αφπθ' καὶ Γολιὰθ ἔχει ψήφους ρκγ', γίνονται ὁμοῦ ͵αφιβ'. ταύτας σύναιψον ὁμοῦ καὶ ὑφαίρεσον εἰς κθ', καὶ περιττεύει ψῆφος α'. ἐλθὲ οὖν ἐν τῷ ὑποκειμένῳ ὀργάνῳ καὶ εὑρήσεις ὅτι νικᾷ Δαβὶδ τὸν Γολιάθ. — Subsequitur f. 131 organi figura, praefixo titulo: Ἡμικύκλιον ἀναστάσεως, ζωῆς, πράξεως καὶ εὑρέσεως. — Cf. Ernestum Riess. l. c. [supra, p. 70], p. 387.

F. 159. *Περὶ παιωνίας καὶ ὅσα ποιεῖν δύναται.*

Ταύτην οἱ Ῥωμαῖοι κάσταν ὀνομάζουσι· Παιωνία ἐκλήθη διὰ τὸ τὸν Παίωνα ταύτην εὑρηκέναι. αὕτη διώκει δαίμονας, θεραπεύει πᾶν πάθος ζῴου σὺν τῇ τροφῇ κοπεῖσα καὶ μιγνυμένη. ἀπελαύνει καὶ θηρίων ἰοβόλων ἀπειλὴν οἰνομέλιτι διδομένη, ῥύεται δὲ καὶ τοὺς ἀπὸ φαρμάκων δηλητηρίων προειλημμένους ἐσθιομένη· φορουμένη δὲ οὐκ ἐᾷ τινα τῷ φοροῦντι προσενενέγκαι δηλητήρια· ἐκπίπτει γὰρ ἀπὸ τοῦ προσάγοντος. τιθεμένη δὲ ἐν χωρίοις ἀποστρέφει χάλαζαν καὶ ἰριούβας καὶ μεγάλους χειμῶνας. καὶ ἐν πλοίοις δεσμουμένη ἀποδιώκει γνόφον καὶ κίνδυνον τοῦ βλάπτοντος ἀστέρος. διατηρεῖ δὲ πάντα ἄνθρωπον ἄνοσον φορουμένη, ἀποτρέπει καὶ λοιμικὴν νόσον, καὶ πᾶς αὐτὴν δαίμων φοβεῖται καὶ φρυάσσει· ἀνάκειται γὰρ τῷ ἀρχαγ-

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4 Leg. πόστον? cf. p. 163, 28. 11 Post οὕτως lacunam sign. 13 Numeri corrupti 15 ρκβ' corr.: ρκς' cod. 30 ἰριούβας quid sit nescio. Leg. ἐρυσίβην? 23 κάσταν, cf. infra p. 165, 13. 34 φρυάσσει scripsi: φριάσει cod.

small life, having been sick for a time he will recover. But if the calculation falls in the great death, he will die quickly; but if in the middle death, having been sick for more days he will die. By way of example, calculate the quantity of the moon at the time he took to his bed and look at the number of the midpoint; and if it is found in the subterranean, likewise calculate the name of the sick person, and if it is found in the subterranean, he will be in danger but will not die. But if the lunar cycle is found in the subterranean, and that of the sick person is found in the superterranean, he will be troubled but saved. But if that of the Moon and that of the sick person are both found in the subterranean, he dies. The illustration of the calculation is as follows ** so that the Moon has 1, and look at the adjacent number which has a calculation of 1529, and David has a calculation of 1, 3, 9, which together make 2. I subtracted in units of 29, and 7 calculations remain; again, the Moon's 1 yields a calculation of 1589, and Goliath has a calculation of 123, making 1512 in total. Add these together and subtract in units of 29, and 1 calculation remains. Go then to the instrument set out below and you will find that David defeats Goliath. There follows on f. 131 the figure of the instrument, prefaced by the title: Semicircle of resurrection, life, action and discovery. Cf. Ernest Riess, l. c.20 [above, p. 70], p. 387.

G. 159. On peony and what it is capable of doing.

doing.

The Romans call this plant "casta." It was named Peony because Paeon discovered it. It drives away demons, heals every affliction of a living creature when chopped up and mixed in with food. It also wards off the threat of venomous beasts when given in wine mixed with honey, and eaten, it saves those who have already taken deadly poisons. When worn, it prevents anyone from bringing poisons to the wearer, for the poison falls away from the one who brings it. Placed in fields, it repels hail, blight, and great storms. When tied onto ships, it drives away darkness and the danger of the harmful star. Worn, it keeps every person free from disease, and also averts pestilential illness, and every demon fears and trembles before it; for it is consecrated to the archangel

4 Read πόστον? cf. p. 163, 28. 11 Lacuna marked after οὕτως.
13 Numbers corrupted 15 ρκβ' corr.: oxs' cod. 30 ιριούβας
what it means I do not know. Read ἐρυσίβην? 23 κάσταν, cf. below p. 165, 13.
34 φρυάσσει scripsi: φριάσει cod.

γέλῳ τῷ ὄντι τεταγμένῳ ἐπὶ τῶν δαιμόνων. ἰᾶται δὲ καὶ πάντα ἄνθρωπον ἀπὸ μολυσμοῦ καὶ προχυμάτων καὶ βασκανίας. ῥύεται δὲ καὶ πάσης νόσου καὶ ἀπειλῆς ἀέρων ἐν ὁδῷ. ἡ δὲ χρῆσις αὐτῆς· κεκομμένης καὶ μετὰ μέλιτος προσφερομένης τοῖς ἡπατικοῖς
5 καὶ σπληνικοῖς καὶ κοιλιακοῖς διδομένη, καὶ λιθιῶσιν ἐν οἴνῳ, τοῖς δὲ πυρέσσουσιν ἐν ὕδατι, τοῖς δὲ ἰσχιαδικοῖς καὶ τὰ νεῦρα ἀλγοῦσι μετὰ ἐλαίου ἀφέψων. τοῖς δὲ ληθαργικοῖς καὶ ὀνειρώττουσι περίαπτε μετὰ ἐλλεβόρου λευκοῦ, τοῖς δὲ κωλικοῖς περίαπτε μετὰ κοραλλίδος βοτάνης καὶ κολίταλα· ταῖς δὲ ἔχουσαις ὄλισθον
10 περίαπτε ἀμύγδαλα τὰ μεμυκότα.

Παιωνία ἄρρην ἢ γλυκυσίδη. οἱ δὲ πρωτόροβον, οἱ δὲ ὀροβάδιον, οἱ δὲ ὀρόβαξ, οἱ δὲ αἱμάγωγον, οἱ δὲ μονιένιον, οἱ δὲ λαύραντα, Ῥωμαῖοι κάσταν <καλοῦσι>. φύλλα ἔχει ἡ μὲν ἄρρην βασιλικῷ καρύῳ ὅμοια, ἡ δὲ θήλεια ὑπέσχισται τὰ φύλλα ὥσπερ σμυρνίον, λω-
15 βοὺς δέ τινας ἀνίησιν ἐπ' ἄκρου τοῦ καύλου ἀμυγδάλου ὁμοίους, ὧν ἀνοιχθέντων εὑρίσκονται ἐρυθροὶ κόκκοι μικροὶ ἐμφερεῖς τοῖς τῆς ῥοᾶς, ἐν μέσῳ δὲ μέλανες, ἐμπόρφυροι ε' ἢ ς'. ῥίζα δὲ τῆς μὲν ἄρρενος περὶ δακτύλου πάχος, μῆκος δὲ σπιθαμῆς, γευομένῳ στύφουσα. ἐπὶ δὲ τῆς θηλείας παραφυάδας ὥσπερ βαλάνους ἔχουσα
20 ἐν τῇ ῥίζᾳ ζ' ἢ η' ὡς ἀσφόδελος. δίδοται ξηρὰ ἢ ῥίζα γυναιξὶ ταῖς μὴ ἐκ τόκου καθαιρομέναις, κινεῖ δὲ καὶ καταμήνια ἀμυγδάλου μέγεθος πινομένη. τοῖς τε κατὰ γαστέρα ὀδυνήμασι βοηθεῖ ποθεῖσα ἐν οἴνῳ, ὠφελεῖ δὲ καὶ νεφριτικοὺς καὶ ἰκτερικοὺς καὶ κύστιν ἀλγοῦντας. ἑψηθεῖσα δὲ ἐν οἴνῳ καὶ πινομένη κοιλίαν ἵστησι.
25 τοῦ δὲ καρποῦ ι' ἢ ιβ' κόκκοι πυρροὶ ποθέντες οἴνῳ μέλανι αὐστηρῷ ῥοῦν τὸν ἐρυθρὸν ἵστησι, στομαχικοῖς τε καὶ δακνομένοις ἐσθιόμενοι βοηθοῦσι καὶ ὑπὸ τῶν παιδίων πινόμενοι καὶ ἐσθιόμενοι ἀρχὴν λιθιάσεως παραιτοῦνται· οἱ δὲ μέλανες καὶ πρὸς τοὺς ἐφιαλτῶν πνιγμοὺς καὶ ὑστερικὰς πνιγὰς καὶ ὀδύνας μήτρας ἐν μελικράτῳ
30 οἴνῳ ὅσον ιε' κόκκοι πινόμενοι ποιοῦσι. φύεται δὲ ἐν ὑψηλοτάτοις [καὶ] ὄρεσι καὶ ἀκρωτηρίοις.

Καὶ ἡ θήλεια τὰ αὐτὰ ποιεῖ. ποιεῖ δὲ καὶ πρὸς τὸ μὴ λυσσᾶν μήτε

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4 κεκομένης cod. 5 λιθίωσιν cod. 7 λιθαργικοῖς cod. 8 περιάπται cod. (bis) ἐλεβόρου cod. κολικοῖς cod. 11-30 Ex Dioscuride, III, 140 (II, p. 149, Wellmann). 11 γλυκυσίδην cod. 12 μονιένιον] Lege μηνογένειον λαύραντα deest apud Diosc. 13 ἡ scripsi : ὁ cod. 18 ἄρρηνος cod. γενομένῳ cod. 23 νηφριτικούς cod, 26 τὸν] τε cod. 27 ἐσθιόμενα cod. 31 καὶ delevi

who is truly appointed over the demons. It also heals every person from defilement, discharges, and the evil eye. It also protects against every disease and the threat of bad airs while on a journey. Its use, when pounded and administered with honey, is given to those with liver ailments, spleen ailments, and intestinal disorders, and to those with kidney stones in wine; to those with fever in water; to those with hip pain and nerve pain, boiled in olive oil. For those suffering from lethargy and troubled by dreams, apply it as an amulet together with white hellebore; for those with colic, apply it as an amulet together with the herb corallis and colitala; and for those prone to miscarriage, apply closed almonds as an amulet.

Peony, male or glykyside. Some call it protorobon, others orobadion, others orobax, others haimagogon, others moniénion, others lauranta, the Romans call it <casta>; the male has leaves similar to the royal walnut, while the female has leaves divided like smyrnion, and it produces at the tip of the stem pods similar to those of the almond, which when opened are found to contain small red seeds resembling those of the pomegranate, black in the middle, and dark purple of the —. The root of the male is about a finger's thickness and a span in length, astringent in taste. That of the female has offshoots like acorns on the root, seven or eight, like asphodel. The dry root is given to women who are not purged after childbirth, and it also moves the menses when drunk in a quantity the size of an almond. It also helps with abdominal pains when drunk in wine, and it benefits those with kidney complaints, jaundice, and bladder pain. Boiled in wine and drunk, it settles the bowels. Of the fruit, nine or twelve red seeds drunk in dark astringent wine check the red flux; eaten they help those with stomach ailments and those suffering from biting pains, and when drunk and eaten by children they prevent the onset of stone disease. The black seeds, taken in honeyed wine to the number of about fifteen, are effective against the suffocating attacks of nightmares, hysterical choking, and pains of the womb. It grows on the very highest mountains and promontories.

And the female does the same things. It also works to prevent madness, both

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4 kekomeni cod. 5 lithium cod. 7 lethargic cod. 8 periapteincod. (bis) cod liver colic cod. 11-3() Ex Dioscuride,n11 glycidin cod. 12 moni-n13 or III, 140 (II, p. 149, Wellmann). scripsi : ενιον] Read μηνο γένειον λαύραντα absent in Diosc. d code 18 ἄρρηνος cod. γενομένῳ cod. 23 cod nephritis, 26 tons] te cod 27 fixed cod. 31 xal deleted

ἄνθρωπον, μήτε κύνας. δίδοται δὲ ἐν τροφῇ ὀρνέων. τὴ(ν) κόρυζαν ἀπελαύνει παραβαλλομένη ἐν τροφῇ. τοὺς δὲ καταδεδεσμένους ὑπὸ φαρμακείας λῦσον οὕτως· ἀφεψήσας ὕδατι τὰ φύλλα λοῦσον τῷ ἀφέψηματι τὸν κάμνοντα καὶ πότισον καὶ περίαψαι αὐτῷ
5 τὴν ῥῖνα. λαμβάνεται δὲ οὕτως· ἁγνεύσας ἡμέρας γ' ἀσπάζου αὐτην τὴν βοτάνην ἐλθὼν πρωὶ εἰς αὐτὴν καὶ λέγε τρίς· « Χαῖρε ἱερὰ βοτάνη παιωνία, ὅτι σὺ βασιλεὺς παιτῶν τῶν βοτανῶν ». ἡλίου δὲ δύνοντος ἐπὶ τρεῖς ἡμέρας λέγε τὰ αὐτά, εἶτα τῇ δ' ἡλίου ὄντος ὑπὲρ γῆν ἐκ τετραγώνου σκάπτε ἀπὸ πηχέως ἀπέχων τῆς
10 βοτάνης, καὶ ἀνάδησον αὐτῆς τοὺς κλάδους, εἶτα σκάψας ἐπιμελῶς ἀν(α)βάστασον ἐκ ῥιζῶν τὴν βοτάνην, ἣ προσδήσας αὐτῇ κύνα, τύπτε αὐτόν, ἵνα ἀνασπάσῃ, καὶ ἀπόθου ἐν ὀθονίῳ καθαρῷ καὶ εἰς τὸν βόθρον βάλλε μελίκρατον ἑρμείαν καὶ ῥίνισμα χρυσοῦ καὶ ἀργύρου καὶ μὴ περικάλυπτε δὲ τὸν τόπον τῇ γῇ. αὐτὴν δὲ
15 βαστάσας κόμιζε εἰς τὴν οἰκίαν σου καὶ ἀπόθου ἱερατικῶς ἐπὶ τρίποδα ἐστεμμένην ἄνθεσι τοῖς τοῦ καιροῦ, καὶ ἄντικρυς ποιήσας ἄνθρακας ἄτμιζε ἀρώμασι παντοίοις, καὶ λέγε τὸν λόγον τοῦτον· « Λόγε ἀένναε κόσμου καὶ οὐρανὲ καὶ ῥωσμένη καὶ Ἥλιε πανδερκῆ ἐνθάδε εὐμενήσατε ἐπὶ τῆς ἱερᾶς καὶ ἐνδόξου παιωνίας, ὅπως μοι
20 πάνυ μέν(ῃ) μετὰ τῆς ὑμετέρας δυνάμεως, καὶ μή με φύγῃ, ἀλλ' ἔχοιμι αὐτὴν ἐπὶ σωτηρίᾳ παντὸς ἀνθρώπου καὶ εὐρωστίᾳ, καὶ ἐνδυναμώσατε αὐτὴν εἰς πᾶσάν μοι πρᾶξιν· ὅπου ἂν εἰμι ἐν κόσμῳ ὅς ἐστιν ὑπήκοός μοι, ἔστω μετ' ἐμοῦ, κύριε Θεὲ Ἰάω Ἰάω. »

Ἐὰν δὲ γυναικὸς μήτρα μὴ κατέχῃ τὸ σπέρμα, τὸ ἐσπαρμένον
25 ἐν τῇ γῇ θεῖον βλάστημα ζωννύσθω. τῇ δὲ μὴ βουλομένῃ τεκεῖν τὸ κεχηνὸς σπέρμα μετὰ ῥύπου ἡμιόνου περίαπτε. ταῖς δὲ ἐν ὀδύναις. τικτούσαις ἢ κινδυνευούσαις τὸ κεχηνὸς σπέρμα τῆς βοτάνης ἐν ἐλαίῳ ἀλειφέσθωσαν τὴν ὀσφὺν καὶ τὸ ὑπογάστριον καὶ τέξονται.

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1 τὴ[.] cod. 3 φαρμακίας cod. 4 τὸ ἀφέψημα cod. 7 παιονία cod. 8 λέγεις cod. 9 πηχὸς cod. 11 ἀν[.]βάστασον cod. 13 ῥάνον ἑρμείαν cum μελικ supra ῥάνον cod. Quid sit ἑρμείαν nescio. Pro ῥάνον legendum ῥάφανον? 17 Post λόγον τοῦτον] In margine: ἐν ἄλλῳ· ἅγιοι ἀνάρ.ρι.. [Ἀνάργυροι Delatte] ἔλθετε τῇ κ... ταύτῃ ἐπὶ τῆς ἱερᾶς καὶ ἐνδόξου παιωνίας ἵνα μοι παραμένῃ 18 κόσμου corr. Delatte: κόσμε cod. ῥωσμένη vix sanum 20 μεν[.] cod. φύγε cod. 23 μοι] Leg. σοι? 23 Post ἰάω, in margine: πάτερ υἱὲ καὶ ἅγιον πνεῦμα. 24 ss. Cf. *Coeran.*, p. 13, 20 ss. Ruelle 24 κατέχει cod.

a human, nor dogs. It is given as food for birds. Applied as food, it drives away catarrh. Release those bound by sorcery in the following way: boil the leaves in water, wash the patient with the decoction, give it to drink, and apply the root to him. It is gathered in the following manner: having observed purity for 3 days, greet the plant when you go to it in the morning and say three times: "Hail, sacred herb peony, for you are the king of all herbs." At sunset, for three days say the same things; then on the fourth day, while the sun is above the earth, dig in a square, keeping a cubit's distance from the plant, and bind up its branches; then, having dug carefully, lift the plant up from its roots, or having tied a dog to it, beat it so that it pulls the plant out, and store it in a clean cloth; and into the hole cast a libation of honey-water to Hermes, and filings of gold and silver, and do not cover the place with earth. Having taken it up, bring it to your house and store it reverently upon a tripod wreathed with the flowers of the season, and having made a fire of coals directly in front, fumigate it with all manner of spices, and say this formula: "O eternal Word of the universe, and Heaven, and mighty one, and all-seeing Sun, be propitious here over the sacred and glorious peony, so that it may remain with me in full possession of your power, and may it not flee from me, but may I have it for the salvation of every person and for strength, and empower it for my every use; wherever I may be in the world, which is subject to me, let it be with me, Lord God Iao Iao."

But if a woman's womb does not retain the seed, let the divine sprout sown 25 in the earth be bound up. And for her who does not wish to conceive, apply the gaping seed together with the filth of a mule as an amulet. And for those in labor pains or in danger, let the gaping seed of the herb in oil be anointed upon the loins and the lower abdomen, and they shall give birth.

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1 the[.] cod. 3 pharmacies cod.n8 4 the decoction cod. n7 peony od. you say cod. 3 thickness cod. n11 ἀν.]- nvastason cod. 13 ῥανον ἀμειαν cum melik supra ῥάνον cod sit Ερμείαν nescio. Pro ῥάνον legendum Quidnῥάφανον 17 Post λόγον τοῦτον] In margin: ἐν ἄλλῳ · ἅγιοι ἀνάρρι.. [Anargyroi Delatte] come to this w... upon the sacred and glorious peony so that you may remain with me18 κόσμου corr. Delatte: κόσμε cod. strengthened vic(tory) healthy 20 men.] cod. leave cod. 23 μοι] Read σοι ? 23 After Ιάω, in the margin: Father, Son, and Holy Spirit. 24 ss. Cf. Coeran., p. 13, 20 ff. Alley 24 holds cod.

F. 168. *Τρωγλοδύτης στρουθίον ἐστὶ πάντων τῶν ὀρνέων μικρότερον, πλὴν τοῦ λεγομένου βασιλίσκου, ἐν φραγμοῖς μάλιστα διαιτώμενον, ὅπερ ὠπτόν τε καὶ ὠμὸν τεταριχευμένον ἐσθιόμενον τοὺς ἐν νεφροῖς λίθους θρύπτει, καὶ καυθέντος δὲ αὐτοῦ ἡ τέφρα πινομένη τὸ αὐτὸ δρᾷ.*

F. 168. The troglodyte is a small bird, smaller than all birds except the one called the kinglet, dwelling especially in hedges; eaten roasted as well as raw and salted, it breaks up kidney stones, and when it is burned, its ash drunk does the same.

EXCERPTA EX CODICE 37 (Matrit. Bibl. Nat. 4681)

Excerpta ex calendario Clodii.

Curtii Wachsmuth editione Calendarii Clodii (*Laur. Lydi liber de ostentis*, 1887, p.117 ss.) breviora plerumque, plenlora nonnunquam sunt exilia haec excerpta vel ab illa differunt, ita ut codex Scorialensis ad pristinam formam huius calendarii restituendam alicuius sit momenti.

F. 151v. *Περὶ τῆς κινήσεως τῶν ἀστέρων τοῦ ὅλου χρόνου.*

Μηνὶ Ἰανουαρίῳ: —

α'. Ὁ Ἥλιος ὑψοῦται· ὁ δὲ Ἀετὸς σὺν τῷ Στεφάνῳ καθόλου δύεται.

β'. Τὸ μέσον τοῦ Καρκίνου δύνει καὶ οἱ ἄνεμοι ἐναλλάσσονται.

γ'. Ὅλος ὁ Καρκίνος δύνει, καὶ τροπὴ τοῦ ἀέρος ποικίλη.

δ'. Ὁ Δελφὶν περὶ τὸν ὄρθρον ἀνίσχει· καὶ ἔστι μὲν ὅτε πνέει νότος, ὡς ἐπὶ τὸ πλεῖστον δὲ βορρᾶς βαρύς.

ε'. Ἡ Λύρα ἀνίσχει καὶ ὁ Ἀετὸς δύεται, καὶ ταραχὴ ἀνέμων.

ιγ'. Εἰδοὶ ἰανουάριαι καὶ ἄστρον κρυπτόν, ὅπερ εἰ τῆς ἀνατολῆς ἐπιλάβεται, βροχὴν φέρει.

ιδ'. Ὁ Λέων ἄρχεται δύεσθαι καὶ ποικίλη τροπὴ βορρᾶ καὶ ἀπαρκτίου.

ις'. Ὁ Ἥλιος ἐν Ὑδροχόῳ, καὶ ἢ χειμὼν ἢ εὖρος πολύς.

ιζ'. Τὸ πλέον τοῦ Λέοντος δύεται. ἐκ τούτου ἀνεμομαχία.

ιη'. Ὅλος ὁ Λέων δύεται· καὶ ἀνεμομαχία ἴσως μετὰ βροχῆς.

ιθ'. Τροπὴ τοῦ ἡλίου καὶ τὸ μέσον τοῦ χειμῶνος.

κ'. Ὁ Ὑδροχόος ἄρχεται ἀνίσχειν.

κα'. Τὸ πλέον τοῦ Ὑδροχόου ἀνίσχει. καὶ πρὸς ἑσπέραν (ὕει).

κβ'. Ὁ Ὑδροχόος ὅλος ἀνίσχει, καὶ λίψ πνέει καὶ (ὕει).

κδ'. Ἄρχεται δύεσθαι ἡ Λύρα. καὶ χειμάζει ὁ βορρᾶς.

κζ'. Ἄστρον λαμπρὸν τὸ ἐν τῷ Λέοντι δύεται.

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3 *ἰαννουαρίῳ* cod. 10 Dies ς' usque ad ιβ' omisit excerptor.
11 *ἰδοὶ ἰαννουάριοι* cod. 13 *βορά* cod. 15 *ὑδρηχόω* cod.
19 *ὑδρηχόος* cod. ac sic deinceps 20 et 21 *ὕει* evanid.

EXCERPTS FROM CODEX 37 (Matrit. Bibl. Nat. 4681)

Excerpts from the calendar of Clodius.

Compared to the edition of the Calendar of Clodius by Curtius Wachsmuth (Laur. Lydi liber de ostentis, 1887, p. 117 ff.), these scanty excerpts are for the most part briefer, and occasionally fuller, or differ from that edition, so that the Escorial codex is of some importance for restoring the original form of this calendar.

F. 151v. On the Motion of the Stars Throughout the Whole Year.

Month of January:

1. The Sun is at its height; and the Eagle together with the Crown sets entirely.

2. The middle of Cancer sets and the winds change.

3. The whole of Cancer sets, and there is a varied change of weather.

4. The Dolphin rises toward dawn; and sometimes the south wind blows, but for the most part a heavy north wind.

5. The Lyre rises and the Eagle sets, and there is a disturbance of winds. 13. The Ides of January and a hidden star, which, if it reaches its rising, brings rain.

14. Leo begins to set and there is a varied change of north wind and north-northeast wind.

16. The Sun is in Aquarius, and either winter weather or much east wind.

17. The greater part of Leo sets; from this point, a battle of winds.

18. The whole of Leo sets; and a battle of winds perhaps with rain.

19. A turning of the sun and the middle of winter.

20. Aquarius begins to rise.

21st. The greater part of Aquarius rises, and toward evening (it sets).

22nd. Aquarius rises in full, and the southwest wind blows and (sets).

24th. Lyra begins to set, and the north wind brings winter storms.

27th. The bright star in Leo sets.

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3 January cod. The excertor omitted from day 10 up to day 12. n11 ἰδοὶ ἰΑννουάριοι cod. 13 north cod. 15 υδρηχόω cod. n19 Aquarius cod. ac sic deinceps 20 and 21 νει faded.

κη'. Ἡ Λύρα καθόλου δύεται.
κθ'. Ὁ Δελφὶν δύεται.

Μηνὶ Φεβρουαρίῳ.

α'. Κρυπτὸν ἄστρον ἀνίσχει καὶ χειμὼν ἢ εὖρος πνέει.
5 δ'. Ὁ Δελφὶν ἑσπέρας δύεται.
θ'. Ἄστρον ἕτερον κρυπτὸν ἄρχεται φαίνεσθαι.
ι'. Ἄρχεται ἀνίσχειν ὁ Ἀρκτοῦρος.
ιβ'. Ὁ Ἀρκτοῦρος ἐν τῷ ὄρθρῳ ἀνίσχει καὶ ἀνεμομαχία.
ιγ'. Ὁ Τοξότης ἐν ἑσπέρᾳ δύεται.
10 ιδ'. Ὁ Κρατὴρ ἀνίσχει ἐν ἑσπέρᾳ.
ιε'. Ὁ Ἥλιος ἐπὶ τοὺς Ἰχθύας, καὶ χειμάζει.
ιζ'. Δύεται ἡ Παρθένος καὶ ταραχὴ τοῦ ἀέρος.
ιη'. Δύεται ὁ Ὀϊστὸς σὺν τῇ Παρθένῳ.
ιθ'. Καθόλου ὁ Ὀϊστὸς δύεται, καὶ πνεῖ ἀπαρκτίας μετὰ νότου.
15 κ'. Ὅλος ὁ Λέων δύεται. καὶ ἄρχονται οἱ βορραῖ οἱ λεγόμενοι χελιδόνιοι. ἐπί τισι γὰρ τόποις μεθ' ἡμέρας ὀκτὼ φαίνονται χελιδόνες.
κα'. Ὁ Ἀρκτοῦρος φαίνεται καὶ πνεῖ ζέφυρος καὶ ἡ νὺξ συννεφής.
κβ'. Ἵππος δύνει ἑσπέριος. φαίνονται δὲ καὶ τὰ λεγόμενα Ἀλ-
20 κυόνεια.
(κγ'. Ὁ Ὑδ)ροχόος ὑψοῦται καὶ χειμὼν ἔσται.
(κε'. Ὁ Ἀρκ)τοῦρος ἑσπέριος ἐπιτέλλει.
(κς'. Χελ)ιδόνες φαίνονται ἐν πολλοῖς τόποις.
(κζ'. Δύ)εται ἑσπέρας ὁ Ὀϊστός.

25 Μηνὶ Μαρτίῳ.

(β'.) Τρυγητὴς φαίνεται.
(δ'.) Οἱ Ἰχθύες ἄρχονται ἀνίσχειν.
(ε' ?) Ὁ Στέφανος ὄρθρῳ δύεται.
ζ'. Ἄρχονται τὰ ὄρνεα καθόλου περὶ τὴν θάλασσαν πέτεσθαι,
30 καὶ ἔστι προοίμιον τῆς τοῦ ἀέρος τροπῆς.

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3 φευρευαρίῳ cod. 13 et 14 ὁ ἰστός cod. 15 βορραῖς ut vid. cod.
19-20 ἀλκυώνεια cod. 21-27 Litterae quaedam desunt margine erosa.
21 [...]ρηχοος cod. 24 ὁ ἰστός cod.

28. The Lyra sets entirely.
29. The Dolphin sets.

In the month of February.

1. A hidden star rises and winter or the east wind blows.
4. The Dolphin sets in the evening.
9. Another hidden star begins to appear.
10. Arcturus begins to rise.
12. Arcturus rises at dawn, and there is a battling of winds.
13. Sagittarius sets in the evening.
14. Crater rises in the evening.
15. The Sun enters Pisces, and it is stormy.
17. Virgo sets and there is disturbance of the air.
18. Sagitta sets together with Virgo.
19. Sagitta sets entirely, and the north wind blows together with the south wind. 20. The whole of Leo sets, and the winds called the Swallow Winds begin. For in certain places swallows appear after eight days.

21. Arcturus appears and the west wind blows, and the night is cloudy.
22. Pegasus sets in the evening. And the so-called Halcyon Days also appear.
23. Aquarius rises high and there will be a storm.
25. Arcturus rises in the evening.
26. Swallows appear in many places.
27. Sagitta sets in the evening.

In the Month of March.

(b.) The Vintager appears.
(d.) The Fish begin to rise.
(e.?) The Crown sets at dawn.
7. The birds in general begin to fly about the sea, and it is a sign of a change in the weather.

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3 feurenarii cod. 13 and 14 ὁ ἱστός cod. 15 north ut vid. cod.
n19-20 halcyonia cod.
n21 [...]shallow cod.

θ'. Ὁ Ἰκτῖνος φαίνεται, καὶ ὄρθρῳ ὁ εἷς Ἰχθὺς ὑπὸ τοῦ Ὀϊστοῦ κρύπτεται.

ι'. Ὁ Ἵππος ὄρθρῳ δύεται, καὶ ὁ Ἰκτῖνος ἀπὸ τῶν ὑψηλῶν φαίνεται.

ιβ'. Ὁ εἷς Ἰχθὺς ἀπὸ τοῦ νότου ἀνίσχει.

ιγ'. Ἡ Ἀργὼ ἀνίσχει, καὶ ζέφυρος ἐν ἑσπέρᾳ.

ιε'. Ὁ Ἵππος παντελῶς δύεται.

ις'. Ὁ Ἥλιος ἐν τῷ Κριῷ.

ιζ'. Ἀνεμομαχία ἐκ τοῦ τὴν Ἀργὼ φαίνεσθαι.

ιη'. Ὁ Ἰκτῖνος ἕωθεν δύεται ἕως τῆς ἰσημερίας.

κα'. Ὁ Κριὸς εἰς πλάτος ἀνίσχει, καὶ ἢ ὄμβρος ἢ νιφετός.

κβ'. Ἰσημερία καὶ ταραχὴ τοῦ ἀέρος.

κγ'. Τοῦ Κριοῦ ἐπὶ πλέον ἀνίσχοντος ὁ ἀὴρ θολώδης.

κδ'. Ὅλος ὁ Ἰκτῖνος δύεται.

κε'. Τῶν δύο Ἰχθύων κατ' ἰσότητα ἰόντων ἢ βορρᾶς ἢ ἀπαρκτίας.

κς'. Ὁ Κριὸς ἕωθεν φαίνεται.

κη'. Ὁ Σκορπίος ἄρχεται δύεσθαι.

κθ'. Ὁ Κριὸς ἀνίσ(χει).

λα'. Τὸ πλέον τοῦ Σκορπίου δύεται.

Μηνὶ Ἀπριλίῳ.

α'. Ὁ Σκορπίος καθόλου δύεται καὶ ὁ Ἥλιος μίαν μοῖραν π(ροστίθησι).

γ'. Ὁ Κριὸς φανερῶς ὑψοῦται.

ς'. Αἱ Ὑάδες ἀνίσχουσι καὶ νότος ὡς ἐπὶ τὸ πλεῖσ(τον).

ια'. Ἄρχονται αἱ Ὑάδες κρύπτεσθαι.

ιδ'. Ἀνώνυμον ἄστρον ἀνίσχει, καὶ ἄνεμοι πνεύσουσι.

ιε'. Τοῦ πλείονος τῶν Ὑάδων κρυπτομένου ζέφυρος πνεῖ.

ιζ'. Ὁ Ἥλιος ἐν τῷ Ταύρῳ.

ιθ'. Καθόλου αἱ Ὑάδες δύονται.

κα'. Ἡ κεφαλὴ τοῦ Ταύρου δύεται καὶ μεγίστη ταραχὴ περὶ ἀέρα.

κγ'. Τὸ πλέον τοῦ Ταύρου δύεται· τροπὴ δὲ τοῦ Ἡλίου.

1-2 ὑπὸ τοῦ ἰστοῦ cod. : ἀπὸ τοῦ νότου corrigendum ex edit. ? 10 δύεται] Lege φαίνεται 19 ἀνισ[...] cod. 21 ἀπριλλίῳ cod. 22-23 π[ροστίθησι] evanida suppl. ex edit. 25 πλεισ[...] cod.

9. The Kite appears, and at dawn the one Fish is hidden by the Mast.
of the Mast is hidden.

10. The Horse sets at dawn, and the Kite appears from the heights—
neth.

12. The Fish rises from the south.

13. The Argo rises, and the west wind (zephyr) in the evening.

15. The Horse sets completely.

16. The Sun is in Aries.

17. Wind battle from the appearance of the Argo.

18. The Kite sets at dawn until the equinox.

21. The Ram rises in breadth, and either rain or snow.

22. Equinox and disturbance of the air.

23. As the Ram rises further, the air becomes cloudy.

24. The whole Kite sets.

25. When the two Fish travel in equal measure, either north wind or north
tias.

26. Aries appears at dawn.

28. Scorpius begins to set.

29. Aries rises.

31. The greater part of Scorpius sets.

Month of April.

1. Scorpius sets entirely and the sun adds one degree.

3. Aries rises visibly.

6. The Hyades rise and southerly wind for the most part.

11. The Hyades begin to disappear.

14. An unnamed star rises, and winds will blow.

15. When the greater part of the Hyades is hidden, the west wind blows.

17. The Sun is in Taurus.

19. The Hyades set entirely.

21. The head of Taurus sets, and there is very great disturbance in the
air.

23. The greater part of Taurus sets; and the turning of the Sun.

1-2 under web cod. : from the south corrigendum ex edit. n10
sets] Lege appearsn19
unequal[...] cod. 21 April codn25 more[..
22-23 addition] evanida suppl. ex edit. .] cod.

κδ'. Μικρόν τι ἡ Λύρα φαίνεται καὶ βροχῆς σημεῖα.
κε'. Ὁ Κύων ἀρχεται κρύπτεσθαι.
κς'. Ἡ Λύρα ἄρχεται δύεσθαι καὶ τροπὴ τοῦ ἀέρος.
κζ'. Τὸ μέσον τοῦ Κυνὸς κρύπτεται καὶ Ὠρίων ἑσπέριος κρύπ-
5 τεται.
κθ'. Τὸ πλέον τοῦ Κυνὸς κρύπτεται καὶ ταραχὴ ἀνέμων.

Μηνὶ Μαΐῳ.

(α'). Ὁ Κύων δύεται καὶ δρόσος καταφέρεται.
(β'). Αἱ Πλειάδες ἅμα Ἡλίῳ ἀναφέρονται.
10 (γ'). Οἱ Ἔριφοι καὶ αἱ Ὑάδες ἀνίσχουσιν.
(δ'). Λύρα ἑσπέριος ἐπιτέλλει καὶ ἀλλοιοῦται ὁ ἀήρ.
(ε'). Ὁ Ὀνοκένταυρος ἄρχεται φαίνεσθαι.
(ϛ'). Αἶξ ἑῴα ἀνατέλλει καὶ σφόδρα ὁ ἀὴρ ἀλλοιοῦται.
(ζ' Αἱ Ὑ)άδες ὄρθρῳ ἀνίσχουσι καὶ ζέφυρος πνεῖ.
15 (ια'. Αἱ Π)λειάδες ἄρχονται ἀνίσχειν.
(ιβ' Τὸ π)λέον αἱ Πλειάδες ἀνίσχουσιν.
(ιγ' Αἱ) Ὑάδες ὑψούμεναι καθαρῶς φαίνονται.
(ιε' Ὁ) Καρκίνος ἀνίσχει.
ιϛ'. Ἀρχὴ τοῦ θέρους.
20 (ιζ') Ὑψοῦνται αἱ Πλειάδες.
ιη'. Ὁ Ἥλιος ἐν τοῖς Διδύμοις.
ιθ'. Αἱ Ὑάδες ἑῷαι φαίνονται καὶ ἀλλοιοῦται ὁ ἀήρ.
κ'. Ὁ Ἀρκτοῦρος ἄρχεται δύεσθαι.
κα'. Ὁ Τοξότης δύεται.
25 κβ'. Τὸ πλέον τοῦ Ἀρκτούρου δύεται.
κγ'. Ἄρχονται ἀνίσχειν οἱ Δίδυμοι.
κδ'. Ὅλος ὁ Ἀρκτοῦρος δύεται.
κϛ'. Δύεται ὁ Κριός.
κζ'. Ὁ Ἔριφος ἕωθεν ἀνίσχει. καὶ ὑψοῦται ὁ Ἥλιος.
30 κη'. Οἱ Δίδυμοι καθαρῶς φαίνονται.
λ'. Ὁ Ἔριφος ἀνίσχει.

Μηνὶ Ἰουνίῳ.

α'. Αἱ Πλειάδες ἀνατέλλουσι, καὶ νότος πνεῖ.
β'. Ἀετὸς ἑσπέριος ἐπιτέλλει.

8-20 numerus marginis et 16-18 primae litterae abscissa sunt.
12 Lege ὅλος κένταυρος 16 Leg. τῶν Πλειάδων? cf. v. 25 et p. 172, 26.

24. Lyra appears a little and there are signs of rain.
25. The Dog Star begins to be hidden.
26th. The Lyre begins to set and a change of the weather.
27th. The middle of the Dog Star is hidden and Orion sets in the west and is hidden
5 it is hidden.
29. The greater part of the Dog Star is hidden and there is a disturbance of winds.

In the month of May.

(1). The Dog Star sets and dew falls.
(2). The Pleiades rise together with the Sun.
10 (3). The Kids and the Hyades rise.
(4). Lyra rises in the evening and the air changes.
(5). The Onocentaur begins to appear.
(6). The Goat rises and the air changes greatly,
(7). The Hyades rise at dawn and the west wind blows.
15 (11. The Pleiades begin to rise.
(12th) The Pleiades rise for the most part.
(13th) The Hyades, rising, appear clearly.
(15th) Cancer rises.
16th. Beginning of summer.
20 (17th) The Pleiades reach their highest point.
18th. The Sun is in Gemini.
19th. The Hyades appear in the evening and the air changes.
20th. Arcturus begins to set.
21st. Sagittarius sets.
25 22nd. The greater part of Arcturus sets.
23rd. Gemini begins to rise.
24th. The whole of Arcturus sets.
26. Aries sets.
27. The Kid rises at dawn, and the Sun is elevated.
30 28. The Twins appear clearly.
30. The Kid rises.

Month of June.

1. The Pleiades rise, and the south wind blows.
2. The Eagle rises in the evening.

8-20 the margin number and the first letters of 16-18 have been cut off
12 Sebolus Centaur 16 Read τῶν Πλειάδων? cf. v. 25 and p. 172, 26.

ε'. Ὁ Ἀετὸς ὅλος ἀνίσχει.
ϛ'. Ἀρκτοῦρος ἑῷος δύνει.
ζ'. Αἱ Πλειάδες ὑψοῦνται.
η'. Ὁ Ἀετὸς καθαρῶς φαίνεται.
θ'. Ὁ Δελφὶν ἄρχεται ἀνίσχειν ἑσπέριος.
ι'. Κυρίως ἀρχὴ θέρους.
ιγ'. Ἄρχεται ὀλίγον τι ἀνίσχειν ὁ Ὠρίων.
ιδ'. Τὸ πλέον τοῦ Δελφῖνος ἀνίσχει.
ιε'. Ὅλος ὁ Δελφὶν ἀνίσχει.
ιη'. Ὁ Ἥλιος ἐν τῷ Καρκίνῳ.
ιθ'. Ὁ ὦμος τοῦ Ὠρίωνος ἄρχεται ἀνίσχειν.

. . . . . .

<Μηνὶ Ὀκτωβρίῳ>.

. . . . . .

κθ'. Ὁ Ἀρκτοῦρος δύεται.
λ'. Ἄστρον ἀνώνυμον δύεται.

Μηνὶ Νοεμβρίῳ.

α'. Ἄρχεται ὁ Ὠρίων ἱέναι εἰς τὸ δύνειν, καὶ τρ(οπὴ) τοῦ ἀέρος ἐπὶ τὸ ψυχρόν.
γ'. Στέφανος ἑῷος ἐπιτέλλει καὶ ἔστι σφοδρὰ με...
ε'. Ἡ Λύρα σὺν τῷ Ἡλίῳ ἀνίσχει.
ϛ'. Συννέφεια ἐκ τῆς ἐπιτολῆς τῆς Λύρας.
ζ'. Ἄρχεται τὸ ἄκρον τῶν Πλειάδων δύεσθαι.
η'. Στυγνὸς ἀὴρ ἐκ τῆς δύσεως τῶν Πλειάδων.
θ'. Ἡ Λύρα ἀνίσχει, καὶ τροπὴ χειμερινή.
ια'. Ἀρχὴ τοῦ χειμῶνος.
ιβ'. Τὸ πλέον τῶν Πλειάδων δύεται.
ιγ'. Λύρα ἑῷος ἐπιτέλλει.
ιε'. Αἱ Πλειάδες καὶ ὁ Ὠρίων καθόλου δύονται.
ιζ'. Ἡ Λύρα ὅλη φαίνεται καὶ χειμὼν ἔσται.
ιη'. Ὁ Ἥλιος ἐν τῷ Τοξότῃ καὶ ταραχὴ τοῦ ἀέρος.
ιθ'. Τὸ κέρας τοῦ Ταύρου δύεται.
κ'. Ἡ Λύρα ἀναβιβάζεται καὶ ἀηδὴς χειμών.

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11 Textus abrumpitur in imo folio 153v. Folia duo desunt ante f. 154
16 τροπὴ] ὀπὴ evanid. 20 συνέφεια cod. 21 τῆς πλειάδος cod., corr. 31 Ταύρου corr. : signum Librae cod. 32 ἀειδὴς cod.

5th. The Eagle rises whole.

5. Arcturus sets at dawn.

7th. The Pleiades are elevated.

8th. The Eagle appears clearly.

5 9th. The Dolphin begins to rise in the evening.

10th. Properly the beginning of summer.

13th. Orion begins to rise a little.

14th. The greater part of the Dolphin rises.

15th. The whole Dolphin rises.

10 18th. The Sun is in Cancer.

19th. The shoulder of Orion begins to rise.

. . . . . .

«In the month of October».

. . . . . .

29. Arcturus sets.

30. An unnamed star sets.

15 In the month of November.

1. Orion begins to move toward its setting, and a change of the air toward the cold.

3. The Crown rises in the morning and there is a strong me...

5. The Lyre rises together with the Sun.

20 5. Cloudiness from the rising of the Lyre.

7. The tip of the Pleiades begins to set.

8. Gloomy air from the setting of the Pleiades.

9. The Lyre rises, and a wintry change.

25 11. Beginning of winter.

12. The greater part of the Pleiades sets.

13. The Lyre rises in the morning.

15. The Pleiades and Orion set entirely.

17. The whole Lyre is visible and there will be winter.

30 18. The Sun is in Sagittarius and there is disturbance of the air.

19. The horn of Taurus sets.

20. The Lyre rises and there is an unpleasant winter.

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11 The text breaks off at the bottom of folio 153. Two folios are missing before f. 154

16 τροπὴ] ἀπή evanid.20 συνέφεια cod. 21 τῆς πλειάδος

cod., corr. 31 Ταύρου corr. : sign Libra cod. 32 ἀειδής cod.

κα'. Ὑάδες ἑῷαι δύνουσι καὶ ὑετὸς ψυχρός.
κβ'. Ὁ Λαγωὸς ὄρθρῳ δύεται, καὶ ψῦχος ὁμοίως.
κγ'. Τὰ κέρατα τοῦ Ταύρου δύονται.
κδ'. Ὁ Κύων δύεται καὶ δρόσος πίπτει ψυχρά.
κε'. Ἐπὶ τῆς δευτέρας μοίρας τοῦ Τοξότου ὁ Ἥλιος.
κς'. Τὸ μέσον τοῦ Κυνὸς δύεται.
(κη'. Τ)ὸ πλέον τοῦ Κυνὸς δύεται καὶ νεφελώδης ὁ ἀήρ.
(κθ'. Ὁ) Ὠρίων ἑσπέριος ἄρχεται ἐπιτέλλειν.
(λ'. Ὁ) ἀστὴρ τῆς Ἀνδρομέδας ὅλος δύεται.

Μηνὶ Δεκεμβρίῳ.

(α'). Ὁ Ἵππος καὶ ἡ Αἶξ ὁμοῦ δύνουσι ὄρθρῳ.
(β'). Ὁ Κύων καθόλου ὄρθρῳ δύεται.
(δ'). Ὁ Τοξότης ἄρχεται ἀνίσχειν, καὶ βορρᾶς πνεῖ.
ε'. Ταύτῃ τῇ νυκτὶ φαίνεται ἄστρον ἀσυνήθες.
ς'. Τοῦ Τοξότου τὸ μέσον ἀνίσχει.
ζ'. Ἐκ τοῦ Ἀρκτούρου λὶψ πνεύσει.
η'. Ὁ Σκορπίος καθαρῶς φαίνεται.
ι'. Ἔριφοι ἑῷοι δύνουσι, καὶ βορρᾶς πολυειδής.
ια'. Ὁ Τοξότης ὅλος φαίνεται.
ιγ'. Δύεται ἡ Αἶξ καθόλου ἑῷος καὶ ταραχώδης ὁ ἀήρ.
ιε'. Ἡ Ἀργὼ ἄρχεται φαίνεσθαι.
ιζ'. Ὁ Ἥλιος ἐπὶ τὸν Αἰγοκέρωτα.
ιθ'. Καθόλου ἡ Αἶξ κρύπτεται.
κ'. Ὁ Ἀετὸς καὶ ὁ Αἰγόκερως ἅμα ἀνίσχουσιν.
κβ'. Ὁ Αἰγόκερως ἄρχεται φαίνεσθαι καὶ νότος πνεῖ.
κγ'. Τροπαὶ χειμεριναί.
κδ'. Ὁ Κηφεὺς δύεται.
κε'. Τὸ πλέον τοῦ Αἰγοκέρωτος ἀνίσχει.
κζ'. Ὅλος ὁ Αἰγόκερως ἀνίσχει.
κη'. Ὁ Ἥλιος ἀποστρέφεται ταύτῃ τῇ ἡμέρᾳ καὶ ὑφειλεῖ ἡ νύξ.
κθ'. Ὁ Αἰγόκερως καθαρῶς φαίνεται.
λ'. Ὁ Δελφὶν ἀνίσχει.
λα'. Ταραχὴ ἀνέμων ἐκ τῆς τοῦ Δελφῖνος ἐπιτολῆς.

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3 κέρατα scripsi : κέντρα cod. Ταύρου signum Librae 7 κη' T desunt 8 κθ' ὁ desunt 9 λ' ὁ desunt 11-13 numeri abscissi 30 ὑφείλη cod.

21. The last Hyades set and there is cold rain.
22. The Hare sets at dawn, and likewise cold.
23. The horns of Taurus set.
24. The Dog Star sets and a cold dew falls.
25. The Sun is on the second degree of Sagittarius.
26. The middle of the Dog sets.
(28. The greater part of the Dog sets and the air is cloudy.
(29. The) Orion begins to rise in the evening.
(30. The) star of Andromeda sets completely.

10. In the month of December.

(1). The Horse and the Goat set together at dawn.
(2). The Dog sets completely at dawn.
(4). Sagittarius begins to rise, and the north wind blows.
5. On this night an unusual star appears.
5. The middle of Sagittarius rises.
7. From Arcturus the southwest wind will blow.
8. Scorpio appears clearly.
10. The Kids set at dawn, and the north wind blows in many forms.
11. Sagittarius appears in full.
13. The Goat sets completely at dawn and the air is turbulent.
15. The Argo begins to appear.
17. The Sun enters Capricorn.
19. The Goat is completely hidden.
20. The Eagle and Capricorn rise together.
22. Capricorn begins to appear and the south wind blows.
23. Winter solstice.
24. Cepheus sets.
25. The greater part of Capricorn rises.
26. The whole of Capricorn rises.
28. The Sun turns on this day and the night diminishes.
29. Capricorn appears clearly.
30. The Dolphin rises.
31. Disturbance of winds from the rising of the Dolphin.

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3 horns scripsi : centers cod. Taugov- the sign of Libra 7 κη'
T are missing 8 κθ' ὁ desunt 9 λ' d are missing 11-13 numbers
cut off 30 cod.

F. 163v. *Περὶ τῶν ἐν τῷ ἀέρι σημείων τοῦ τε χειμῶνος καὶ τῶν ἀνέμων* (1).

Δεῖ γινώσκειν ὅτι τὰ σημεῖα τῶν χειμόνων καὶ τῶν ἀνέμων οὐ κατὰ πᾶσαν ἡμέραν ἀποτελοῦνται, ἀλλ' ὅσα μὲν περὶ τὴν τρί-
5 *την τῆς σελήνης ἢ τὴν τετάρτην σημεῖα γίνονται, ταῦτα μέχρι τῆς διχοτομίας ἤγουν τῆς ἑβδόμης τῆς σελήνης προσδοκᾶν χρή. ὅσα δὲ γίνονται διχοτόμου τῆς σελήνης οὔσης, ταῦτα δέον ἐκδέχεσθαι μέχρι τῆς πέντε καὶ δεκάτης ἡμέρας αὐτῆς, ἤγουν τῆς ἀποχύσεως. ὅσα δὲ γίνονται πανσελήνου οὔσης ἤγουν τεσσαρεσ-*
10 *καιδεκαταίας, ταῦτα δεῖ ἀναμένειν ὀκτωκαίδεκα ἢ κβ' ἡμερῶν γινομένης. ὅσα δὲ γίνονται ληγούσης αὐτῆς, ταῦτα μέχρι τριῶν ἢ τεσσάρων δεῖ ἐκδέχεσθαι.*

Περὶ ἡλιακῶν σημείων. Αἱ τοῦ ἡλίου πρὸς τὸν ἀέρα διαφοραὶ κυριώτεραι τῶν τῆς σελήνης εἰσί· δυναστεύων γὰρ
15 *ἡμέρας σαφέστερα δείκνυσι τὰ σημεῖα. καὶ εἰ μὴ μεγάλη καὶ ἰσχυρὰ τοῦ ἀέρος εἴη ἡ μεταβολή, οὐκ ἂν κρατηθείη· τὰς γὰρ ἐλαφρὰς διαστέλλει καὶ διασκίδνησι. πολλὴν οὖν ἔχων ἰσχὺν πρὸς τὸ διαλύειν ταῖς ἀκτῖσι τὰ ὑποπί(πτοντα) παχέα, νικώμενος ὑπ' αὐτῶν, μείζω προαγγ(έλλει) τὸν χειμῶνα. ὅταν οὖν ποικίλος*
20 *καὶ κα(τά)στικτος φανῇ ὁ τοῦ ἡλίου κύκλος νεωστὶ ἀνα(τέ)λλοντος, χειμῶνα χρὴ προσδοκᾶν. διὰ (δὲ) τὴν τοῦ ἀέρος παχυμέρειαν καὶ ὑγρότητα ἐμπ(ί)πτουσα ἡ ἀκτὶς τοιοῦτον ὁρᾶσθαι ποιεῖ ποικ(ίλον) καὶ κατάστικτον τὸν κύκλον, ὥσπερ καὶ ἐρυθρὸς φαίνεται. τὸ δὲ ὅμοιον συμβαίνει ἐπὶ τῆς ἰρίδος. κἀκεῖ γὰρ εἰς ὑγρότητα*
25 *ἀέρος καὶ παχυμέρειαν ἐμπίπτων ὁ ἥλιος ἀποτελεῖ τὴν ἶριν.*

Ἐὰν μέλλων δύνειν ὁ ἥλιος καθαρὸς καὶ ἀνεπιθόλωτος ἐπὶ τὴν δύσιν χωρήσῃ, εὐδίαν τῇ ἑξῆς ἡμέρᾳ σημαίνει.

Αἱ τοῦ ἡλίου ποικιλότητες οὐκ εἰσὶν αὐτοῦ ἴδιαι, φαντασίαι δέ εἰσι τῆς ὄψεως κατὰ ἐπιπρόσθεσιν ζοφεροῦ ἀέρος. οὐ γὰρ τὸ
30 *μέσον ὁρᾶται, ἀλλ' ἡ κύκλου ὄψις λαμπρὰ οὖσα δοκεῖ περιφεύγειν εἰς τὸ ἐκλιπὲς τῇ τῆς ποικιλότητος ἐμφάσει. ὃν γὰρ τρόπον οἱ*

1-12 Similia ed. Heeger op. cit. [p. 180] p. 71. Formam aliam horum praesagiorum edidimus *Cat.*, VIII, 1, p. 139. Cf. etiam *Cat.*, VII, cod. Berolin. 26, ff. 157 ss. et Wessely, *Bruchstücke über Wetterzeichen* (Sitzungsb. Akak. Wien, CXLII) 1900. 9 *τεσσαρεκαιδεκαταίας* cod. 11-12 Lege *τρίτης ἢ τετάρτης* 15 *μεγάλα* cod. 17 *πολὴν* cod. 18 *ὑποπι*[.....] cod. 19 *προαγγ*[...] cod. 20 *κα*[..]*στικτος* cod. *ἀνα*[..]*λλοντος* cod. 21 *δὲ* evanid. cod. 22 *ἐμπ*[.]*πτουσα* cod. 22-23 *ποικ*[.....] cod. 23 *ὥσπερ*] Leg. *ὥστε* [Delatte] 27 *ἡμέρας* cod.

F. 163. On the Signs in the Air of Winter and of the Winds (*).

One must know that the signs of winters and of winds are not fulfilled on every day, but those signs that occur around the third or fourth day of the moon must be awaited until the dichotomy, that is, the seventh day of the moon. Those that occur when the moon is at dichotomy must be expected until its fifteenth day, that is, the full discharge. Those that occur at full moon, that is, on the fourteenth day, must be awaited for eighteen or twenty-two days after it occurs. Those that occur as it wanes must be expected for three or four days.

On Solar Signs. The variations of the sun with respect to the air are more authoritative than those of the moon; for, ruling during the day, it shows the signs more clearly. And unless the change of the air were great and strong, it would not be overcome; for it disperses and scatters the light ones. Having therefore great power to dissolve with its rays the dense things that fall beneath it, when overcome by them, it foretells a greater storm. When therefore the disk of the sun appears variegated and spotted as it is newly rising, one must expect a storm, for the ray falling upon the density and moisture of the air causes the disk to appear thus variegated and spotted, just as it also appears red. The same thing happens in the case of the rainbow. For there too the sun, falling upon the moisture and density of the air, produces the rainbow.

If the sun, about to set, proceeds toward the west clear and unclouded, it signifies fair weather for the following day.

The variations in the sun's appearance are not inherent to it, but are illusions of sight caused by the interposition of dark air. For the center is not seen, but the rim of the disc, being bright, seems to recede into obscurity through the impression of variegation. For just as the

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1-12 Similar passages ed. Heeger op. cit. [p. 180] p. 71. Another form of these prognostications we have published in Cat., VIII, 1, p. 139. Cf. also Cat., VII, cod. Berolin. 26, ff. 157 ff. and Wessely, Bruchstücke über Wetterzeichen (Sitzungsb. Akad. Wien, CXLII) 1900. 9 τεσσαρεκαιδεκαταίας cod. 11-12 Read τρίτης ἢ τετάρτης 15 μεγάλα cod. 17 πουλὴν cod. 18 ὑποπι[.....] cod. 19 προαγγ[...] cod. 20 και..]στικτος cod. ἀνα[..]λλοντος cod. 21 δὲ evanid. cod. 22 ἐμπ[.]πτουσα cod. 22-23 ποικ[.....] cod. 23 ὥσπερ] Read ὥστε Delatte] 27 ἡμέρας cod.

ζωγράφοι ἀντρώδεις τόπους γράφοντες τῷ φωτὶ τραχύνουσι τὴν ὄψιν, ὥστε τῇ φύσει τοῦ μὲν λαμπροῦ προβάλλοντος ἔξω καὶ διωθοῦντος τὴν φαντασίαν, τοῦ δὲ μέλανος ὑποσκιάζοντος † μαθύνεσθαι δοκεῖν, (οὕτω) καὶ περὶ τὸν ἥλιον τὸ μὴ φαινόμενον τῇ ὄψει
5 κατὰ (τὴν) ἔμφραξιν τοῦ ἀέρος, οἱονεὶ ἐκκοπὴ τοῦ μέσου (σ)απροῦ διὰ τὴν σκιὰν ὑποφαίνεται. ποικιλο(πο)ιεῖ δὲ τὴν ἀντίφραξιν ὁ ἀὴρ πιλωθείς τε καὶ παχὺς (καὶ ζ)οφώδης ὤν. διὸ καὶ χειμέριον τὸ σημεῖόν (ἐστι). τοῦ ἡλίου φῶς, ὅτε καθαρόν ἐστιν οὐ συγχωρεῖ ἀντωπεῖν τινὶ πρὸς τὰς ἀκτῖνας. ὅτε οὖν ἀπὸ (ἀ)κρασίας ἀέρος
10 ἐξασθενεῖ, τότε δυνατὸν αὐτῷ ἐνατενίζειν. δεῖ οὖν περισκοπεῖν τὸν ἥλιον, εἰ αἱ αὐγαὶ αὐτοῦ ὑπείκουσι τοῖς ὀφθαλμοῖς· ἐκ τούτου γὰρ δῆλον ὅτι ἀκρασία ἐστὶ, καὶ ὑπάρχει σύμβολον χειμῶνος.

Ἐὰν ἀνατέλλοντος τοῦ ἡλίου ἢ δύνοντος, αἱ ἀκτῖνες ὥσπερ ἠθροισμέναι βλέπωνται μὴ καθαρῶς κεχυμέναι ἐπὶ τὸν ἀέρα, ἢ
15 εἴπερ ἀνατέλλων ἢ δυόμενος ὑπὸ νεφελῶν θλίβοιτο, χειμῶνας προδηλοῖ καὶ βροχῶν ἐπιφοράς.

Ἐὰν ἀμφοτέροις τοῖς καταστήμασιν, ἤγουν τῷ μέλανι καὶ τῷ πυρρῷ ἅμα κατὰ ταὐτὸν ἐμπεριέχηται ὁ ἥλιος, καὶ τὸ μὲν αὐτοῦ μέλαν φαίνηται, τὸ δὲ ξανθὸν ἐκ ποικιλίας, τότε ἀμφότερα προσ-
20 δόκα καὶ ὑετὸν ἐσόμενον καὶ ἄνεμον.

Ὅταν αἱ τοῦ ἡλίου ἀκτῖνες σχιζόμεναι ἐπὶ τὸν βορρᾶν καὶ ἐπὶ τὸν νότον βάλλωσι, τὸ δὲ μέσον ἐστὶ φωτεινόν, ἢ ὑετὸν σημαίνει ἢ ἄνεμον. αἱ γὰρ (ἀκτῖνες) φαίνονται σχιζόμεναι, οὐ τοῦ ἡλίου τοῦτο πάσχ(οντος), ἀλλὰ τῆς ἡμετέρας ὄψεως· ὥσπερ γὰρ εἰ τὸ βλέ-
25 φαρον κατάγοντες ἢ παραθλίβον(τες) τῷ λύχνῳ προσβάλλωμεν οὐ φαίνεται ἡμ(ῖν) συνεχὲς τὸ φῶς, ἀλλὰ πλάγιαι καὶ σποράδες αἱ αὐγαί, οὕτως ὅταν ἀχλὺς ἢ νέφωσις ἀνώμαλος πρὸ τοῦ ἡλίου στᾶσα περισχίσῃ καὶ θλίψῃ τὴν ὄψιν εἰς λοξὰς ἀκτῖνας καὶ ῥαβδοειδεῖς, ὃ πάσχομεν αὐτοὶ τῇ αἰσθήσει, τοῦτο περὶ τὸν ἥλιον εἶναι
30 δοκοῦμεν. τοῦ ἡλίου ἀνατέλλοντος, ὅταν ἀπὸ τοῦ δίσκου προπεμφθεῖσαι αἱ ἀκτῖνες πρὶν τελέως ἡμέραν φανῆναι ὥσπερ ἐσκιασμένον καὶ οὐ πάνυ φαιδρὸν φαίνωσιν, ὕδατος ἐπιφορὰν ἢ ἀνέμου γίνωσκε. ἀλλ' εἰ μὲν αἱ ἀκτῖνες ἐκεῖναι πανταχοῦ ζοφώ-

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3 μαθόνεσθαι non capio : μακρύνεσθαι ? Delatte 4 οὕτω evanid. cod. 5 τὴν evanid. cod. Leg. ἀντίφραξιν ? [.]απροῦ cod. 6 ποικιλο[..]ιεῖ cod. 7 τε corr. : δὲ cod. [....]οφώδης cod. 8 ἐστὶ evanid. cod 9 [.] κρασίας cod. 18 ἐμπεριέχεται cod. 23 ἀκτῖνες evanid. 24 πασχ[....] cod. εἰ evan. cod. 27 παραθλιβ[..:] cod. 26 ἡμ[..] cod.

painters, when depicting cavernous places, roughen the surface with light, so that by the nature of the bright element projecting outward and exciting the imagination, while the dark element casts shadow beneath † appearing to deepen, (so too regarding the sun, what is not visible to the eye by reason of the obstruction of the air appears as though the rotten center were cut away on account of the shadow). The air, being compressed and thick (and murky, creates the variegated appearance of the obstruction. Hence the sign is also wintry. The light of the sun, when it is clear, does not allow anyone to gaze directly at its rays. When, therefore, it is weakened by the intemperate state of the air, it then becomes possible to stare at it steadily. One must therefore observe the sun, whether its rays yield to the eyes; for from this it is evident that there is atmospheric intemperance, and it constitutes a sign of winter.

If, when the sun is rising or setting, its rays appear gathered together rather than spread clearly across the sky, and if the sun, while rising or setting, is pressed upon by clouds, this foretells storms and the onset of rains.

If the sun is encompassed simultaneously by both conditions — that is, by the dark and the fiery red together at the same time — and part of it appears dark while another part appears yellow in a varied pattern, then expect both: rain to come and wind.

When the rays of the sun, splitting apart, strike toward the north and toward the south while the middle remains bright, this signifies either rain or wind. For the rays appear to split not because the sun itself is affected, but because of our own vision. Just as when we lower or press upon our eyelid and look toward a lamp, the light does not appear to us as continuous but rather as oblique and scattered beams, so too when a haze or uneven cloudiness standing before the sun divides and compresses our vision into oblique and rod-like rays, what we ourselves experience through our senses we think to be a condition of the sun itself. When the sun is rising, if the rays sent forth from its disk, before daylight has fully appeared, make it seem as though shadowed and not very bright, know that an onset of rain or wind is coming. But if those rays are dark all around everywhere —

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3 μαθύνεσθαι I cannot understand: μακρύνεσθαι ? Delatte 4 οὕτω faded in cod. Read ἀντίφραξιν ? [.]απρού cod. 5 τὴν faded in cod. 7 x8 corr. : ds cod. [....]οφώ 6 variety..]type cod. 9 1.] κρασίας cod. 18 έμπε already cod. 8 ἐστί faded in cod. 24 πασχί....) cod. al faded. ριέχεται cod. 23 ἀκτίνες faded in cod. 27 παραθλιβ[..] cod. 26 ἡμ[..] cod.

δεις φαίνονται, μᾶλλον ἐπὶ τὸ πλεῖστον ὕδατος σημασίαν ἔχουσιν. εἰ δὲ ὀλίγος γνόφος καὶ ὀλίγη ἀμαύρωσις περίκειται τὰς ἀκτῖνας, ἀνέμου σημεῖόν ἐστιν. εἰ ὁ ἥλιος φανῇ αἱματώδης καὶ ἀνθρακώδης καὶ αἱ ἀκτῖνες αὐτοῦ ἀμαυραί, νοητέον ὅτι ἐκ τῆς παχύτητος τοῦ
5 ἀέρος οὕτω φαίνεται· καὶ εἰ μὴ διαχεθῇ ὑπὸ τῆς ἀκτῖνος (ὁ) πεπυκνωμένος ἀὴρ τῷ πλεονασμῷ τοῦ ὑγροῦ, χειμῶνα (α)ὔξει τοῖς χωρίοις περὶ ἃ συναθροίζεται.

(...) καὶ ὑπόχλωρος ἀνατέλλων ὁ ἥλιος ἢ μετὰ συν(νε)φείας δύνων, ἢ ἔχων ἐξ ἀμφοτέρων τῶν μερῶν παρήλια νέφη καὶ
10 ἀκτῖνας, χειμόνων καὶ ὑετῶν δηλωτικὸς ὑπάρχει.

Ἀνατέλλοντος τοῦ ἡλίου καὶ περὶ τὰς ἀκτῖνας σκοτεινὸν νέφος ἔχοντος, ὄμβρον χρὴ προσδοκᾶν. ὁ ἥλιος ποικίλον τὸν κύκλον ἔχων ἢ ὑπόπυρρον, ἢ ἀκτῖνας ἐρυθρὰς ἀποπέμπων, ἢ τὰ λεγόμενα παρήλια νέφη ἐξ ἑνὸς μέρους ἔχων, εἴ ἐστι τὸ σχῆμα τῶν νεφῶν ὑπό-
15 πυρρον καὶ ὥσπερ ἀκτῖνας μικρὰς αὐτὸς ἀποπέμπει, ἀνέμων ἐστὶ δηλωτικός. ὁ ἥλιος καθαρὸς καὶ ἀνεπισκότητος, εὐσταθής τε καὶ ἀνέφελος ἀνατέλλων, εὐδίας ἐστὶ δηλωτικός. ἀνατέλλων ὁ ἥλιος, ἐὰν ἔχῃ ὀλίγον νέφος προανίσχον, ὄμβρον σημαίνει. ἀνατέλλων ὁ ἥλιος, εἰ μὲν καθαρὰν χροιὰν ἔχει, εὐδίαν σημαίνει· εἰ δὲ δοκεῖ
20 πυρρὸς εἶναι, πνεῦμα καυσῶδες προσημαίνει. ἀνατέλλοντος τοῦ ἡλίου, ἐὰν νεφέλαι λεπταὶ περὶ τὸν ἀέρα μετεωρίζωνται, ὑετὸν γενέσθαι σημαίνει. ἐὰν ἀκτῖνες προανατέλλωσι τοῦ ἡλίου πλαγίαι, ἀνεμοὺς καὶ ταραχὰς σημαίνει.

Ἀνατέλλοντος τοῦ ἡλίου, ἐὰν μὲν πολλαὶ (νεφέλαι) προάγωσιν
25 εἰς μεσημβρίαν, χειμῶνα σημαίνει, ἔτι δὲ καὶ εἰ ἐπέχονται αἱ ἀκτῖνες ὑπὸ (πολλῶν) νεφελῶν, χειμῶνα ὁμοίως σημαίνει. ἐὰν δὲ (τῶν) ἀκτίνων αἱ μὲν πρὸς βορρᾶν, αἱ δὲ πρὸς νό(τον) ἀνατείνωνται, ὅσαι δὲ περὶ τὸν ἥλιον μι(κραὶ) φαίνωνται, χρὴ ὕδωρ καὶ ἄνεμον προσδοκᾶν.

30 Ἀνατέλλων ὁ ἥλιος ἐκ τῶν νεφελῶν ὥσπερ ἐξ ὕδατος, καὶ μετὰ τὸ ἀνατεῖλαι ὡς φλογώδ(ης) φαινόμενος, χειμῶνα σημαίνει. ἔχων δὲ ἀκτίνας ὥσπερ νεφελώδεις, χειμῶνα καὶ ὑετὸν σημαίνει.

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5 ὁ evan. cod. 6 [.]υξει cod. 8 Litterae tres evanidae συν[..]φείας cod. 11 cf. Heeger op. cit., p. 67, III 12 ποικίλος cod. 14-15 ὑπόπυρον cod. 17 ἀνέφαλος cod. 19 δόκῃ cod. 21 μετεωρίζονται cod. 24-25 cf. Heeger, l. c., p. 66, I, 9 24 νεφέλαι evanid. cod. 26 πολλῶν evanid. cod. τῶν evanid. cod. 27 νο[...] cod. ἀνατείνονται cod. 28 μι[....] cod. φαίνονται cod. 30 cf. Heeger, op.cit., p. 66, I, 6 31 φλογώδ [..] cod.

appear, they more often signify rain. But if a little darkness and a little dimness surrounds the rays, it is a sign of wind. If the sun appears blood-red and coal-dark and its rays are faint, it should be understood that it appears so because of the thickness of the air; and if the dense air, thickened by the excess of moisture, is not dispersed by the ray, it increases the wintry weather in the regions where it gathers.

(...) and the sun rising pale-greenish or setting behind clouds, or having parhelion clouds and rays on both sides, is indicative of storms and showers.

When the sun rises and has a dark cloud around its rays, one must expect rain. The sun having a varied disk, or somewhat ruddy, or sending forth red rays, or having the so-called parhelion clouds on one side — if the shape of the clouds is somewhat ruddy and as if it itself sends forth small rays — is indicative of winds. The sun rising clear and unobscured, steady and cloudless, is indicative of fair weather. When the sun rises, if it has a small cloud rising before it, it signifies rain. When the sun rises, if it has a clear color, it signifies fair weather; but if it appears ruddy, it foretells a scorching wind. When the sun is rising, if thin clouds are floating in the air on high, it signifies that rain will occur. If rays shoot out obliquely before the sun rises, it signifies winds and disturbances.

When the sun rises, if many (clouds) move ahead toward the south, it signifies winter; and also if the rays are held back by (many) clouds, it likewise signifies winter. But if (of the) rays some extend toward the north and others toward the south, and those around the sun appear (small), one must expect rain and wind.

The sun rising out of the clouds as if from water, and after rising appearing as if fiery, signifies winter. Having rays that appear as if cloudy, it signifies winter and rain.

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5 & evan. cod. 6 [.]high cod. 8 Three letters faded
nsy..]feias cod. 11 cf. Heeger op. cit., p. 67, III 12 poiki-n14-15
nlos cod. hypopyron cod. 17 non-flammable cod. 19 yoke cod.n24-25
21 are reduced cod. cf. Heeger, 1. c., p. 66, I, 9
24 evanid clouds. cod. 26 of many evanids. cod. of the evanids. cod.
27 vol...) code. extend cod. 28 with[....] cod. are seen cod.n31
30 cf. Higher, op. cit., p. 66, 4, 6 phlogod [..] cod.

Ἀνατέλλων ὁ ἥλιος ἐρυθρὸς καὶ μελαινόμενος ὄμβρον ἔσεσθαι δηλοῖ.

Καταδυόμενος ὁ ἥλιος ἐὰν κατὰ τὸ ἀριστερὸν μέρος μέλανα ἔχῃ νέφη πλησίον, ὄμβρον χρὴ προσδοκᾶν.

5 *Δυόμενος ὁ ἥλιος οἷον πηλώδης ὄμβρων καὶ ἀνέμων ἐστὶ μηνυτής.*

Δύνων ὁ ἥλιος βορρᾶ πνέοντος, ἐὰν ἐπισπάσηται νεφέλας ἐκ μὲν τοῦ μέρους τοῦ βορρᾶ ἐρυθράς, ἐκ δὲ τοῦ νότου μελαίνας, εὐδίαν σημαίνει. πάλιν δὲ νότου πνέοντος δύνων, ἐὰν ἐπισπάσηται ἀπὸ
10 *τοῦ νότου νεφέλας ἐρυθράς, μελαίνας δὲ ἀπὸ βορρᾶ, εὐδίαν σημαίνει. εἰ δὲ τὸ ἐναντίον τούτων γένηται, χειμῶνα σημαίνει.*

(Εἰς) δύσιν ὁ ἥλιος νέφη σχὼν χειμέριον νύκτα σημαίνει.

(Ἥλιος) ὠχρὸς δύνων εὐδίαν σημαίνει.

Ὁ ἥλιος μέσον (νεφελῶν) δύνων χειμῶνα σημαίνει. ὅταν ἅλως
15 *(πε)ρὶ τὸν ἥλιον γένηται, χειμῶνα σημαίνει. (εἰ δὲ) ἐγγυτέρω εἴη αὐτοῦ ἡ ἅλως καὶ μᾶλλον μέλαινα, σφοδρότερος ὁ χειμών. εἰ δὲ καὶ διπλὴ εἴη, πολὺ χαλεπώτερος ἔσται.*

F. 157ᵛ. *Περὶ παρηλίων.*

Παρήλιαι καλοῦνται νεφέλαι αἱ τῷ ἡλίῳ παρεοικυῖαι οὐ μόνον
20 *κατὰ τὴν χροιὰν ἀλλὰ καὶ κατὰ τὸ κυκλοτερὲς αὐτοῦ τοῦ δίσκου. πλησίον δὲ τοῦ ἡλίου εἰσὶν αἱ νεφέλαι αὗται καὶ ἐξ αὐτοῦ φωτιζόμεναι τὴν χροιὰν αὐτοῦ ἀπομιμοῦνται. εἰσὶ δὲ καὶ κυκλοτερεῖς τὸ σχῆμα, διὸ φερωνύμως ἐκλήθησαν παρήλια· παρεοίκασι γὰρ τῷ ἡλίῳ ἐπεὶ πεπιλημένον τὸ νέφος καὶ τὰς ἀκτῖνας τοῦ ἡλίου*
25 *ὑποδεχόμενον διὰ τῆς ἐλλάμψεως ἡλιοειδῆ παρέχει τὴν φαντασίαν καὶ οἱονεὶ ὡς φλογοειδῆ, εἰς ἓν συνηγμένον καὶ μεταξὺ μηδὲν καταλιπὸν διάστημα παρεπόμενον τῇ τοῦ ἡλίου περιφορᾷ. περὶ τὴν ἀνατολὴν ἢ τὴν δύσιν ὄντος τοῦ ἡλίου, ἐὰν τὰ λεγόμενα παρήλια νέφη θεωρηθῇ περὶ τὰ βόρεια μέρη ἐρυθρά, βορρᾶν σημαίνει· ὅταν*

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1 cf. Heeger, p. 67, II, 3 et supra p.162, 28. 5 ss. cf. Ibid. II, 9-10 8 et 10 *μέλανας* cod. 12 *εἰς* evanid. cod. 13 *ἥλιος* evanid. cod. 14 *νεφελῶν* evan. cod. 15 cf. Heeger, op. cit., I, 13. [..]*ρι* cod. *εἰ δὲ* evanid. cod. 16 *αὐτοῦ* scripsi : *τοῦ* cod. 17 ss. De parheliorum praesagiis, cf. Heeger, op. cit. p. 167, II, 11 ; *Cat.*, VII, cod. Berol. 26, f. 162ᵛ [= Paris. 60, f. 160ᵛ) ; *Cat.*, III, Mediol. 23, f. 259ᵛ. 19 Leg. *προσεοικυῖαι*? sed cf. v. 23

The sun rising red and darkening indicates that rain will come.

When the setting sun has dark clouds near it on the left side, one must expect rain.

5 The sun setting as though muddy is a sign of rains and winds.

The sun setting while the north wind blows, if it draws clouds that are red on the northern side and black on the southern side, signifies fair weather. Again, when the south wind blows at setting, if it draws red clouds from the south and black clouds from the north, it signifies fair weather. But if the opposite of these occurs, it signifies a storm.

(At) sunset, the sun having clouds signifies a stormy night.

(The sun) setting pale signifies fair weather.

The sun setting in the middle (of clouds) signifies a storm. Whenever a halo forms entirely around the sun, it signifies a storm. If the halo is closer to it and rather dark, the storm will be more violent. And if it is double, it will be far more severe.

F. 157. On Parhelia.

Parhelia are called clouds that resemble the sun not only in color but also in the circular shape of the disk itself. These clouds are near the sun and, being illuminated by it, imitate its color. They are also circular in shape, wherefore they were aptly named parhelia; for they resemble the sun, since the condensed cloud, receiving the rays of the sun, presents through its illumination a sun-like appearance, and as it were flame-like, gathered into one and leaving no intervening space, following the revolution of the sun. When the sun is at rising or setting, if the so-called parhelion clouds are observed in the northern regions appearing red, it signifies a north wind; when

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1 cf. Heeger, p. 67, II, 3 and above p. 162, 28. 5 ss. cf. Ibid. II, 9-10n13
8 and 10 μέλανας cod. 12 εἰς evanid. cod. evanid sun. cod.
14 νεφελόν evan. code 15 cf. Heeger, op. cit., I, 13. [..] ρι cod. nel dè evanid. code
16 avroŭ I wrote: tov cod. 17 ff. De par-n17 ss. On the prophecies of Parnhelios, cf. Heeger, op. city
p. 167, II, 11; Cat., VII, ncod. Berol. 26, f. 162v (= Paris. 60, f. 160°); Cat., III, Mediol. 23, nf. 259. but cf. v. 23
19 Leg. pre-housed

δὲ περὶ τὰ νότια, νότον. ὅταν δὲ ἐξ ἀμφοτέρων τῶ(ν μερῶν) καὶ μέσον τὸν ἥλιον περιέχωσιν, ὄμβρον (σημαίνουσι).

Παρήλιον νέφος τοῦ μὲν βορρᾶ πνέοντος εὐδ(ίαν) σημαίνει, νότου δέ, ἀέρα γενέσθαι δηλ(οῖ).

5 *Παρήλια ἐπὶ βροχῆς τὸ μὲν ἔνθεν τοῦ ἡλίου, (τὸ δὲ) ἔνθεν, χειμῶνα σημαίνει. ἐὰν δὲ ἀνέμου πν(έοντος) παρήλια παρ' ἑκάτερον μέρος τοῦ ἡλίου φα(νῇ), σφοδρότερον χειμῶνα σημαίνει. παρήλια (ἐξ ἀμ)φοτέρων τῶν μερῶν τοῦ ἡλίου ἑσπέρια φανέντα, ἰσχυρότερα πνεύματα προσημαίνει.*

10 *Περὶ τὸ παρήλιον ἐὰν ἅλως γένηται, χειμῶνα σημαίνει.*

Οἱ καλούμενοι ἀνθήλιοι εἰ συμπεριτρέχουσι τῇ τοῦ ἡλίου φορᾷ, συμπτώματά τινα ἀέρια σημαίνει.

Δεῖ εἰδέναι ὅτι τὰ ἑσπέρια σημεῖα τῶν ἑῳθινῶν εἰσὶ τρανότερα· ὅπου μὲν γὰρ λέλειπται ὁ ἀὴρ μεθ' ἡμέραν πυρωθείς, εὐκατανόητος,
15 *ὅπου δὲ παχὺς καὶ θολερὸς νύκτωρ πυκνωθείς, εἰκότως εἰσὶ ταραχώδη τὰ σημεῖα καὶ ἧττον σαφῆ.*

Χρὴ δὲ γινώσκειν ὡς τὰ ἐν μετεώρῳ συνιστάμενα τὰ μὲν κατ' ἔμφασιν γίνεται ὡς ἶρις καὶ ἅλως, τὰ δὲ κατὰ ὑπόστασιν, ὡς κομῆται καὶ πωγωνίαι καὶ διάττοντες καὶ δοκίδες, τὰ δὲ μικτά, ὡς
20 *τὰ παρήλια.*

F. 158v. *Περὶ τῶν τῆς σελήνης σημείων.*

(Εἰ) ἔστι τριταία ἡ καὶ τεταρταία ἡ σελήνη καὶ ἔχει τὸ φῶς (λαμ)πρὸν καὶ διαυγές, εὐδίας ἐστὶ σημαντική. (ἐὰν) δὲ πυρρὸν καὶ ξανθὸν ἔχῃ τὸ φῶς, ἀνέμου κίνησιν δηλοῖ. (ἐὰ)ν δὲ μέλαν καὶ
25 *ζυφῶδες ἔχῃ τὸ φῶς, χειμῶνα καὶ ὑετὸν σημαίνει. (ἐστὶ) δὲ τὸ σεληνιακὸν μὲν αὐτὸ φῶς διόλου ἀπαθὲς καὶ διὰ παντὸς λαμπρὸν καθ' ἑαυτό· ἄτοπον γὰρ πάθη τοῖς ἀστράσι διδόναι. ὁ δὲ περικείμενος ἡμῖν οὗτος ἀὴρ πρὸς πάντα συμπάθειαν ἔχων, τοιοῦτον*

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1 τῶ[.....] cod. 2 σημαίνουσι evanid. 3 τοῦ μὲν corr. Delatte: φαμὲν ut vid. cod. 4 δηλ[..] cod. 5 τὸ δὲ evanidum 6 πν[.....] cod. 7 φα[..] cod. 8 [...]φοτέρων cod. ἑσπέρα cod., corr., cf. v. 13. 10 cf. Heeger, loc. cit. II, 13 τὸ corr. : τὸν cod. 14 Post εὐκατανόητος lacunam sign. Delatte 18 κατ' ὑπόστασιν cod. κομίται cod. 21 ss. Cf. Heeger, loc. cit. p. 68, VI ; *Cat. astr.* VIII, 1, p. 139 ; *Geoponica*, I, 2, 1 et supra cod. 34, f. 92, p. 156 22 εἰ evanid. cod. 23 [..]μπρὸν cod. ἐὰν evanid. 24 [..]ν cod. 25 ἐστὶ evanid. cod. 28 ἡμῖν corr. Delatte : ἡμᾶς cod.

those around the south, the south wind. But when they surround the sun from both sides and in the middle, they signify rain.

A parhelion cloud when the north wind blows signifies fair weather; when the south wind blows, it indicates that stormy weather will come.

5 Parhelia during rain — one on this side of the sun and one on that side — signify a storm. But if, when a wind is blowing, parhelia appear on each side of the sun, it signifies a more violent storm. Parhelia appearing in the west on both sides of the sun portend stronger winds.

10 If a halo forms around a parhelion at all, it signifies a storm.

The so-called anthelions, if they run their course together with the movement of the sun, signify certain atmospheric disturbances.

One must know that the evening signs are clearer than the autumnal ones; for where the air, heated during the day, has been left behind, it is easily observed, whereas where it has become thick and turbid, condensed during the night, the signs are naturally confused and less distinct.

One must know that atmospheric phenomena are formed in different ways: some by reflection, such as rainbows and halos; others by actual substance, such as comets, bearded stars, shooting stars, and beams; and others are mixed, such as parhelia.

F. 158. On the signs of the moon.

If the moon is in its third or fourth day and has its light bright and clear, it is a sign of fair weather. But if it has a reddish and yellowish light, it indicates a stirring of wind. But if it has a dark and

25 gloomy light, it signifies storm and rain. Now the lunar light itself is entirely unaffected and always bright in itself; for it is absurd to attribute passions to the stars. But this air surrounding us, having sympathy with all things, such

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1 of [.....] cod 2 mean evanid. 3 of me corr. Delatte:nfamous ut vid. cod. 4 ie. .] cod. 5 τὸ δὲ evanidum 6 pn[.....]ncod.

7 fa[..] cod. 8 [...]two cod. evening cod, corr., cf. v. 13. 10 cf. Heeger, loc. cit. II, 13 τὸ com. : τὸν cod.
14 Post εὐκατανόητος lacunam sign. Delatte 18 κατ' ὑπόστασιν cod. κομῖται cod.21 ss. Cf. Heeger, loc. cit. p. 68, VI ; Cat. astr.
21 ss. Cf. Heeger, loc. cit. p. 68, VI ; Cat. astr. VIII, 1, p. 139 ; Geoponica, I, 2, 1 et supra cod. 34, f. 92, p. 156
22 el evanid. cod. 23 [..]μπρὸν cod.¿à" evanid.24 [..]

cod. 25 is evanid. cod. 28 of us corr. Delatte : our cod

αὐτῆς δεικνύει τὸ φῶς· ὅτε γὰρ μέλλουσι πνεῖν ξηροὶ ἄνεμοι, τῆς ξηρότητος τῆς γενησομένης ἀντιλαμβανόμενος ὁ ἀὴρ πυρρὸς γίνεται καὶ ξανθοῦται· καυστικὸν γὰρ ἀεὶ τὸ ξηρὸν καὶ πυρῶδες· καὶ τοιοῦτος ὁ ἀὴρ γινόμενος σφάλλεσθαι ἡμῶν τὴν ὄψιν ποιεῖ, 5 ὥστε οὕτως ὁρᾶν τὸ τῆς σελήνης φῶς, καὶ ἔστι σημεῖον ξηρῶν ἀνέμων. ὅτε δὲ ὑγροὶ ἄνεμοι μέλλουσι πνεῖν, πάλιν τῆς ἐσομένης ὑγρότητος ἀντιλαμβανόμενος ὁ ἀὴρ καὶ παχυμερὴς ἐκ τῆς ὑγρότητος γινόμενος, ζοφωδέστερός ἐστι καὶ τοιοῦτον ἡμῖν δείκνυσι μέλαν καὶ ζοφῶδες τὸ τῆς σελήνης φῶς, καθάπερ καὶ τὰς μελαίνας 10 τῶν νεφελῶν καὶ ζοφώδεις ὑετῶν αἰτίας εἶναί φαμεν, τὰς δὲ καθαρὰς ἀνέμων.

Σελήνης ὁ κύκλος ἐρυθρὸς φανεὶς καὶ πυρώδης χειμῶνα μείζονα δηλοῖ· εἰ τάχα καὶ πυρώδης μόνον ἐστίν, οὐκ εἰς μακρὰν εὐδίαν σημαίνει, δείλης δὲ (ταραχὴν) τοῦ ἀέρος, εἰ καὶ πρὸς ὀλίγον ἐστὶν 15 ὅτε.

Περὶ ο(ὐρανοῦ). Ἐὰν ὁ οὐρανὸς ὅλος ἐρυθρὸς γένηται ὥσπερ αἷ(μα), αὐχμὸς γενήσεται τῇ γῇ καὶ ἐν τῷ δευτέρῳ καὶ (τρίτῳ) οἱ καρποὶ ἀπολοῦνται. εἰ ὀψὲ πυρώ(δης) ὁ οὐρανός, εὐδία ἔσται, εἰ δὲ ὀψὲ στυγνάσει, χει(μών. ἐ)ὰν ἐν τῷ οὐρανῷ φλὸξ 20 ἀνημμένη φαίνηται πυρρὰν ἔχουσα θέσιν, ἐν ᾧ τόπῳ φαίνηται, πόλεμος ἔσται.

Περὶ ἀστέρων διαττόντων. Ὁ αἰθὴρ σφόδρα ἐστὶ διάπυρος· ὅθεν καὶ αἰθὴρ ὠνομάσθη παρὰ τὸ αἴθω, τὸ καίω. καὶ ὅτε ξηρὰς ἀναθυμιάσεις δέχεται ἀπὸ τῆς γῆς, ξηρὸς ὢν καὶ αὐτὸς 25 καὶ πυρώδης, πυκνούμενος ἀποπέμπει τινὰς ὥσπερ σπινθῆρας, ταύτας ἃς ὑπονοοῦμεν εἶναι ἀστέρων διαδρομάς. οὐδὲ γὰρ ἀστέρες κινοῦνται, ἀλλὰ στιλβηδόνας ἀποβάλλει ὁ αἰθὴρ πυρώδεις. διὸ καὶ ὀλίγον διαδραμοῦσαι αἱ στιλβηδόνες παύονται ὥσπερ καὶ οἱ σπινθῆρες· ὥστε τοῦ αἰθέρος ἐστὶ πύκνωσις. καὶ ἐν νυκτὶ δέ, 30 ὅταν μεταβάσεις ποιοῦνται ἀστέρες, ἀΐσσουσι πυκνῶς. ὅθεν δὲ αὐτοὶ οἱ ὁλκοὶ λαμπροὶ φαίνονται, προσδοκᾶν χρὴ καὶ τὸ πνεῦμα ἐρχόμενον, οἷον, ἐὰν ἀπὸ (τῶν) βορείων τὰς ὁρμὰς ποιῶνται,

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9 καθάγε cod. : corr. Delatte 10 νεφῶν cod., corr. 13 πυρρώδη cod. μικρὰν cod. 14 ταραχήν evanidum 16 ss. cf. Heeger, op. cit. p. 68, VII 16 ο[.....] cod. 17 αἱ [...] cod. γένηται cod. 17-18 καὶ [...] cod. πυρρω[...] cod. 19 χει[....]αν cod. 22 ss. Invenitur quoque in cod. Germanico 26, f. 183, ex quo Parisinus 60, f. 204. 25 cf. Diels, *Doxogr.*, p. 367, 9 ss. 31 Leg. οὗτοι οἱ ? 32 τῶν evanidum

its light reveals; for when dry winds are about to blow, the air, perceiving the dryness that is to come, becomes reddish and takes on a tawny hue; for the dry is always burning and fiery in character, and the air becoming such causes our sight to be deceived, 5 so that we see the light of the moon in this way, and it is a sign of dry winds. But when moist winds are about to blow, again the air, perceiving the moisture that is to come and becoming thick and dense from the moisture, is darker, and shows us the light of the moon as dark and gloomy, just as we also say that the dark 10 and gloomy clouds are causes of rain, while the clear ones are causes of winds.

When the circle of the Moon appears red and fiery, it signals a greater storm; if perhaps it is only fiery, it signals fair weather not far off, but in the evening it signals disturbance of the air, even if it lasts but a little while. 158te.

On the sky. If the entire sky becomes red like blood, drought will come upon the earth, and in the second and (third) year the crops will perish. If in the evening the sky appears fiery, there will be fair weather; but if it darkens in the evening, there will be a storm. If a blazing flame appears in the sky having a reddish appearance, in whatever place it appears, there will be war.

On shooting stars. The aether is exceedingly fiery; hence it was also named aether from the word aithō, meaning "I burn." And when it receives dry exhalations from the earth, being itself dry and fiery, it condenses and sends forth certain sparks, which we suppose to be the streaks of shooting stars. For it is not the stars that move, but the aether casts off fiery gleams. For this reason the gleams, having shot a short distance, cease just as sparks do; so it is a condensation of the aether. And at night, when the stars make their transitions, they dart frequently. From whatever direction these bright trails appear, one must expect the wind to come from there as well — for example, if they make their rushes from the (northern regions),

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9 where cod. : corr. Delatten 10 clouds cod., corr. 13 fire-red cod. if cod. 14 riot evanidumnop. cit. p. 68, VII **16 ss. cf. Heeger,** 16 o[.....] cod. 17 of the [...] cod. becomes cod. 17-18 and [...] cod. npyrro[...] cod. 19 has[....]ar cod. 22 ff. find out tur also in cod. Germanico 26, l. 183, from which Parisinus 60, l. 204. **25 cf. Diels, *Doxogr.*, p. 367, 9 ss.** 31 Leg. obroi ol 32 of them i'm sorry

βορρᾶς πνεύσει. (καὶ ὅταν) ἀπὸ τῶν νοτίων, νότος. εἰ δὲ ἐκ διαφόρων (μερῶν) οἱ διάττοντες κινῶνται, διαφόρων ἀνέμων (ἐπι)φορὰν δηλοῦσιν. ὅταν μηδαμοῦ νεφέλης (οὖ)σης τὸ τῶν ἄστρων φῶς ἀμαυρὸν ᾖ, μεταβολὴν ὑφορῶμεν εἰς χειμῶνα. ἀστέρες ἀφιέναι
5 δοκοῦντες μαρμαρυγὰς καὶ ὡς τὰ πολλὰ παρακινεῖσθαι, μεγάλους ἀνέμους ἥξειν σημαίνουσιν. ὅταν διαδρομαὶ ἀστέρων πολλαὶ καὶ πυκναὶ γίνωνται, ὕδωρ πολὺ σημαί(νει) ἐντὸς ὀλίγων ἡμερῶν ῥυῆναι.

Περὶ νεφελῶν. Ἐὰν γένηταί τις νεφέλη ἀερώδης παρὰ τὰς
10 ὑπωρείας, αἱ δὲ ἀκρώρειαι καθαραὶ μένωσιν, εὐδίας σημεῖόν ἐστι. καὶ ὅταν ἐπὶ <τὸν> πόντον φαίνηται νεφέλη καὶ μὴ ἐν ὕψει ὑπάρχῃ, ἀλλ' αὐτοῦ πλησίον τοῦ πόντου παρατείνηται πλαταμῶνι ὁμοῖα, καὶ αὐτὴ ἡ νεφέλη ὀλίγον προνενευκυῖα τῆς θαλάσσης ὑπάρχῃ καθάπερ ὁ πλαταμών, καὶ παραθλίβηται καὶ συνέχηται, τοσοῦτον,
15 τῆς θαλάσσης ἀφεστηκυία ὅσον καὶ ὁ πλαταμών [πλαταμὼν δέ ἐστι πέτρα τις ὀλίγον ἐξέχουσα τῆς θαλάσσης λεία καὶ ὁμαλὴ καὶ πλατεῖα], εὐδίας ἐστὶ σημεῖον. εἰ ἀπὸ δυσμῶν νεφέλη ἀναβῇ, χειμὼν ἔσται. ὅτε τῶν νεφελῶν τὰ μὲν ἀφίσταται καὶ οὐ δοκεῖ μένειν, τὰ δὲ ἐν αὐτοῖς ἐπιφέρηται . . . . . .
20 Ὁμίχλη εἰ ἐπὶ τὴν γῆν πεσοῦσα διαχυθῇ, ἕ(ως μὲν τῆς) τρίτης ὥρας, εὐδίαν σημαίνει, ἐὰν δὲ γέ(νηται) περαιτέρω, αἰθρίας· καὶ ἕξει τὸ πέλ(αγος) καὶ ἄνεμον ζέφυρον.

F.160. *Ἔτι περὶ χειμ(ῶνος) καὶ εὐδίας ἀπό τε τῶν κτηνῶν καὶ τῶν πετεινῶν*(1).

25 *Λίγες τῷ σηκῷ προσερχόμεναι, ἐὰν βοσκόμεναι χ(όρτον) πρὸς τοὺς σηκοὺς ἀποβλέπωσι, χειμῶνα προμηνύ(ουσιν).*

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1 καὶ ὅταν evanid. 2 μερῶν evanid. 3 [...]φορὰν cod. [...]σης] 7 σημαι[...] cod. 11 τὸν suppl. 12 παρατείνεται cod. 15-17 πλαταμὼν - πλατεῖα] glossam seclusi 19 Textus in imo folio 159 abrumpitur. 20 ἕ[.....] cod., suppl. Delatte γε[....] cod. 22 πε[...] cod. 23 χειμ[....] cod. 25 χ[.....] cod. 26 προημηνυ[.....] cod.

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(1) De his praesagiis ex animalium motibus actibusque elicitis, cf. quae *Catal.*, VIII, 1, p. 137 ex Parisino 2229 edita sunt et quae Heeger, *De Theophrasti qui dicitur Περὶ σημείων libro*, Lipsiae 1899,

the north wind will blow. (And when) from the southern regions, the south wind. But if the shooting stars move from different (directions), they indicate the coming of different winds. Whenever the light of the stars is dim with no cloud (being) anywhere, we suspect a change to stormy weather. Stars that seem to emit flashes and are for the most part in motion signify that great winds will come. When the courses of stars become many and frequent, it signifies that much rain will fall within a few days.

On Clouds. If a cloud of misty appearance forms along the foothills, while the peaks remain clear, it is a sign of fair weather. And when a cloud appears over the sea and is not at a great height, but stretches near the sea itself like a flat rock, and the cloud itself leans slightly over the sea like a flat rock, and is compressed and held together, standing as far from the sea as a flat rock [a flat rock being a certain stone that projects a little from the sea, smooth and level and broad], it is a sign of fair weather. If a cloud rises from the west, there will be a storm. When parts of the clouds separate and do not seem to remain, while other parts are carried along among them, ...

If fog falls upon the earth and spreads, as long as it clears by the third hour, it signifies fair weather; but if it persists beyond that, it signifies clear skies — and the sea will have a westerly wind.

F.160. Further on winter and fair weather as indicated by livestock and birds (1).

Goats approaching the fold, if while grazing they look back toward the folds, foretell winter.

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1 and when evanid. 2 part evanid. 3 [...]if cod. [...]σης)
7 σημαι[...] cod. 11 τὸν suppl. 12 παρατείνεται cod. 15-17 πλα-ταμών - πλατεία] glossam seclusi 19 Textus in imo folio 159 abrumpitur. 20 [.....] cod., suppl. Delalle γε[....] cod. 22 πε[...] cod.
23 χειμ[....] cod. 25 xl.....] cod. 26 premeni[.....] cod.

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(1) Concerning these omens derived from the signs and actions of animals, cf. what is edited in Catal., VIII, 1, p. 137 from Parisinus 2229, and what Heeger, De Theophrasti qui dicitur Περὶ σημείων libro, Lipsiae 1899,

Αἶγες ἀθρόαι κοιμώμεναι χειμῶνα δηλοῦσιν.

Ἀλεκτρυόνες καὶ ἐθάδες ὄρνιθες ταρασσόμεναι καὶ πτερυσσόμεναι καὶ ὑποτρύζουσαι χειμῶνα σημαίνουσιν.

Ἀράχνια μὴ ὄντος ἀνεμου καταφερόμενα χειμῶνα δηλοῖ.

5 *Αἶγες καὶ ὗες ὀχηθεῖσαι καὶ πάλιν ὀχηθῆναι ἐπιζητοῦσαι χειμῶνα μακρότερον δηλοῦσιν.*

Ἄρνες καὶ ἔριφοι ἀλλήλοις ἐμπεδῶντες <καὶ> ὑποσκιρτῶντες φαιδρὰν τὴν ἡμέραν σημαίνουσιν.

Βοῦς βοῶν καὶ τῆς γῆς ὀσφραινόμενος εὐδίαν σημαίνει.

10 *Βοῦς ἐπὶ μὲν τῆς δεξιᾶς πλευρᾶς κατακλινόμενος χειμῶνα δηλοῖ· ἐπὶ δὲ τῆς ἀριστερᾶς, εὐδίαν σημαίνει.*

Βόες πλέον τοῦ δέοντος ἐσθίοντες χειμῶνα δηλοῦσι.

Βόες πρὸς μεσημβρίαν ὁρῶντες καὶ τοῖς χείλεσι περιλειχόμενοι ἢ μετὰ μυκηθμοῦ ἐπὶ τὴν βουστασίαν ἐρχόμενοι χειμῶνα δηλοῦ-
15 *σιν.*

Βοσκήματα τὴν γῆν ὀρύσσοντα καὶ τὰς κεφαλὰς (πρὸς) βορρᾶν ἐκτεινοντα χειμῶνα μέγαν σημαί(νουσι, μεῖ)ζονα δὲ ἐὰν ἐπὶ πλέον ὀρύσσωσιν.

(Γέραν)οι ἀπὸ πελάγους εἰς γῆν πετόμενοι χειμῶνα (μέγ)αν
20 *ἔσεσθαι προδηλοῦσιν.*

(Γέρα)νοι ἡσύχως μὲν διερχόμενοι καὶ σιωπῶντες (εὐ)δίας σημεῖον· βοῶντες δὲ καὶ καταπετόμενοι καὶ ταραττόμενοι χειμῶνος.

(Γέρα)νοι θᾶττον ὀφθεῖσαι χειμῶνα πρώιμον σημαίνουσι.

25 *(Γλ)αὺξ ἐν χειμῶνι μὲν ᾄσασα εὐδίαν σημαίνει, εὐδίας δὲ οὔσης κράζουσα χειμῶνα δηλοῖ.*

Γαλαῖ ἐπιτρίζουσαι χειμῶνα μέγαν δηλοῦσιν.

Ἐρωδιὸς βοῶν καὶ ἐπὶ θάλατταν πετόμενος βροχὴν σημαίνει. ὅτε δὲ ἐκ θαλάσσης σφόδρα βοῶν ἔρχεται, ἄνεμον δηλοῖ.

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3 *σημαίνει* cod. 5 *οἶες* cod. *παλιοχηθῆναι* cod. 7 *καὶ* suppl. 8 *σημαίνει* cod. 16 *πρὸς* evan. cod. 17 *σημαί*[.....]*ζονα* cod. 19 [....]*οι* cod. [...]*αν* cod. 21 [....]*νοι* cod. [..]*δίας* cod. 23 *χειμῶνα* cod. 24 [...]*ανοι* cod. 24 *σημαίνει* cod. 25 [..]*αὺξ* cod. 26 *κραζαῖα* cod., vix sanum : *κράζουσα* Laurentianus

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p. 69. ex codice Laurentiano XXVIII, 32 deprompsit. Cum his codicibus Scorialensis saepe consentit, ab his interdum recedit, tum contractior, tum plenior est, ita ut verba archetypi nonnunquam melius servaverit.

Goats sleeping in a huddle indicate winter.

Roosters and domesticated hens, when they are disturbed, flap their wings, and cluck softly, signify a storm.

Spiderwebs falling when there is no wind indicate a storm.

Goats and sheep that have been mated and seek to be mated again indicate a prolonged storm.

Lambs and kids butting one another and leaping about signify a bright day.

An ox bellowing and sniffing the ground signifies fair weather.

An ox lying down on its right side indicates winter; lying on its left side, it signifies fair weather.

Oxen eating more than necessary indicate winter.

Oxen looking toward the south and licking their lips, or coming to the cattle stall with bellowing, indicate winter.

they indicate winter.

Grazing animals digging the ground and stretching their heads toward the north signify a great storm; a greater one if they dig more extensively.

Cranes flying from the sea toward land give advance indication that a great storm is coming.

Cranes passing through quietly and in silence are a sign of fair weather; but when they cry out, swoop down, and are agitated, it is a sign of storm.

Cranes seen earlier than usual signify an early winter. An owl singing in winter signifies fair weather; crying out when the weather is fair, it indicates a storm.

Weasels chittering signify a great storm.

A heron crying out and flying toward the sea signifies rain.

But when it comes from the sea crying out loudly, it indicates wind.

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3 means cod. 5 cod. old cod. 7 and suppl. 8 means cod. 16 to evan. cod. 17 flag[.....]zone cod.n[...]ar cod. 19 [....]the cod. n21 [....]vo cod. [..]dias cod.n24 means 23 χειμώνα cod. 24 [...] apot cod. cod. 25 [..] aug cod. 20 κραζαῖα cod., hardly sound: κράζουσα Laurentianus

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p. 69, he drew from the Laurentian codex XXVIII, 32. The Scorial codex often agrees with these codices, sometimes departs from them, being at times more concise, at times fuller, so that it has occasionally preserved the words of the archetype better.

Σχό(λιον). Αἱ γὰρ τῶν ζῴων προσημασίαι γίνονται εἴτε νοῦ ὀξύτητι, ἢ αἰσθήσεως ταχύτητι. ἑκάτερον δὲ τούτων ἐνδεχόμενον αἰσθήσει εἴτε ψυχρότητος περιστολῇ ἢ ἀποθυμιάσεως ὀσφρήσει. ὁ μὲν γὰρ ἄνθρωπος ἐκ τῶν σκεπασμάτων τοῦ ψύχους τῆς παραλλαγῆς οὐκ αἰσθάνεται, οὐδὲ τῇ ὀσφρήσει διὰ μῖξιν τῶν χυμῶν ἀντιλαμβάνεται· τὰ δὲ θηρία δι' εὐαισθησίαν σημαίνουσι τὰ ἐσόμενα. ὁ οὖν ἐρωδιὸς τῶν ἀμφιβίων ὢν καὶ πολλάκις ἐν τῇ θαλάττῃ διατρίβων, προαισθανόμενος ὅτι ἔσεται ταραχή, τεθορυβημένος καὶ κραυγάζων ἕξεισιν ἐπὶ τὴν γῆν, τῇ ἀτάκτῳ πτήσει τὸν φ(όβον σημαίνων.)

Κόραξ κροτῶν τὰς πτέρυγας καὶ ἐπίτροχα φθ(εγγόμενος χειμῶνα δηλοῖ).

Κόρακες πλείονες ἀγεληδὸν ὥσπερ χα(ίροντες καὶ) κράζοντες εὐδιαν προσημαίνουσιν.

Κόρακες καὶ κολοιοὶ ἀθρόως ἐπιφαινό(μενοι) καὶ κρώζοντες χειμῶνα δηλοῦσιν.

Κορώνη ἐπὶ δείπνου ὑποφθεγγομένη ἡσυχῇ κ(αὶ) ἐσθίουσα εὐδίαν σημαίνει.

Κορώνη ἄσημον καὶ ἀπηχὲς φθεγγομένη χειμῶνα σημαίνει.

Κορώνη πραέως καὶ ἠρεμαίως κράζουσα εὐδίαν σημαίνει.

Κορώνη ἐπ' αἰγιαλοῦ τὴν κεφαλὴν βρέχουσα ἢ πᾶσα νηχομένη καὶ βοῶσα πρὸς μεσημβρίαν ὁρῶσα χειμῶνα δηλοῖ.

Κύνες τὴν γῆν ὀρύσσοντες χειμῶνα δηλοῦσιν.

Λύκοι φεύγοντες ἐρημίαν καὶ εἰς τὰ οἰκούμενα ἐρχόμενοι χειμῶνα σημαίνουσιν.

Λύκος πλησίον τῶν αἰγῶν ἢ τῶν οἰκημάτων θρασυνόμενος χειμῶνα σημαίνει.

Λαγωοὶ ἐν τοῖς χωρίοις πολλοὶ φαινόμενοι εὐδίαν σημαίνουσιν.

Μύρμηκες τὰ ᾠὰ μετάγοντες χειμῶνα δηλοῦσιν.

Μύες ἐπιτρίζοντες χειμῶνα μέγαν σημαίνουσιν.

Μυῖαι ἐπὶ πλέον δάκνουσαι χειμῶνα δηλοῦσιν.

Νῆσσαι καὶ αἴθυιαι πτερυγίζουσαι πνεῦμα δηλοῦσιν ἰσχυρόν.

Ὄρνιθες πολλαὶ λευκαὶ φανεῖσαι χειμῶνα δηλοῦσιν.

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1 et 3 *ἤτε, ἤτε* cod. 6 *δι'* corr. : *δέ* cod. 9 Folium in fine lacerum. *φόβον σημαίνων* suppl. 10 *ἐπιτρόχως* ceteri ; quae desunt ex *Cat.*, VIII, I, p. 138, 5 supplevi. 12 *χα*[.....] cod., cf. Hecger, loc. cit., p. 70, 29. 13 *ἐπιφαινο*[.....] cod. 16 *κ*[..] cod. 18 *ἠρεμέως* cod. 30 *αἴθωιαι* cod.

Scholion). For the prognostic signs of animals arise either from sharpness of mind or swiftness of sense perception. Each of these is perceived by sensation, whether by the contraction of coldness or by the smell of evaporation; for man does not perceive from his coverings the change of cold, nor does he apprehend it by smell on account of the mixture of humors; but wild animals, by virtue of their keen senses, give signs of things to come. The heron, therefore, being an amphibious creature and spending much time at sea, perceiving in advance that a disturbance is about to occur, goes forth in agitation and crying out onto the land, indicating its fear by its disorderly flight.

A raven beating its wings and uttering sounds in quick succession indicates a storm.

Several ravens appearing together in a flock, as if rejoicing and crying out, foretell fair weather.

Ravens and jackdaws appearing all at once together and croaking indicate a storm.

A crow murmuring softly while eating at dinner indicates fair weather.

A crow uttering an unintelligible and discordant cry indicates a storm. A crow crying gently and quietly indicates fair weather. A crow wetting its head on the shore, or swimming completely and calling out while looking toward the south, indicates a storm.

Dogs digging the ground indicate winter.

Wolves fleeing solitude and coming into inhabited areas signify winter.

A wolf acting boldly near the goats or the dwellings signifies winter.

Many hares appearing in the fields signify fair weather.

Ants carrying their eggs indicate winter.

Mice squeaking indicate a great storm.

Flies biting more than usual indicate winter.

Ducks and sea eagles flapping their wings indicate a strong wind.

Many white birds appearing indicate winter.

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1 and 3 ήτε, ήτε cod. 6 bi' corr. : no cod. 9 Leaf at the end Icerun. fear of signifiers suppl. 10 ἐπιτρόχως others; which are missing from Cat., VIII, 1, p. 138, 5 I supplied 12 χαι.....] cod., cf. Hecger, loc. cit., p. 70, 29. 13 epiphenomen.....) cod. 16 xl..) cod. 18 ήρεμέως cod. 30 αίθωται cod.

Ὄρνιθες ἐκ τοῦ πελάγους σὺν ὁρμῇ πολλῇ πετόμεναι χειμῶνα δηλοῦσιν.

(Ὄρνι)θες κατοικίδιοι ταρασσόμεναι καὶ πτερυσσό(μεναι καὶ ὑ)ποτρύζουσαι χειμῶνα σημαίνουσιν.

5 *(Ὄρνιθες) λουόμεναι ἀπειλὴν πνευμάτων σημαίνουσιν.*

(Ὄρνι)θες ἀθροιζόμεναι περὶ λίμνας καὶ περὶ ὄχθας (π)οταμῶν χειμῶνα δηλοῖ.

Ὄρνιθες θαλάττιοι (ἢ) λιμναῖοι εἰς γῆν ἰοῦσαι χειμῶνα σημαίνουσιν.

10 *Ὄρνιθες χερσαῖοι σπεύδουσαι εἰς τὰ ἀνώτερα καὶ σιωπῶσαι εὐδίαν σημαίνουσιν.*

Ὄρνιθες κατοικίδιοι πυκνῶς κνώμεναι καὶ κρώζουσαι χειμῶνα σημαίνουσι.

Ποίμνια σκιρτῶντα χειμῶνα σημαίνει.

15 *Πρόβατα πλέον τοῦ δέοντος ἐσθίοντα χειμῶνα σημαίνει.*

Πρόβατα ὀρύττοντα ταῖς ὁπλαῖς τὴν γῆν χειμῶνα (δηλοῖ).

Πρῖνοι καὶ δρύες καρπὸν πολὺν φέροντες χειμῶνα μέγαν (δηλοῦσιν).

Ὑποζύγια σκιρτῶντα καὶ βοῶντα τοῦ ἔθους ἀνώτερον χειμῶνα

20 *δηλοῖ.*

Χελιδόνες λίμνας ἢ δεξαμενὰς ἢ ποταμοὺς <περι>πετόμεναι μετὰ βοῆς χειμῶνα δηλοῦσιν.

3-6. Primae litterae evanidae. 3 πτερυσσο[.....]ποτρύζουσαι cod. 6 λήμνας cod. [.]οτάμων cod. 8 ἢ evanid. Leg. λιμναῖαι? 13 σημαίνει cod. 16 δηλοῖ evan. 17-18 δηλοῦσιν evan. 21 πετόμεναι cod., corr. ex Laurent.

Birds flying in from the sea with great force indicate a storm.

Domestic birds that are restless, flapping their wings, and chirping quietly indicate a storm.

5 Birds bathing indicate a threat of winds.

Birds gathering around lakes and along river banks indicates a storm.

Sea birds (7) Lake-dwelling creatures going onto land are signs of winter nous.

10 Land birds hastening upward and falling silent indicate fair weather.

Domestic birds scratching themselves frequently and cawing indicate winter.

Flocks leaping about indicate winter.

15 Sheep eating more than necessary indicate winter.

Sheep scraping the ground with their hooves indicate winter.

Holm oaks and oak trees bearing much fruit indicate a great winter.

Beasts of burden leaping about and crying out a winter beyond the usual custom 20 indicate.

Swallows flying over lakes or cisterns or rivers <peri>petomenai with cries indicate winter.

3–6. The initial letters are faded. 3 fins.

cod. 6 Lemnas cod.

Read λιμναίαι? 13 means cod. 16 declares eval.

17-18 declare evan. 21 flying cod., corr. ex Laurent.

EXCERPTA EX CODICE 40 (Matrit. Bibl. Nat. 4783).

F. 27. *Ἐκ τῶν Δωροθέου ἀποτελεσμάτων, περὶ ὀρθῶν καὶ πλαγίων ζῳδίων.*

Hoc capitulum ad verbum conspirat, vel in orthographicis, cum excerpto ex codice Vaticano 1066 [Astrol. 11] a Francisco Boll, *Cat.*, V, 1, p. 240 edito.

F. 28. *Περὶ ὀνομασιῶν τῶν ιβ' τόπων τῆς δωδεκατρύπου* (1).

5 *Ἀρχὴ δὲ ἔστω ἀπὸ τοῦ ὡροσκόπου, ὅ ἐστι ζωή, οἴαξ, σῶμα πνεῦμα.*

Β'. Βίος. ᾄδου πυλή, κατάσκιον, δόσις, λῆψις, κοινωνία, γυναικὸς ἐπιπλοκή, συναλλαγή, πρᾶξις, ἐκ νεκρικῶν ὠφελεία, διαθήκη, ξενιτεία,

Γ' τόπος. Ἀδελφοί, συγγενεῖς, ἐπικέρδεια, βασιλεία, ἐξουσία,
10 *λοι.*

Δ' Δόξα, πατήρ, τέκνα, γυνὴ ἰδία καὶ πρεσβύτερα πρόσωπα, πράξεις, πόλις, οἰκία, κτήματα, μονή, μετατροπαί, μεταβολαί τόπων, κίνδυνοι θανάτου, συνοχαί, μυστικὰ πράγματα.

Ε'. Τέκνων τόπος, φιλίας, κοινωνίας, σωμάτων ἀπελευθέρων,
15 *εἰσποιήσεως, ἀγαθοῦ τινος ἢ εὐεργεσίας.*

ς'. Δούλων, σίνους, ἔχθρας, πάθους, ἀσθενείας.

Ζ'. Γάμου, ἐπιτυχίας, θανάτου, γυναικὸς ἐπιπλοκῆς, φιλίας, ξενιτείας.

. M(atritensem)descripsi ; V(aticanum 1066, f. 34) contulit Cumont. 3 In marg. *ἀκωνι ?* M *β'* omis. M. 7-9 Verba *συναλλαγὴ - ἀδελφοί* in marg. add. M. 7 *νεκρῶν* M. *ὠφελίας* M : *ὀφελείας* V 8 9 *διαθήκης* codd. 8 *ξενητεία* codd. 9 *Γ' τόπος* scripsi ; *τόπου* in marg. *γ'* manu altera V : *τοπ'* M 11 *Δ* omis. M 12 *οἰκεία* cod. 14 *Ε'* omis. M. *τέκνον* M

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(1) Cf. excerptum ex codice Veneto *Cat.*, II, p. 158, editum a Guilelmo Kroll, qui eadem fere apud Valentem IV, 15 invenirl adnotavit, ex quo descripta esse videntur.

EXCERPTS FROM CODEX 40 (Matrit. Bibl. Nat. 4783).

F. 27. From the works of Dorotheus of outcomes, on straight and oblique signs.

This chapter agrees word for word, or in orthographic matters, with an excerpt from Vatican codex 1066 [Astrol. 11] edited by Francisco Boll, Cat., V, 1, p. 210.

F. 28. On the names of the twelve places of the dodecatropos (*).

5 Let the beginning be from the horoscope, which is life, helm, body, spirit.

2nd. Livelihood. Gate of Hades, shaded place, giving, receiving, partnership, involvement with a woman, transaction, action, benefit from the dead, testament, sojourn abroad.

3rd place. Brothers, relatives, gain, kingship, authority,

10 [and others].

4th. Glory, father, children, one's own wife and elder persons, actions, city, house, possessions, abode, transformations, changes of places, dangers of death, imprisonments, secret matters.

5th. Place of children, of friendship, of partnership, of the bodies of freedmen,

15 of adoption, of some good thing or beneficence.

6th. Of slaves, of harm, of enmity, of suffering, of illness.

7th. Of marriage, of success, of death, of involvement with a woman, of friendship, of sojourn abroad.

. Matritensem) I described; V(aticanum 1066, I: 34) Cumont collated.
3 In marg. ἀκων. ? M β' all M. 7-9 The words συναλλαγή ■ ἀδελφοί added in marg. M. 7 dead M. ὠφελίας M: οφε prey V 8 9 of will codd. 8 sojourn codd. 9 "placen11 I wrote; τόπου in marg. γ' by another hand V: τοπ M 4 omis. M 12 intimate Cod. 14 E' omit. M child M

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(1) Cf. excerpt from the Venetian codex Cat., 11, p. 158, edited by Guilelmus Kroll, who noted that nearly the same passages are found in Valens IV, 15, from which they appear to have been copied.

Η'. Θανάτου, νεκρῶν, ὠφελείας, ἀργὸς τόπος, δίκης, ἀσθενείας.

Θ'. Φιλίας, ἀποδημίας, ὠφελείας, θεοῦ, βασιλέως, δυνάστου, ἀπτρονομίας, χρηματισμῶν, θεῶν ἐπιφανείας, μαντείας, μυστικῶν <καὶ> ἀποκρύφων πραγμάτων, κοινωνίας.

5 *Ι'. Πράξεως, δόξης, προκοπῆς, τέκνων, γυναικός, μεταβολῆς, καινισμοῦ πραγμάτων.*

ΙΑ'. Φίλων, ἐλπίδων, δωρεῶν, τέκνων, σωμάτων ἀπελευθέρων.

ΙΒ'. Ξένης, ἐχθρας, δούλων, σίνους, κινδύνων, κριτηρίων, πάθους, θανάτου, ἀσθενείας.

10 *Ἕκαστος μὲν οὖν τόπος καθὸ σημαίνει ἰδίως ἀποτελέσει· συνεργεῖ δὲ καὶ ἡ τοῦ διαμετροῦντος τόπου φύσις.*

Ἐπὰν οὖν παράδοσις ἐνιαυτοῦ εὑρεθῇ, σκοποῦμεν ἐπὶ ποίου τόπου ὁ παραδιδοὺς τυγχάνει καὶ ἐπὶ ποίου ὁ παραλαμβάνων κατὰ τὴν προκείμενην δωδεκάτροπον καὶ κατὰ τὴν οἰκειότητα
15 *τοῦ ζῳδίου· καὶ τοῦ τόπου τὸ ἀποτέλεσμα ἀποφαινόμεθα ἤτοι τῆς παραδόσεως τῶν ἀστέρων· οἱ γὰρ ιβ' τόποι, κατὰ ιβ' ζῴδια ὕλῃ ἀναλογοῦσιν, εἰδοποιοῦνται δὲ ὑπὸ τῆς τῶν ἀστέρων ἐνεργείας.*

Παρατηρεῖν τὴν Σελήνην δεῖ· ὡροσκοποῦσα γὰρ ἀρρωστίαν
20 *σημαίνει, δύνουσα δὲ ἐν τῷ ὑπὸ γῆν καὶ θάνατον.*

Παρατηροῦ μὴ κατάρχεσθαι μάχης ἢ πολέμου τινὸς τῶν κυρίων τοῦ ὡροσκοποῦντος ζῳδίου καὶ τοῖ δευτέρου τρόπου ἀπὸ τοῦ ὡροσκόπου ὑποποδισμένων ὄντων· δηλοῖ γὰρ τρυπήν. μήτε μὴν ὁ κύριος τοῦ ζ' καθυπερτερῇ τὸν κύριον τοῦ ὡροσκόπου, ἀλλὰ
25 *ἁρμόζῃ τὸν κύριον τοῦ ὡροσκόπου. πρὸς δὲ πᾶσι τοῖς εἰρημένοις, ἐν πάσῃ καταρχῇ τοῦ Ἑρμοῦ ἀστέρα παρατηροῦ μάλιστα μὴ εἶναι ὑποποδισμένον ἢ ὕπαυγον ἢ ἀφαιρέτην ἤ τινι τῶν κακοποιῶν σχηματίζεσθαι, ἀλλὰ μόνοις τοῖς ἀγαθοποιοῖς, καὶ ἐπὶ καλοῦ τόπου ἑστῶτα, ἤτοι ἐπίκεντρον ἢ ἐπαναφερόμενον τοῖς κέντροις.*
30 *εἰ μὴ γὰρ οὕτως ἔχοι, οὐδὲν ἀνύσεις.*

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1 *νεκρῶν* Leg. *νεκρικῶν*? cf. p. 184 v. 7. 2 *Θ'* omis. M. *βασιλέως* V : *βασιλείας* M 4 *καὶ* suppl. 5 *Ι* omis. M. 7 *ΙΑ'* omis. M. 8 *ΙΒ'* omis. M. 10 *μὲν* omis. M. 11 *φύσης* V 19 *δεῖ* omis. V 20 *δὲ* V : *δὴ* M. 21 *παρατηρούμενος* codd., *παρατηροῦ μὴ* corr. 22 *τρόπος* pro *τόπος*, *δωδεκατρόπος* pro *δωδεκάτοπος* dixit scriptor Byzantinus. 24 *καθυπερτερεῖν* M : *καθυπερτερεῖ* V 25 *ἁρμόζειν* codd., corr. Delatte 27 *κακοποιῶν* V : *κατασκόπων* in marg. *κακοποιῶν* M. 29 *ἢ* V : *καὶ* M.

8th. Of death, the dead, benefit, idle place, judgment, illness.

9th. Of friendship, travel abroad, benefit, god, king, ruler, astrology, financial matters, divine epiphanies, divination, mystical and hidden matters, fellowship.

5 10th. Of action, glory, advancement, children, wife, change, renewal of affairs.

11th. Of friends, hopes, gifts, children, bodies of freedmen.

12th. Of foreign lands, enmity, slaves, harm, dangers, trials, passion, death, illness.

10 Each place will therefore produce its effect according to what it specifically signifies; but the nature of the place in opposition also contributes.

When, therefore, the transmission of a year is found, we consider in which place the transmitter happens to be and in which place the receiver according to the proposed twelve-fold system and according to the affinity 15 of the zodiac sign; and we declare the result of the place, that is, of the transmission of the stars; for the 12 places, corresponding to the 12 signs, are analogous in matter, and are given specific form by the activity of the stars.

One must observe the Moon; for when it is on the Ascendant it 20 signifies illness, but when it is setting in the subterranean place, also death.

Observe that you should not begin a battle or any war when the lords of the ascending sign and of the second mode from the ascendant are in retrogression; for this indicates a reversal. Nor should the lord of the 7th overcome the lord of the ascendant, but rather the lord of the ascendant should prevail. In addition to all that has been said, at every inception observe especially that the planet Mercury is not retrograde, or under the rays, or in a condition of loss, or configured with any of the malefics, but only with the benefics, and standing in a favorable place, that is, angular or in the succeedent houses. For if it is not so situated, you will accomplish nothing.

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1 νεκρών Read νεκρικών? cf. p. 181 n. 7 καὶ suppl. 2 Θ' omit. M. βα σιλέως V : βασιλείας M 5 I omit. M. 7 IA' omit. M. 8 IB' omit. M. 10 μέν omit. M. 11 φύσης V 19 δεν omit. V 20 δὲ V : δὴ M. 21 παρατηρούμενος codd., παρατηροῦ μὴ corr. 22 τρόπος pro τόπος, δωδεκατρόπος pro δωδεκάτοπος said the Byzantine writer. 24 καθυπερτερείν M: καθυπερτερεῖ ν 25 άρμόζειν codd., corr. Delatte 27 κακοποιῶν ν : κατασκόπων in marg. κακοποιών M. 29 ἢ V : καὶ M.

F. 46. *Περὶ κατακλίσεως καὶ νόσων.*

Est opusculum editum ab Alexandro Olivieri ex codicibus duobus Laurentianis, *Cat.*, I, p. 122-124, sed nonnulla in cod. Matritensi a codd. Florentinis differunt :

P. 122. 2 : *νοσημάτων*] *νόσων* 3 *τὰς τούτων οἰκοδεσποτείας* 6 *εἰ δὲ κακοπ.* 7 *κάκωσις τινος κοινῶς* 9 *ἡ νόσος* omis. *παλίν ἐὰν* 11 *ὁ* omis. 12 *τε* omis. 17 *καθὼς ἐν τῷ με' κεφαλαίῳ ἔμαθες* omis.

P. 123, 1 *ἢ τὸν ὡροσκόπον διαμετρῶσιν ἢ τῇ Σελήνῃ συνοδεύωσιν ἢ διαμετρῶσιν* (signo astrol.) 4 *ἐπεκτείνεται δὲ* omis. 6 *κακοποιὸς* 8 *ἀγαθοποιὸς συνάπτῃ τῇ Σελήνῃ γίνεται* omis. 9 *ἐὰν* omis. 11 *μετὰ ἡμέρας ζ'* 12 *ἑαυτοῦ* (sed *ἧς* superscr.) *τετραγώνῳ σχήματι* (omissis *τουτέστι τῷ τετραγώνῳ*) 12-13 *θ' ἡμέρας* 14 *ιδ' εἰς τὸν ἑαυτῆ* (sic) *διάμετρον* 14-15 *μετὰ δὲ ιθ' ἔρχεται εἰς τὸ δεξιὸν τρίγωνον* 15 *μετὰ δὲ κα' ἐν τῷ δεξιῷ τετραγώνῳ* ceteris omis. 16 *ταῦτα οὖν τὰ ε' σχήματα τῆς σελήνης δεῖ ἀκριβῶς σκοπεῖν* 19 *ἐν ἡμέραις διὰ ιζ' ἡμερῶν κρίνονται ἢ διὰ ιδ'* 20 *ἡμερῶν ι' ἢ καὶ κ'* 25 *κατερχομένοις* 29 *ἐπιφαίνεται*

P. 124, 1 *περιέχει*, in marg *παρέχει* 2 *σπασμούς*] *πλασμούς* 3-4 *οὕτω τυχόν* 10 *αὐτὴν*] *αὐτός* 11-12 *ἐὰν δὲ τῆς Σελήνης - ὠφέλιμος γίνεται* omis. 14 *παρόδου* 15 *τὰ*] *τὸν* *ἢ τὸ διάμετρον ὁ* 19 *ἢ τῷ διαμέτρῳ* sine *σχήματι* 20 Post *ἀναιρεῖ* addita sunt : *ἐὰν τῆς Σελήνης τοῖς ἀριθμοῖς ἀφαιρούσης ἐν τῇ κατάρχῃ ὁ Κρόνος αὐτὴν σχηματίσῃ, βλαβερὸς γίνεται τῷ κάμνοντι, ἐὰν δὲ οὕτως αὐτῆς ἐχούσης ὁ Ἄρης ἐπιθεωρήσῃ, ὠφέλιμος γίνεται.*

F. 48ᵛ. *Περὶ ἀρρώστων καὶ ἰατρῶν.*

Σκόπει μὲν περὶ τοῦ ἀρρώστου, ἀπὸ τοῦ ὡροσκόπου καὶ τοῦ κυρίου αὐτοῦ, περὶ δὲ τῆς ἀρρωστίας ἧς ἔχει, ἀπὸ τοῦ ς' τόπου καὶ τοῦ κυρίου αὐτοῦ. ὁ δὲ θάνατος αὐτοῦ ἔστω ἀπὸ τοῦ η' τόπου καὶ τοῦ κυρίου αὐτοῦ · ἡ δὲ ἔκβασις τῆς νόσου ἀπὸ τετάρτου τόπου, ἡ δὲ ἰατρεία ἀπὸ τοῦ θ' τόπου καὶ τοῦ κυρίου αὐτοῦ · ὁ δὲ ἰατρὸς ἀπὸ δεκάτου τόπου καὶ τοῦ κυρίου αὐτοῦ. περὶ δὲ τοῦ ποίῳ θανάτῳ τεθνήξεται, ἀπὸ τοῦ ζ' τόπου καὶ τοῦ κυρίου αὐ-

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M(atritensem) descripsi ; V(aticanum 1066, f. 101ᵛ) contulit Cumont 4 *ἧς ἔχοι* V 5 *κυρίου* V : *κύκλου* M. 6 *ἀπὸ τετάρτου τόπου* scripsi : *ἡ δ' τοπος* M : *ὁ τέταρτος τόπος* V. Supplendum *καὶ τοῦ κυρίου αὐτοῦ* 7-8 *ὁ δὲ ἰατρὸς - αὐτοῦ* omis. M 8 *ὁ δέκατος τόπος καὶ ὁ κύριος* V, corr.

F. 46. On Taking to One's Bed and on Illnesses.

This is a short work published by Alexander Olivieri from two Laurentian codices, Cat., I, pp. 122–124, but certain readings in the Madrid codex differ from those of the Florentine codices:

P. 122. 2: νοσημάτων] νόσων 3 τὰς τούτων οἰκοδεσποτείας
6 if it is bad 7 κάκωσις τινος κοινῶς 9 ἡ νόσος omis.
11 6 omitted. 12 o'clock. 17 as in
with capital you learned omis.

P. 123, 1 ἢ τὸν ὡροσκόπον διαμετρῶσιν ἢ τῇ Σελήνῃ συνοδεύωσιν ἢ διαμετρῶσιν (signo astrol.) 4 ἐπεκτείνεταιδὲ omis.
The villain 8 a benefic planet aspects the Moon, omitted. 11 after
9 day omis 7 days 12 of himself (but "is" written above) 12 of himself (but "is" written above) aspect (omitting "that is, the square") 12-13 0 14 on the 14th into its own diameter 14-15 and after the 19th it comes into the right trine 15 and after the 21st in the right square, the rest omitted. 16 these therefore 4 aspects of the moon one must carefully examine 19 in days, by 17 days they are judged or 25 to those
through the 14th 20 days: the 10th and the 20th descending 29 upon
it appears

P. 124, 1 contains, in margin: furnishes 2 spasms) formations
3-4 thus by chance 10 her] him 11-12 but if of the Moon
beneficial, omitted. 14 of transit 15 the] the or the or the diameter the 19
or to the diameter without "aspect" 20 After "destroys" the following is added: if the Moon is subtracting in numbers at the inception and Saturn aspects her, it becomes harmful to the sick person; but if Mars observes her while she is thus situated, it becomes beneficial.

F. 48. On the Sick and Physicians.

Examine the sick person from the Ascendant and its lord, and the illness he has from the 6th place and its lord. His death shall be determined from the 8th place and its lord; the outcome of the disease from the 4th place; the treatment from the 9th place and its lord; and the physician from the 10th place and its lord. Concerning what kind of death he will die, from the 7th place and its lord.

Matritensem) descripsi; Vaticanum 1066, f. 101) contulit Cumontn4 ἧς ἀχοι V 5 kiriou V: cycle M. 6 from fourth place inscripsi: the fourth place M: the fourth place V. Supplendum and his tonkyrio 7-8 and the doctor - he omits. M 8 the tenth
place and Mr. V, com.

τοῦ. μετὰ γοῦν τὸ στῆσαι τὸ θεμάτιον καὶ σκέψασθαι περὶ τούτων, σκόπει τὸν κύριον τοῦ ζ' τόπου, ἐν ποίῳ ἐστί· καὶ εἰ μὲν εὑρεθῇ εἰς τὸν ὡροσκόπον ἢ εἰς τὸ μεσουράνημα, γίνωσκε ὅτι ἡ ἀρρωστία αὐτοῦ φανερά ἐστιν. εἰ δὲ εἰς τὸν δ' τόπον ἢ εἰς τὸν
5 ζ', εἰς τόπον ἐστὶ κρυπτόν. καὶ εἰ μὲν κακοῦται ἡ Σελήνη καὶ ὁ ὡροσκόπος, οἱ δὲ κύριοι αὐτῶν ἀγαθύνονται, γίνωσκε ὅτι ἡ ἀσθένεια τῆς ψυχῆς ἐστι καὶ οὐχὶ τοῦ σώματος, ἐπεὶ ἡ Σελήνη καὶ ὁ ὡροσκόπος δηλοῦσιν περὶ τῆς ψυχῆς, ὁ δὲ κύριος τοῦ ὡροσκόπου καὶ τῆς Σελήνης καὶ τοῦ Ἡλίου δηλοῖ περὶ τοῦ σώματος καὶ
10 τῆς ψυχῆς. εἰ δὲ κακοῦται ὁ ζ' τόπος, δηλοῖ ὅτι ὁ ἰατρὸς ἀνίκανός ἐστιν. εἰ δὲ ὁ κύριος τοῦ ὡροσκόπου ἐστὶν εἰς τὸν η' τόπον, ὁ δὲ οἰκοδεσπότης αὐτοῦ ἐστιν ἀγαθὸς καὶ ὁρᾷ ἢ συνάπτει ἑτέρῳ ἀγαθῷ ἢ μεσουρανήματι, ζήσεται. ὅτε δὲ ἡ Σελήνη κακοῦται παρὰ κακοποιοῦ ἢ συνάπτει τῷ καταβιβάζοντι, φόβος ἐστὶ θανάτου. εἰ
15 δὲ ἡ φύσις τοῦ ζῳδίου ἐναντία ἐστὶ τῇ φύσει τοῦ ἀστέρος, ἀποτελεσμάτισον κατὰ τὸ δυνατώτερον ἢ μῖξον ἀμφοτέρων τὰ ἰδιώματα καὶ οὕτως ἀπόφησον. πάλιν σκόπει τὸν τοῦ ὡροσκόπου ἀστέρα καὶ τὴν φύσιν αὐτοῦ καὶ τὴν φύσιν τοῦ ὡροσκοποῦντος ζῳδίου· καὶ εἰ μέν ἐστιν ἀνατολικώτερος τοῦ τε ὡροσκόπου καὶ τοῦ Ἡλίου
20 καὶ ἔτι τοῦ Κρόνου, ὅς ἐστι κατὰ τὴν φύσιν ψυχρός, λάχοι δὲ καὶ εἰς τὸν Κριόν, τότε ἡ φύσις τοῦ ζῳδίου ἐν ᾧ ἐστι δυνατωτέρα ἐστί, καὶ ἀποφαίνου περὶ θερμότητος καὶ ξηρότητος κατὰ τὴν φύσιν τοῦ Κριοῦ. εἰ δὲ τύχοι ὁ ἀστὴρ οὔτε ἀνατολικώτερος, οὔτε δυτικώτερος τοῦ Ἡλίου ἢ τοῦ ὡροσκόπου, ἔστι δὲ εἰς ζῳ-
25 διον ἐν ᾧ ἔχει λόγον πλεῖστον, οἷον εἰς τὸν αὐτοῦ οἶκον ἢ εἰς τὸ ὕψωμα ἢ εἰς τρίγωνον, ἀποφαίνου πρὸς τὴν φύσιν τοῦ ἀστέρος· καὶ εἰ μὲν εὑρίσκεται ὁ ὡροσκόπος εἰς τροπικὸν ζῴδιον καὶ ἡ Σελήνη ὡσαύτως ἐν τροπικῷ ζῳδίῳ, δηλοῖ ὅτι συντόμως ὑγιανεῖ ἢ τεθνήξεται. εἰ δέ ἐστιν εἰς στερεὸν ζῴδιον ὅ τε ὡρόσκόπος καὶ
30 ἡ Σελήνη, δηλοῖ ὅτι μακρονοσήσει· εἰ δὲ εἰς δίσωμα ζῴδια, δηλοῖ ὅτι συντόμως διαλλαγήσεται· καὶ εἰ μέν ἐστιν ἀγαθά ὑγιανεῖ, εἰ δὲ κακοποιά, εἰς θάνατον.

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1 γοῦν M : δὲ V 6 ἀγαθύνουνται codd. 8 δηλοῦσιν scripsi, δηλοῖ codd. 13-14 παρὰ κακοποῦ in marg. κακοποιοῦ M : παρακοπ' V 14 τῷ M : τὸ V 15 τῇ φύσει M : τῆς φύσεως V 16 δυναστότερον V 17 πάλιν omis. V 17 τοῦ ὡροσκόπου M : ὡρ(οσ)κ(οποῦντα ?) V 19 τε omis V 20 καὶ ἔτι M : ἔστι V λάχει V 23 τύχῃ V 26 εἰς γων.... sic V : ἐκ cum signo trigoni M 28 ὡσαύτως omis. V 31 ὑγιανεῖται M : ὑγιάνει (sic) V

After setting up the chart and examining these matters, observe the lord of the 6th place and in which place it is found. If it is found in the Ascendant or in the Midheaven, know that his illness is manifest. But if it is in the 4th place or the 7th, it is in a hidden place. And if the Moon and the Ascendant are afflicted but their lords are benefic, know that the weakness is of the soul and not of the body, since the Moon and the Ascendant signify the soul, while the lord of the Ascendant and of the Moon and of the Sun signifies both body and soul. If the 7th place is afflicted, it indicates that the physician is incompetent. But if the lord of the Ascendant is in the 8th place, and its domicile lord is benefic and beholds or applies to another benefic or to the Midheaven, the native will live. When the Moon is afflicted by a malefic or applies to the descending node, there is fear of death. If the nature of the sign is contrary to the nature of the star, judge according to whichever is stronger, or blend the qualities of both and thus pronounce judgment. Again, observe the star of the Ascendant and its nature and the nature of the ascending sign. And if it is more oriental than both the Ascendant and the Sun, and also than Saturn, who is by nature cold, and it happens to be in Aries, then the nature of the sign in which it is located is stronger, and declare regarding heat and dryness according to the nature of Aries. But if the star happens to be neither more oriental nor more occidental than the Sun or the Ascendant, but is in a sign in which it has the greatest dignity, such as its own domicile or its exaltation or its triplicity, declare according to the nature of the star. And if the Ascendant is found in a cardinal sign and the Moon likewise in a cardinal sign, it indicates that he will quickly recover or die. But if both the Ascendant and the Moon are in a fixed sign, it indicates that he will be long ill. If they are in bicorporeal signs, it indicates that he will change quickly; and if the signs are benefic he will recover, but if malefic, unto death.

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1 γουν M : δὲ 6 are blessed codd. 8 declare scripsi,n13-14
νδιλοι codd. despite evil in marg. abuser M : para-n15 of nature M:
trouble n 14 τῷ M : τὸ n of nature n
16 dynastoren n 17 thanks again V 17 of the fortuneteller
M: horoscope) n 19 te omis V 20 and how old is M? ἔστι V
lahei n 23 fortune n 26 εἰς γον.... sic V : ἐκ cum signo trigoni M
28 thus omitted. V 31 ύγιανεῖται M : cleanse (sic) V

Περὶ ποῖον τῶν μορίων ἀλγεῖ.

Ἐὰν ὁ κύριος τοῦ ς' τόπου εἰς τὸν Κριὸν ᾖ, λέγε τὸν ἄρρωστον ἀλγεῖν τὴν κεφαλήν, εἰ δὲ εἰς τὸν Ταῦρον, τὸν λαιμὸν διὰ κυνάγχης ἢ τοιούτου τινός. ὁμοίως δὲ ἀποφαίνου περὶ τῶν λοιπῶν μελῶν κατὰ τὴν τάξιν τῶν λοιπῶν ζῳδίων, ἢ θεώρει τὸν κλῆρον τοῦ θανάτου, ὅσπερ λαμβάνεται ἀπὸ Σελήνης ἐπὶ τὸν η' τόπον καὶ τὰ ἴσα ἀπὸ τοῦ Κρόνου· καὶ εἰ μὲν εὑρεθῇ ἡ μοῖρα τοῦ κλήρου ἢ ὁ κύριος αὐτοῦ ἐν τῷ ὡροσκόπῳ ἢ τριγωνιζόμενος ὑπ' αὐτῶν ἢ διαμετροῦντος ἢ κατὰ συμπαρουσίαν ὤν, θάνατον δηλοῖ. εἰ δὲ ἀπόκειται τὰ τοιαῦτα σχήματα, δηλοῖ περὶ ὑγείαν.

Περὶ τοῦ πότε ὑγιανεῖ ἢ ἀποθανεῖται.

Ὅταν συνοδεύῃ ὁ κύριος τοῦ ὡροσκόπου τῷ κυρίῳ τοῦ η' τόπου, ἤγουν τοῦ θανάτου, καὶ ἡ Σελήνη ἢ τριγωγίζῃ ἢ διαμετρῇ, δηλοῖ θάνατον. ὁ δὲ καιρὸς τοῦ θανάτου αὐτοῦ, ὅταν ἰσομοιρῇ ἀλλήλοις κατὰ σῶμα ἢ κατὰ σχῆμα· ἢ ἀρίθμησον ἀπὸ τοῦ τεκμηρίου τοῦ ὡροσκόπου μέχρι τοῦ τεκμηρίου τοῦ θανάτου, καὶ τὰς ἀναμεταξὺ μοίρας λογίζου ὡς ἡμέρας· εἰ δὲ ὁ κύριος τοῦ ὡροσκόπου ἔρχεται εἰς τὸν τόπον ἔνθα ἔχει λόγον τινὰ ἤγουν οἶκον ἢ ὕψωμα ἢ τρίγωνον ἢ ὅριον, ἢ στηρίζεται πρὸς τῷ ὀρθοποδισθῆναι, ἢ ἐξῆλθεν ἀπὸ τῆς φλογὸς τοῦ Ἡλίου καὶ οὐ βλέπει τὸν κύριον τοῦ θανάτου ἀπὸ τοῦ ὡροσκόπου ἢ τοῦ τόπου ἔνθα ἐστὶν ὁ ἀστήρ, δηλοῖ ὑγείαν.

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1 *ποῖον τῶν* M : *ποιῶν* V 2 *Ἐὰν*] E omis. rubr. V *ᾖ* M : *ἐστὶ* V 3 *διὰ κυνάγχης* M : *ἢ κυνάχην* V 4 *ἢ τοιούτου τινὸς* omis. V 6 *ὥσπερ* V 8 *τριγωνιζόμενος* corr. : *διαγωνιζόμενος* codd. *αὐτὸν* V 9 *διαμετροῦντος*] signum astrol. dubium in codd. 10 *ἀπόκειται* corr. : *ἀπόκεισθαι* M : *ἀπώκεισθαι* V 11 *ὑγιάνῃ ἢ ἀποθάνει* V 12 *Ὅ* omis V *συνοδεύει* V *τῷ κυρίῳ* M : *τοῦ κυρίου* V 13 *ἢ διαμετρεῖ*] signo astr. bis repet. V 15 *ἀλλήλους* codd. : corr. Delatte. In marg. add. M : *ἀναιροῦσι δὲ καὶ αἱ σύνοδοι τῶν β' κακοποιῶν καὶ αἱ διαμετρ. καὶ αἱ τετράγωνοι* (sic) *καὶ ἡ τοῦ Ἡλίου σύνοδος* 17 *ὡς* corr. Delatte ; *ἡ* codd. 19 *ἢ ὅριον* omis. V.

On which of the body parts one is suffering.

If the lord of the 6th house is in Aries, say that the sick person is suffering in the head; if in Taurus, in the throat due to quinsy or something of that sort. Likewise, declare concerning the remaining members according to the order of the remaining signs, or consider the lot of death, which is taken from the Moon to the 8th house and the same degrees from Saturn; and if the degree of the lot or its lord is found in the ascendant, or forming a trine with them, or in opposition, or in conjunction, it signifies death. If, however, such configurations are absent, it signifies recovery.

On when one will recover or die.

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When the lord of the ascendant is in conjunction with the lord of the 8th house, that is the house of death, and the Moon either forms a trine or is in opposition, it signifies death. The time of his death is when they are in equal degrees with one another by body or by aspect; or count from the degree of the ascendant up to the degree of death, and reckon the degrees in between as days; if the lord of the ascendant comes to a place where it has some dignity, that is its domicile, exaltation, triplicity, or term, or is stationing in order to turn direct, or has emerged from the combustion of the Sun and does not aspect the lord of death from the ascendant or from the place where the star is, it signifies recovery.

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1 who of M : who of 2 'Ear] E omis. Rubr. V # M : ἐστὶn3 dia kynanchis M : or V kynachen n 4 or such an omis. Vn6 until n 8 triangulating corr. : contestant codd.αὐτὸν vn9 diametreuntos] signum astrol. dubium iri codd.10 belongs to corr. : away M: away n

11 ὑgiani or dies n

12 "The omnis V accompanies n to the lord M: to the lord he V 13 or measures] signo astr. bis repet.

15 others codd. : corr.n the synods of the second

VnDelalte. In marg. add. M : and the negation of any and the diameters. and the squares of synod 17 to corr. Delatte ? or codd.

kakon(sic) and that of Helios

19 or orion omis. V.

Apomasaris libri primi caput XCIV

EX CODICIBUS SCORIAL. 10 (I, Φ, 5), f. 323ᵛ,
et MEDIOL. 8 (Ambros., B, 38 sup.), f. 20.

ϛδ'. Περὶ χαρακτῆρος προσώπων ἀπὸ τῶν δεκανῶν.

Ὁ πρῶτος δεκανὸς τοῦ Κριοῦ ἐστι τοῦ Ἄρεως, καὶ σημαίνει ἄνδρα πυρρόν, στενοθώρακον, ἰσχνόν, οὗ τὰ σκέλη λεπτά, ἔχοντα σημεῖον ἐπὶ τοῦ ἀριστεροῦ ποδός, πολύκοινον καὶ πολυσύντυχον. ὁ δὲ δεύτερος δεκανὸς τοῦ Κριοῦ σημαίνει ἄνδρα θυμώδη καὶ εὔσαρκον καὶ μεγαλόψυχον καὶ φρόνιμον καὶ πεπαιδευμένον καὶ πολύεχθρον· ὁ δὲ τρίτος σημαίνει ἄνδρα ὠχρὸν τὴν χροιάν, εὐσχημάτιστον τὸ σῶμα, πολυαπόδημον καὶ πολύκοπον, κακόηχον. τὰ δὲ τέλεια τοῦ Κριοῦ, ἤτοι αἱ ἔσχαται μοῖραι, σημαίνει ἄνδρα κωφόν, ἄσχημον καὶ κακὴν ἔχοντα διαγωγήν.

Ὁ δὲ πρῶτος δεκανὸς τοῦ Ταύρου σημαίνει ἄνδρα μεγαλόφθαλμον καὶ παχύχειλον, ἔχοντα σημεῖον ἐπὶ τοῦ τραχήλου καὶ τὸ ἕτερον σημεῖον ἐπὶ τῶν αἰδοίων καὶ τὸ ἕτερον σημεῖον ἐπὶ τοῦ ἀριστεροῦ μέρους, εὐμετάδοτον, πολύφιλον, ταχέως ὀργιζόμενον καὶ ταχέως θεραπευόμενον. ὁ δὲ δεύτερος σημαίνει στρογγυλοπρόσωπον, πλατύστηθον, εὐόφθαλμον, ὠτία ἔχοντα πλατέα, τρίχας ἔχοντα ἐπὶ τῶν ὤμων, σημεῖον ἔχοντα ἐπὶ τοῦ ἰσχίου ἢ κάτωθεν τοῦ ὀμφαλοῦ, ἴσως δὲ καὶ νευροπονίας, πλούσιον, εὐτυχῆ, ἔμψυχον, ἀγχίνουν. ὁ δὲ τρίτος σημαίνει ἄνδρα εὐειδῆ, εὔσαρκον, ἔχοντα σημεῖον ἐπὶ τοῦ ἀριστεροῦ ὄμματος καὶ ἐπὶ τοῦ ποδός, εὔοφρυν, πολύκοπον. τὰ δὲ τέλεια τοῦ Ταύρου σημαίνει κίναιδον.

Ὁ δὲ πρῶτος δεκανὸς τῶν Διδύμων σημαίνει ἄνδρα εὔσω-

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1 *προσώπων* S(corialensis) : *προσώπου* A(mbrosianus) 3 *ὁ δὲ* S 4 *ἄνδρα* S : *ἀστεῖον* A *πυρόν* A Leg. *στενοθώρακα*? *ἔχων* A 8-9 *καὶ πολύεχθρον - εὐσχημάτιστον* omis. S 9 *ἐσχημάτιστον* A., corr. 15 *μέρους* evanid in S. Leg. *μηροῦ*? 17 *πλατύσθητον* S 19 Leg. *νεφροπονίας*? Delatte; attamen cf. p. 190, 11-12, 26-27. 23 *σημαίνει* omis. A

Book One, Chapter XCIV of Apomasar

FROM CODICES SCORIAL. 10 (1, Φ, 5), f. 323,
and MEDIOL. 8 (Ambros., B, 38 sup.), f. 20.

94. On the Characteristics of Persons According to the
of the decans.

The first decan of Aries belongs to Mars, and signifies a ruddy man, narrow-chested, lean, with slender legs, having a mark on the left foot, much given to company and chance encounters. The second decan of Aries signifies a man who is passionate and well-fleshed and magnanimous and prudent and educated and having many enemies; the third signifies a man pale in complexion, well-formed in body, much given to travel and toil, of ill repute. The culminating degrees of Aries, that is the final degrees, signify a man who is deaf, ugly, and of evil conduct.

The first decan of Taurus signifies a man with large eyes and thick lips, having a mark on the neck and another mark on the genitals and another mark on the 15 left side, generous, having many friends, quick to anger and quick to be appeased. The second signifies a man with a round face, broad-chested, with one eye, having wide ears, having hair on the shoulders, having a mark on the hip or below the navel, perhaps also suffering from nerve pain, wealthy, fortunate, spirited, 20 quick-witted. The third signifies a handsome man, well-fleshed, having a mark on the left eye and on the foot, with fine eyebrows, very industrious. The final degrees of Taurus signify a sodomite.

The first decan of Gemini signifies a man of sturdy build

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1 face S(corialensis): face Ambrosianus) 3 but S
4 ἄνδρα S : ἀστεῖον A πυρόν A Read στενοθώρακα? ἔχων A
8-9 καὶ πολύεχθρον - εὐσχημάτιστον omis. S 9 echimatiston A.,
corr. 15 μέρους evanid in S. Read μηρού? n17 platystheton S
19 Read νεφροπονίας? Delatte; but cf. p. 190, 11-12, 26-27.
23 σημαίνει omis. A

μον, ἔχοντα σημεῖον ἐπὶ τῆς κεφαλῆς ἢ ἐπὶ τῆς χειρός, ἀγχίνουν, πεπαιδευμένον καὶ πολυμήχανον, μισοπόνηρον. ὁ δὲ δεύτερος σημαίνει ἄνδρα πλατύν, μεσήλικα, μελάγχρουν, ἔχοντα ἐπὶ τὰς μασχάλας σημεῖον, γλυκυσύντυχον, καλόστηθον, εὐμετάδοτον, 5 ἔχοντα πεῖραν τῆς πράξεως καὶ τῆς ἀγορᾶς, ὁμιλοῦντα βασιλεῦσι καὶ ἄρχουσιν. ὁ δὲ τρίτος σημαίνει ἄνδρα λεπτοπρόσωπον, μικρόφθαλμον, πόρνον, μοιχόν, ψευδολόγον, πλαστογράφον. ἡ δὲ τελευταία μοῖρα σημαίνει ἔχειν αὐτὸν καὶ λεύκασιν τινὰ ἐπὶ τοῦ τραχήλου.

10 Ὁ δὲ πρῶτος δεκανὸς τοῦ Καρκίνου σημαίνει ἄνδρα εὔτριχον καὶ εὔσωμον, σύνοφρυν, μακρόρρινα, πλατύωμον, ἀλγοῦντα τὰ νεῦρα, ἔχοντα σημεῖον ὑπὸ τὴν ἀριστερὰν μασχάλην καὶ ἕτερον σημεῖον ὑπὸ τοῦ δεξιοῦ βραχίονος, εὔψυχον, ἥσυχον, πρᾷον, πολύφρονα καὶ πολύφιλον καὶ αἰδήμονα. ὁ δὲ δεύτερος σημαίνει σπανόν, 15 κοντόστηθον, ἐπιμήκεις ἔχοντα τοὺς ὀφθαλμούς, εὔπρακτον, ἀγαπώμενον παρὰ πάντων καὶ ἐπαινούμενον παρὰ πολλῶν. ὁ δὲ τρίτος σημαίνει ἄνδρα παχύν, πολύτριχας τὰς ὀφρῦς ἔχοντα, πλατύστηθον, μεγαλοκοίλην, ἀλγοῦντα τὴν καρδίαν, πολύφιλον, φιλοδίκαιον καὶ ἀνδρεῖον. ἡ δὲ τελευταία μοῖρα τοῦ Καρκίνου σημαίνει ἕξοχον.

20 Ὁ δὲ πρῶτος δεκανὸς τοῦ Λέοντος σημαίνει εὐπρόσωπον, ἐρυθρόν, ἱερακόφθαλμον, εὔρινα, πλατύσθητον, λεπτοκέφαλον, ἀλγοῦντα πολλάκις τοὺς πόδας, ἀγαθὸν πρὸς τοὺς ὑπακούοντας αὐτῷ, ὀλετῆρα τῶν ἀντιπιπτόντων αὐτῷ, ἀνυπότακτον καὶ εὔλαλον. ὁ δὲ δεύτερος σημαίνει ἄνδρα λευκὸν σὺν ἐρυθρότητι προσώπου, 25 πολλὴν ἔχοντα ἀκολασίαν πρὸς τὰς γυναῖκας. ὁ δὲ τρίτος σημαίνει ἄνδρα εὔσαρκον, πλατύστηθον, λεπτόμηρον, λεπτόσκελον, ἀλγοῦντα τὰ νεῦρα, πεπαιδευμένον, πολύφιλον, πολυαπόδημον, πολύεχθρον. ἡ δὲ τελευταία μοῖρα τοῦ Λέοντος σημαίνει νοσώδη καὶ δύσκολον.

30 Ὁ δὲ πρῶτος δεκανὸς τῆς Παρθένου σημαίνει ἄνδρα μακρὸν καὶ ἀνδρεῖον, εὐπρόσωπον, εὐόφθαλμον, σημεῖον ἔχοντα ἐπὶ αἰδοίων, εὐμετάδοτον, μετριαστήν, πολύφιλον, μὴ ἔχοντα γυναῖκα. ὁ δὲ δεύτερος σημαίνει εὔσαρκον, εὔμορφον, εὐσχημά-

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7 πλασσόγραφον (sic) S 8 Post μοῖρα] ἤτοι δεκανὸς add. S 8 ἔχει S 11 μακρόρινα codd. 12 ἀρισκέραν omis. A 13-14 πολύφροντα sine καὶ A 14 δὲ omis. A 15 κοντόστηθον S : βραχύστερνον A; cf. ad p. 125, 9 15 εὔπρατον S 17 πολύτριχα S ἔχοντα omis. S 18 Leg. μεγαλόκοιλον ? 19 ἔξηχον codd. ; corr. Delatte. An ἔξοικον ? 24 συνερυθροτάτου S 29 δύσκολον S : δύσλαλον A

build, having a mark on the head or on the hand, quick-witted, educated and resourceful, hating wickedness. The second signifies a broad man, middle-aged, dark-skinned, having a mark on the armpits, fortunate in encounters, with a fine chest, generous, 5 having experience in business and in the marketplace, associating with kings and rulers. The third signifies a man with a thin face, small- eyed, a fornicator, an adulterer, a liar, a forger. The final degree signifies that he also has some white mark on the neck.

The first decan of Cancer signifies a man who is hairy and well-built, with joined eyebrows, a long nose, broad shoulders, suffering from nerve pain, having a mark beneath the left armpit and another mark beneath the right arm, courageous, calm, gentle, prudent, having many friends, and modest. The second signifies a man who is thin-bearded, short-chested, having elongated eyes, successful in his affairs, beloved by all and praised by many. The third signifies a fat man, having bushy eyebrows, broad-chested, with a large belly, suffering from heart pain, having many friends, a lover of justice, and brave; the last degree of Cancer signifies one who is distinguished. The first decan of Leo signifies a man of handsome face, ruddy, with hawk-like eyes, a fine nose, broad-chested, with a small head, often suffering pain in the feet, good toward those who are subject to him, a destroyer of those who oppose him, insubordinate and eloquent. The second signifies a man who is fair-skinned with a reddish complexion, having great licentiousness toward women. The third signifies a man who is fleshy, broad-chested, with slender thighs, slender legs, suffering from nerve pain, educated, having many friends, much-traveled, having many enemies; the last degree of Leo signifies one who is sickly and difficult.

30 The first decan of Virgo signifies a man tall and manly, fair-faced, fair-eyed, having a mark on the genitals, generous, moderate, having many friends, not having a wife. The second signifies one of good flesh, handsome, well-formed

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7 plassographon (sic) S 8 Post fate] i.e. tenth add. Sn8 has 5 11 long-nosed wodd. 12 left omis. A 13-14 multifaceted sine and A 14 δὲ omis. A 15 short-breasted S : short-breasted A; cf. ad p. 125, 9 15 ἔπρατον S 17 polytricha S ἔχοντanomis. S 18 Leg. megalokilon 2 19 ἔχηχον codd. ; corr. Delatte.nAπ ἔσικον 2 24 synerithrotatou

S 29 difficult S : dyslalon A

τιστον, ἀγωνιστὴν ἐν τῷ βίῳ, πεπαιδευμένον, εὐφυῆ, σοφόν, εὔψυχον. ὁ δὲ τρίτος σημαίνει εὔσαρκον, μακρόφθαλμον, εὔρινα, πεπαιδευμένον, πρᾷον, σώφρονα, φιλοδίκαιον, εὐμετάδοτον. ἡ δὲ τελευταία μοῖρα τῆς Παρθένου σημαίνει ἢ παιδεραστὴν ἢ κί-
5 ναιδον. εἰ δὲ γυνή ἐστι, σημαίνει φιλήδονον.

Ὁ δὲ πρῶτος δεκανὸς τοῦ Ζυγοῦ σημαίνει εὔσαρκον, ἔχοντα τραύματα ἐν τῇ κεφαλῇ ἢ καυστηρίαν ἐν τῇ χειρὶ ἢ ἐν τῷ ποδί· ὃς καταλείψει τὴν ἰδίαν πατρίδα καὶ ἐν ἀλλοδαπῇ ἀναστραφήσεται· πλούσιον, φρόνιμον, πρᾷον, πεπαιδευμένον, ὃς ὠφελήσει τοὺς φίλους
10 αὐτοῦ διὰ τῆς ἰδίας σοφίας. ὁ δὲ δεύτερος σημαίνει εὐπρόσωπόν τινα καὶ μελανότριχον, ἔχοντα σημεῖον ἐπὶ τῆς χειρὸς καὶ ἕτερον σημεῖον ἐπὶ τὴν ῥάχιν, καὶ ἔνδοξον. ὁ δὲ τρίτος σημαίνει εὐπρόσωπον, ἔχοντα νόσον τινὰ ἐν τῷ ἐγκεφάλῳ, εὐμετάδοτον, πολύφιλον. ἡ δὲ τελευταία μοῖρα τοῦ Ζυγοῦ σημαίνει ἔχοντα ἐπὶ τοῦ
15 σώματος πληγήν.

Ὁ δὲ πρῶτος δεκανὸς τοῦ Σκορπίου σημαίνει εὐπρόσωπον, εὔσαρκον, ἔχοντα σημεῖον ἐπὶ τῆς κεφαλῆς, ἢ γλαυκὸν ἢ ἱερακόφθαλμον, ἔχοντα σημεῖον ἐπὶ τοῦ ἀριστεροῦ ποδὸς ἢ ἐπὶ τῆς δεξιᾶς χειρός, φρόνιμον, μεγαλόψυχον καὶ νικητικὸν τῶν ἐχθρῶν.
20 ὁ δὲ δεύτερος σημαίνει ἔχειν κεφαλὴν εὐειδῆ καὶ εὔτριχον, ἔχοντα σημεῖον ἐπὶ τοῦ τραχήλου ἢ τῆς ῥάχεως. ὁ δὲ τρίτος σημαίνει κοντόν, πόρνον, πλούσιον. ἡ δὲ τελευταία μοῖρα τοῦ Καρκίνου σημαίνει πορνογέννητον ἢ ἀποκήρυκτον τῶν γονέων.

Ὁ δὲ πρῶτος δεκανὸς τοῦ Τοξότου σημαίνει εὔσωμον, εὐ-
25 όφθαλμον, μακρόρρινα, σύνοφρυν, ἔχοντα σημεῖον ἐπὶ τοῦ στήθους· ὁ δὲ δεύτερος δεκανὸς σημαίνει . . . . . .
ὁ δὲ τρίτος σημαίνει μακρόν, εὐπρόσωπον, ἀνδρεῖον, ἔχοντα σημεῖον ἐπὶ τοῦ ἀριστεροῦ σκέλους· ἡ δὲ τελευταία μοῖρα τοῦ Τοξότου σημαίνει πόρνον ἢ μοιχόν.

30 Ὁ δὲ πρῶτος δεκανὸς τοῦ Αἰγόκερω σημαίνει εὔσαρκον, εὐπερίπατον, ἔχοντα σημεῖον ὑπὸ τὴν μασχάλην, φρόνιμον, νου-

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2 δὲ omis. S 5 εἰ δὲ γυνή, ἐστὶ φιλή S 7 καυστηρίαν] τηρίαν evanid. in S. 8 ἀλλοδαπῇ A : ἀλλοδαπῷ τόπῳ S 9 πλούσιος φρόνιμος πρᾷος πεπαιδευμένος A ὀφελήσει S 13 τινα omis. S ἐγκεφάλῳ S : ὀφθαλμῷ A 17 ἢ omis. A 19 φρόνιμος μεγαλόψυχος καὶ νικητικός A 20 ἔχειν omis. S. Leg. ἔχοντα? καὶ omis. S 23 πορνωγένητον S 24-30 εὔσωμον εὐόφθ. — Αἰγοκέρω σημαίνει omis. S. 25 μακρόν τινα codd., corr., cf. 190, 11
26 Vacat linea fere tota A 31 ὑπὸ A : ἐπὶ S

most distinguished, a competitor in life, educated, gifted, wise, courageous. The third signifies one of good flesh, with long eyes, a fine nose, educated, gentle, prudent, fond of justice, generous. The last degree of Virgo signifies either a pederast or a sodomite. If it is a woman, it signifies one fond of pleasure.

The first decan of Libra signifies one of good flesh, having wounds on the head or a brand on the hand or on the foot; one who will leave his own homeland and will dwell in a foreign land; wealthy, prudent, gentle, educated, one who will benefit his friends through his own wisdom. The second signifies someone fair-faced and dark-haired, having a mark on the hand and another mark on the back, and distinguished. The third signifies one fair-faced, having some disease in the brain, generous, having many friends. The last degree of Libra signifies one having a wound on the body.

The first decan of Scorpio signifies a person of fair appearance, of good flesh, having a mark on the head, either grey-eyed or hawk-eyed, having a mark on the left foot or on the right hand, prudent, magnanimous, and victorious over enemies. The second signifies having a well-formed and well-haired head, having a mark on the neck or the back. The third signifies a short person, licentious, wealthy. The last degree of Cancer signifies one born of fornication or disowned by parents.

The first decan of Sagittarius signifies a person of good build, fine-eyed, long-nosed, with joined eyebrows, having a mark on the chest; the second decan signifies . . . . . .

The third signifies a tall person, of fair appearance, brave, having a mark on the left leg; the last degree of Sagittarius signifies a fornicator or adulterer.

The first decan of Capricorn signifies a person of good flesh, of good gait, having a mark under the armpit, prudent, intel-

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2 not omitted. S 5 if it is a woman, it is a friend S 7 causticaria]nteriai evanid. in S. 8 ἀλλοδαπι A : ἀλλοδαπῷ τοπῳ SO plunsios fronimos prq̃os pepaedeviomelos A ὀfelice 513 tinanomis. S ἐγεφαλῳ S : ὀφθαλμῷ A 17 or omis. A 19 wise magnanimous and victorious A 20 have omais. S. Leg. having lnomis. S 23 and pornogeniton 5nmeans omis. S. 24-30 stout inft. Capricorn 25 long tina codd., corr., cf. 190, 11 26 The whole line of A is empty 31 ὑπὸ A: ὑπὶ S

νεχῆ. ὁ δὲ δεύτερος εὔσωμον, μεγάλα ἔχοντα ὦτα, εὐσχημάτιστον, εὐόφθαλμον, δύσκολον καὶ θυμώδη. ὁ δὲ τρίτος σημαίνει εὔσωμον, ὠχρόν, ἔχοντα ἐπὶ τοῦ ἀριστεροῦ ἀγκῶνος σημεῖον ἢ τοῦ μηροῦ, πολύφιλον, πεπαιδευμένον, μισοπόνηρον, ταχέως ὀργιζόμενον καὶ
5 γυναικῶν ἀντεχόμενον · ἡ δὲ τελευταία μοῖρα δηλοῖ πορνογέννητον.

Ὁ δὲ πρῶτος δεκανὸς τοῦ Ὑδροχόου σημαίνει εὔσαρκον, εὐειδῆ, ἔχοντα σημεῖον ἐπὶ τοῦ στήθους ἢ ἐπὶ τοῦ ἀριστεροῦ ποδὸς ἢ ἐπὶ τῶν πλευρῶν, πλούσιον, πεπαιδευμένον, μισοπόνηρον, μετριαστήν. ὁ δὲ δεύτερος σημαίνει μακρόν, μελάγχρουν, ἔχοντα
10 σημεῖον ἐπὶ τῆς ῥάχεως ἢ ὑπὸ τὴν μασχάλην ἢ ἐπὶ τὸ στῆθος, ἀεὶ κοπιῶντα καὶ ἐργαζόμενον · ὁ δὲ τρίτος σημαίνει ἐρυθρόν, ἔχοντα σημεῖον ὑπὸ τὴν μασχάλην, πλούσιον · ἡ δὲ τελευταία μοῖρα σημαίνει ἔχοντά τι ἀλογῶδες ἐν τῷ σώματι ὡς κέρατα ἐν τῇ κεφαλῇ.

Ὁ δὲ πρῶτος δεκανὸς τῶν Ἰχθύων σημαίνει εὐειδῆ καὶ πλα-
15 τύστηθον, ἔχοντα σημεῖον ὑπὸ τὴν μασχάλην καὶ ὑπὸ τὸν πόδα, καὶ ὑπὸ πολλῶν τιμώμενον. ὁ δὲ δεύτερος σημαίνει μελανότριχον, ἔχοντα σημεῖον ἐπὶ τοῦ δεξιοῦ ποδὸς ἢ ἐπὶ τοῦ ὀμφαλοῦ, φρόνιμον καὶ πεπαιδευμένον. ὁ δὲ τρίτος σημαίνει εὔσωμον, ἱερακόφθαλμον, πολύφιλον, ἔχοντα κρυφίαν νόσον. ἡ δὲ τελευταία μοῖρα σημαίνει
20 ἄνδρα ἑαυτὸν σφάττοντα ἢ παραδιδόντα ἑαυτὸν εἰς θάνατον.

191,30-1 φρόνιμον - ὦτα omis. A. 2 σημαίνει omis. S. 5 δηλοῖ omis. S. πορνωγένητον S. 9 δὲ omis. S 11-13 ἐρυθρὸν - σημαίνει omis. S. 13 σώματι corr. Delatte : στόματι cod.
14-15 πλατύσθητον S

The second signifies one of good physique, having large ears, well-formed, with prominent eyes, difficult and irascible. The third signifies one of good physique, pale, having a mark on the left elbow or the thigh, beloved by many, educated, hating wickedness, quick to anger and 5 clinging to women; and the last degree indicates one born of fornication. The first decan of Aquarius signifies one of good flesh, fair of form, having a mark on the chest or on the left foot or on the sides, wealthy, educated, hating wickedness, moderate. The second signifies one tall, dark-skinned, having 10 a mark on the spine or under the armpit or on the chest, ever toiling and laboring; the third signifies one ruddy, having a mark under the armpit, wealthy; and the last degree signifies one having something beast-like on the body, as horns on the head.

The first decan of Pisces signifies one fair of form and broad-chested, having a mark under the armpit and under the foot, and 15 honored by many. The second signifies one dark-haired, having a mark on the right foot or on the navel, prudent and educated. The third signifies one of good physique, hawk-eyed, beloved by many, having a hidden disease. The last degree signifies 20 a man who slays himself or delivers himself unto death.

191.30-1 fronimon - In omis. A. 2 means omis. S. 5 diloin9 δὲ omis. S nomis. S. pornogeniton S. 11-13 red -

nmeans omis. S. 13 body corr. Delatte : cod mouth.

n11-15 platystheton S

ADDENDA ET CORRIGENDA

P. 10, cod. 20, f. 13v ss. Opusculum astronomicum Symeonis Seth Psello tribuitur, in codice Harleiano, qui in Catalogo Britannico describetur.

P. 70, v. 3 Adde : « Editum in appendice (p. 163) ».

v. 14 (ad f. 133) Adde : « Post excerpta varia, inter quae f. 159 caput *Περὶ παιωνίας* editum p. 164, sequitur f. 121 etc. »

P. 72, v. 2. Pro « *Coeranidarum* » lege *Coeranidum*. — l. 23 pro *Ἀναζάρβεως* l. *Ἀναζαρβέως*.

P. 81, v. 2 pro *οὐ* lege *οὗ*.

v. 23 (f. 131v) pro *ἀρρηνικόν* lege *ἀρρενικόν*.

P. 83, v. 18 (f. 155) pro *ἀποστελεῖ* lege *ἀποτελεῖ*.

P. 89, ad f. 15v v 2 pro *ἐστιν* lege *ἔστιν* et pro *Κρίου* lege *Κριοῦ*.

P. 91, v. 9 ab ima pagina lege : « (cod. Flor. 12, f. 5) ; V, 1.

P. 93, v. 27 (f. 1) Pro *λέχε* lege *λάχε*.

P. 109-111. De hoc capitulo Antiochi dissertationem invenies in *Mélanges Bidez* (Annuaire de l'Institut de Philol. et d'hist. orientales, t. II). Bruxellis, 1933, p. 135-156.

P. 110, v. 8-9 pro *κακοτροφίας* lege *κομοτροφίας* (cf. ibidem).

v. 8 pro *ἐξ ὧν* lege *ὀξέων* (cf. ibid.).

P. 111, v. 9 Lege *καὶ λαμπήναις καὶ καλῶς* (cf. ibid.)

P. 115, v. 5-8 et 116, v. 12-15. Cf. *Cat.*, VIII, 3, p. 193, ubi enumerantur gradus qui in signis duodecim singulis planetis tribuuntur.

P. 122, v. 12, pro *νεκρομάντις* lege *νεκρόμαντις*.

P. 124-125. Hoc capitulum invenitur quoque in codice Rossico 3, f. 62, et in *Cat.*, XII edetur.

P. 124, v. 7. Pro *σπαδοπώγωνας* lege *σπανοπώγωνας*

P. 135, l. 9 ss. de quattuor elementis ; cf. *Cat.* X, p. 98.

P. 137, v. 4 pro *παντοπῶλοι* lege *παντοπῶλαι* ?

P. 139 ss. Hanc divinationem Pythagoricam reicit et aspernatur Psellus ; *Cat.*, VIII, I, p. 131 ss. — Cf. etiam Pernot et Zimmer, *Table de Pythagore diagnostique de la vie et de la mort* in *Mélusine*, VIII, 1896-97, pp. 121 s., 167 s.

P. 145-147. Similia praebet Delatte, *Anecdota Atheniensia*, I (1927) p. 133 ss. Cf. etiam codicem Rossicum 4, f. 119-122 [prelo traditum] et Šangin, *Comptes-rendus Acad. des Sciences de Leningrad*, 1930, p. 110 s.

P. 151 s. Eadem fere edita sunt *Cat.* X, p. 136 s.

P. 154, v. 10 Lege *πεφωτισμέναι* Haec ad Orpheum referuntur *Cat.*, VII, p. 101, 22 ; cf. *Cat.*, VIII, iv, cod. Paris. 76 f. 14.

TO BE ADDED AND CORRECTED

P. 10, cod. 20, f. 13 ss. The astronomical opusculum of Symeon Seth is attributed to Psellus, in the Harleian codex, which is described in the British Catalogue.

P. 70, v. 3 Add: "Edited in the appendix (p. 163)".

v. 14 (at f. 133) Add: After various excerpts, among which f. 159 the chapter Πεgi zaιwνίaç edited on p. 164, there follows f. 121 etc.

P. 72, v. 2. For "Coeranidarum" read Coeranidum. – l. 23 for 'Avazarbeos 1. Anazarveos.

P. 81, v. 2 for að read oð.

v. 23 (f. 131) for àgonvixóν read ἀggerixóν.

P. 83, v. 18 (l. 155) for αποστελεῖ read αποτελεί.

P. 89, ad f. 15' v. 2 for έστιν read έστιν and for Κρίον read Κριού.

P. 91, v. 9 from the bottom of the page read: (cod. Flor. 12, f. 5); V, 1.

P. 93, v. 27 (f. 1) for λέχε read λάχε.

P. 109–111. Concerning this chapter of Antiochus, a dissertation will be found in Mélanges Bidez (Annuaire de l'Institut de Philol. et d'hist. orientales, vol. II). Brussels, 1933, pp. 135–156.

P. 110, v. 8–9 for xaxorgoplaç read ходотоoolac (cf. ibidem).

v. 8 for ¿§ čv read d§éwv (cf. ibid.).

P. 111, v. 9 Read xal laμmývais xai xahŵs (cf. ibid.)

P. 115, v. 5-8 and 116, v. 12-15. Cf. Cal., VIII, 3, p. 193, where are enumerated the degrees which in the twelve signs are assigned to the individual planets.

P. 122, v. 12, for νεκρομάντις read νεκρόμαντις.

P. 124-125. This chapter is also found in Codex Rossicus 3, f. 62, and will be published in Cat., XII.

P. 124, v. 7. For σπαδοπώγωνας read σπανοπώγωνας.

P. 135, l. 9 ff. on the four elements; cf. Cal. X, p. 98.

P. 137, v. 4 for παντοπώλοι read παντοπώλαι?

P. 139 ff. This Pythagorean divination is rejected and scorned by Psellus; Cat., VIII, I, p. 131 ff. Cf. also Pernot and Zimmer, Table of Pythagoras diagnostic of life and death in Mélusine, VIII, 1896-97, pp. 121 f., 167 f.

P. 145-147. Similar material is provided by Delatte, Anecdota Atheniensia, I (1927) p. 133 ff. Cf. also Codex Rossicus 4, 5. 119-122 [sent to press] and Šangin, Comptes-rendus Acad. des Sciences de Leningrad, 1930, p. 110 f.

P. 151 f. Nearly the same material has been edited in Cat. X, p. 136 f.

P. 154, l. 10 Read νεωρισμέναι. These passages are referred to Orpheus Cal., VII, p. 101, 22; cf. Cat., VIII, IV, cod. Paris. 76 f. 14.

P. 174, adn. 1. Cf. etiam *Cat.*, VIII, iii, p. 49 (cod. Paris. 45, f. 69).

P. 176, v. 3 ss. Iohanni Damasceno haec tribuuntur in cod. Rossico (Mosquensi) 21, f. 129. — Item p. 179, 11 ss.

P. 178, verba quibus auctor ignotus asserit astra ἀπαθεῖς esse sed aerem πρὸς πάντα συμπάθειαν habere stoicum fontem redolent. An ex Posidonii *Meterologicis* derivata sunt praesagia illa?

P. 180 ss. Praesagia similia ex animalibus petita sed vulgari sermone expressa ex codice Rossico 3, f. 41 ss., in *Cat.*, XII a M. Šangin edentur.

P. 179, v. 19 ss.; cf. *Cat.* VIII, iii, p. 49, cod. Paris. 45 f. 69.

P. 180, v. 5, cf. cod. Rossicum (Mosquensem) 21 f. 130ᵛ.

P. 174, n. 1. Cf. also Cat., VIII, iii, p. 49 (cod. Paris. 45, f. 69).

P. 176, l. 3 ff. These passages are attributed to John of Damascus in cod. Rossicus (Mosquensis) 21, f. 129. — Likewise p. 179, 11 ff.

P. 178, the words by which the unknown author asserts that the stars are ἀναβεῖς but that the air has πρὸς πάντα συμπάθειαν are redolent of a Stoic source. They are derived from the Meteorologica of Posidonius.

An ex those omens?

P. 180 ff. Similar omens drawn from animals but expressed in common speech, from Codex Rossicus 3, f. 41 ff., will be published in Cat., XII by M. Sangin.

P. 179, v. 19 ff.; cf. Cat. VIII, iii, p. 49, cod. Paris. 45 f. 69.

P. 180, v. 5, cf. cod. Rossicum (Mosquensem) 21 f. 130°.

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S(criptores), P(ossessores) codicum.

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INDICES NOMINUM.

Numeri priores paginam designant, posteriores uncis inclusi codicem et folium. — Adn. = adnotatio.

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1. — NOMINA AUCTORUM.

Abucara, cf. Theodorus.
Adamantio 88 (39, f. 167), cf. Nemesius.
Adamantius sophista 68 (34, f. 119v).
Aegyptii 22 (22, f. 160v); 29 (24, f. 5v); 44 (30, f. 130); 60 (34, f. 87); 96 (43, f. 159v); 112, 7, 10; 113, 15.
Aelianus 71 (35, f. 186)
Aetius Amidenus 34 (24, f. 40v).
Agathemerus f. Orthonis 88 (39, f. 154).
Agathodaemon Alexandrinus 38 (26, f. 182).
Alexander Aphrodisiensis 55 (34, f. 22, f. 46v).
Alexander medicus 13 (20, f. 55).
Alexius Constantinopolitanus 5 (cod. 17).
Ammonius 88 (40, f. 2).
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